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THE

# MONTHLY REVIEW;

OR

# LITERARY JOURNAL,

*ENLARGED:*

From SEPTEMBER to DECEMBER, *inclusive.*

M,DCCC,XIV.

With an APPENDIX.

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——— "the Way to Win
Is Wisely to Advise." SPENSER.

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VOLUME LXXV.

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## ERRATA in Vol. LXXV.

Page 110. title of Art. 22. for 'Biographical,' r. *Bibliographical*
412. l. 8. for bott. for 'combinations,' r. *combination*, with a comma after it
426. note, l. 2. for 'has, r. have

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# THE MONTHLY REVIEW,

## For SEPTEMBER, 1814.

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ART. I. *A History of the Roman Government;* from the Commencement of the State, till the final Subversion of Liberty, by the successful Usurpation of Cæsar Augustus, in the Year of Rome 724. By Alexander Brodie. 8vo. pp. 623. 12s. Boards. Longman and Co.

THOUGH the history of the civil policy of Rome be much inferior in brilliancy to the relation of her conquests, it is incomparably more important in the eyes of the philosopher. It is now generally admitted, from the examples of antient Greece, modern Italy, Swisserland, Holland, and our own country, as well as of the illustrious republic already mentioned, that the great source of political power is to be found in the form of government. It also needs little argument to shew that, where individuals feel themselves most strongly prompted to make exertions for their personal advantage, they will prove the most effectual contributors of strength to a community; and, by the application of this rule to the history of Rome, we are enabled to find a clue to the conquest of the world. The proportion of able commanders throughout her military career was not large, and their time of service was in general too short to permit them to be the instruments of very extensive conquests. We seldom find, in the Roman history, examples of changes as extraordinary as those which were produced in Greece by Epaminondas, and in Europe by a Frederick or a Bonaparte;—a consideration which clearly shews that we are to look for the origin of Roman greatness, not in the temporary display of individual talents, but in the general spirit of the government.

Interesting and instructive as this subject is, it has hitherto been very imperfectly illustrated. Nearly all the Roman writers are deficient in political research; and, being themselves familiar with the constitution of their country, they appear to have taken it for granted that a corresponding degree of knowlege was possessed by their readers; while the unfortunate loss of the most valuable parts of the historical labours of Polybius, Sallust, and Livy, has also borne hard on this department of poli-



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tical inquiry. The attempts made in modern times to remedy this deficiency have usually been confined to detached portions of the investigation; and Mr. Brodie's book is one of very few in which an analysis of the Roman government has been proposed as the sole topic of discussion. He complains, accordingly, of the deficiency of the labours of his predecessors: the antient historians having often been led, by the appearances of their own times, to ascribe the power of causes to circumstances of mere concomitancy; while, among the moderns, Hooke, and the writer of a late pamphlet intitled "Thoughts on Public Trusts," seem to be almost the only persons who have entered accurately into the spirit of the Roman institutions. In this charge against historians, serious as it is, we find it necessary to agree in a great measure with Mr. Brodie; and it forms an additional reason for our entering fully into the leading points of his political narrative. We shall endeavour to impress the principal facts on the memory of our readers by arranging them under separate heads.

*Rome under the Kings.*—The power of the Roman kings may be not unaptly compared to that of the Dutch Stadtholders. They were not, as persons frequently imagine, the masters, but the first servants of the community. During life, they were commanders of the armed force in the field, as well as administrators of the laws at home; and, lest they should abuse their judicial power, a right of appeal to the people at large was given to accused parties. The senate or council of the executive government was originally little else than a committee of the body of citizens; and the enactment of laws was a right sacredly appertaining to the people in their collective meetings.—One of the first alterations of consequence in this system was made by the first Tarquin, the fifth king of Rome. Being of foreign extraction, he deemed it necessary for the consolidation of his power to attach to himself the secondary orders of the state; and he accordingly found means to introduce into the senate one hundred additional members, chosen from among the people at large. The favour, however, thus enjoyed by the community, was of short duration; Servius Tullius, the next king, pursuing a contrary course, and new-modelling the votes of public assemblies, on a plan which lessened or almost extinguished the influence of number, while it vested legislative power in the possession of wealth and rank. To make this change more palatable, the rule now brought forwards for apportioning legislative influence was the share borne in the payment of taxes. The whole population of Rome was divided into six classes, exclusive of the Equites; and each class voted by a prescribed number of centuries on the following plan:

The

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The first class, consisting of persons each worth the sum of 3231. sterling, formed 82 centuries. The equites, who were a medium between the first and the inferior classes, constituted - - - - 18 centuries
The 2d class, composed of persons worth 2421. — 20
The 3d class - - - 1601. — 20
The 4th class - - - - 801. — 20
The 5th class - - - 351. — 33
The 6th class, comprising all the poor, formed only - - - 1

By this aristocratical arrangement, the first class and the Equites were sufficient to form a majority against all the others together. The common people, now restricted from influence in government, were taught to console themselves in an accompanying exemption from taxes; and they were excluded also from military service, a task reserved by the higher and middling ranks for themselves: a provision which must appear singular to a modern reader, or to all who are not aware that in these ages the most lucrative of professions was war. The distinction of the respective classes in military service was marked by difference of armour; superiority in point of property conferring a title to carry additional arms of defence. This memorable change took place about the 200th year of Rome, by which time the number of citizens amounted to 80,000.

Such was the plan of legislative government, until the usurpation of the second Tarquin paved the way for still more important changes: the new form of government being yet too nearly allied to liberty for the purposes of a tyrant. Proceeding on the system of domineering indiscriminately over all ranks, Tarquin assembled neither the senate nor the people, but tried capital offences without counsellors, and admitted no appeal to the body of citizens. Like another Bonaparte, his favours were confined to the fit instruments of despotism, — the military; and when, after twenty years of usurpation, a revolution took place, the death of Lucretia was nothing more than a match applied to a mine which had long been ready to explode.— The most important measure, with a view to the future condition of Roman citizens, that was adopted by Tarquin, was a new plan of taking the spoils of war from a vanquished enemy. Hitherto, the course had been to appropriate portions of territory, and to distribute them in allotments to the Roman citizens: but Tarquin, impatient to absorb all power in himself, substituted contributions of corn for cessions of territory; and the fruits of conquest, being thus transient in their possession, were placed directly at the disposal of the executive department of the state. So tempting a power could



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scarcely fail to be productive of abuse; and we shall accordingly find in this innovation the source of endless controversies between the Patricians and the Plebeians.

*Rome from the Year of the City* 244 *to* 620. — The expulsion of the kings was attended with little other change in the Roman government than the creation of an annual magistracy, in lieu of a magistracy for life; the distribution of the legislative, executive, and judicative powers remaining very nearly as before. For several years after the removal of Tarquin, his military talents, and the strength of his alliances with the neighbouring powers, kept the Romans in considerable terror of his return; and the war waged against him proved highly injurious to the circumstances of the middling classes, who had not, like the Patricians, the means of having their concerns managed in their absence by slaves. The richer citizens likewise outvoted the middling classes in the assemblies by centuries, and became, in consequence of the debts contracted by their less fortunate countrymen, almost the only competitors for the purchase of lands exposed to sale at public auction. Moreover, the rate of interest being always above twelve per cent., the debts of the middling classes to their Patrician brethren soon began to accumulate rapidly. This was not a state of things to be patiently borne by men who occupied their time and hazarded their lives in the public service; and accordingly, about the eleventh year after the expulsion of Tarquin, the Plebeians began to exhibit signs of open and serious discontent. Their first step was, on an alarm of a fresh attack on the territory of the republic, to refuse their services, and to declare that those who absorbed the riches and honours of the state ought to bear the burden of its defence. Some talked of withdrawing altogether from the republic, but the more general disposition was to re-unite with the Patricians on obtaining a general discharge of debts. This, however, was a sacrifice to which the latter were by no means prepared to subscribe. The Plebeians, on the other hand, adhering to their refusal of service, it became necessary to have recourse to the new and extraordinary expedient of nominating a dictator; or, in other words, of surrendering for a season all law and power into the hands of an individual. After the recent experience of tyranny, and the jealousy with which the temporary power of the consuls was watched, we may safely presume that nothing short of an extreme case would lead the senate to the adoption of such a measure: — the apprehension of external danger does not seem to have been urgent; — and the point was to nominate a magistrate whom all ranks should be pledged to obey. After such a step, the Plebeians found it expedient to suspend their opposition; and, they having consented to follow the dictator to

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to the field, the invading enemy was soon obliged to withdraw from the contest.

The flame, however, was only allayed for a season; and the failure of Tarquin's attempts, followed in the course of years by his death, removed one of the chief ties of domestic union in Rome. The exemption from external apprehension having a tendency to produce a renewal of severity on the part of the Patrician, and of direct resistance on that of his discontented debtor, the senators felt the necessity of taking the cause of this dissatisfaction into serious consideration: but they were greatly divided with regard to the fit course to be pursued. Meantime, the debtors were induced to hold frequent meetings; at one of which, occurred a circumstance strongly calculated to operate on public sympathy: — A plebeian, well known as a veteran soldier, was observed to rush suddenly into the forum, and, exhibiting his back mangled with stripes, was heard to call aloud for protection against his cruel creditor: when the emotion excited by this spectacle was so serious, as to oblige the senate to come to a resolution of suspending all personal detentions on the ground of debt. Encouraged by this concession, the middling classes consented to obey a new order for military service, and to take the field against the Volsci. Returning victorious, they hoped to obtain a complete discharge of their debts: but a majority of the senate still refused a point which militated so directly against their personal interest. The soldiery then ventured to go a step farther, and to suspend by direct interference all judicial proceedings against debtors. In the next year, the restless neighbours of Rome threatening the republic with a fresh attack, a new opportunity of declining service was afforded to the Plebeians; when the senate had again recourse to the alternative of a dictator, and the leader chosen being the brother of the esteemed Poplicola, they speedily succeeded in levying an army, and in driving the enemy from the field. The Senate still refusing to grant a release to the indebted citizens, the latter, with their arms in their hands, made the memorable secession to Mons Sacer. Alarmed at this unexpected measure, the Senate deputed Menenius Agrippa to the army: but he returned without success, and felt it necessary to recommend to the Senate a speedy acquiescence in the demands of the military. At last, a formal deputation was dispatched to the Mount, with an offer of the long-desired abolition of debts; and the Plebeians, overjoyed at this proposition, were on the eve of marching home without farther stipulation: but their leaders, having less confidence in the good faith of the Senate, insisted that they should not stir without receiving an acknowlegement


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of their right to appoint, from among their own body, officers who, under the title of Tribunes, should be expressly charged with the maintenance of the popular privileges. This point also was granted; and a law being passed on Mons Sacer, declaring it sacrilege to injure the person of a tribune, the army dissolved itself, and returned to the city in peace.

In this manner originated the famous office of Tribune; and this safeguard to the people was a necessary though a remote result of the arbitrary transfer of power consequent on the mode of voting by centuries, which was introduced under Servius Tullius. The authority of the tribunes was at first strictly negative, and was confined to pronouncing the decisive word *veto* with regard to any proceeding that was obnoxious to the Plebeians: they wore no particular dress; and their only mark of office was the attendance of a single servant, under the humble name of *viator*; but it was soon found necessary to enlarge their powers. They were then regularly admitted to the meetings of the Senate, and obtained the co-operation of two assistant officers, under the name of Ædiles. Some time afterward, they began to lay claim to the right of convening assemblies of the people, and even of procuring laws to be passed without the recommendation of the Senate.

For several years after the secession to Mons Sacer, concord and unanimity prevailed at Rome. The first interruption to this desirable state of things proceeded from the celebrated Coriolanus; who, proud of his birth and elated with the fame of youthful exploits, was impatient to force the Plebeians to surrender the privileges lately wrested from the Patricians. He ventured to go such lengths that the people were provoked, and called so loudly for bringing him to trial, that a day was accordingly appointed; and the passing of sentence on him was prevented only by his voluntary exile. His subsequent history is too well known to be noticed in this place. Though baffled on this occasion, the Senate continued to resist the application of the Plebeians for a re-partition of the newly conquered lands; and, though they had consented to grant a release from former obligations, they would admit no title to an equal participation in future acquisitions. Hence a repetition of dissensions at home, and an encouragement to external enemies to ravage the territories of the republic. In these scenes of popular opposition, the tribunes took the lead: throwing obstacles at one time in the way of military levies; and, at another, instituting prosecutions against the consuls who had retired from office, for not fulfilling their promises to the people. After several years of wrangling, the tribunes succeeded in procuring a law to be passed for holding *comitia tributa*;

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*tributa*; in other words, a law for taking, on certain occasions, the votes of the people not by centuries but by tribes. From the *comitia* thus constituted, Patricians were excluded; and it was farther declared lawful to pass *plebiscita*, or popular resolutions having the force of law, without previous *senatus consulta*. Important as these concessions seemed, we shall do well to keep in mind that the Patricians relied on still controuling the popular deliberations by the exertion of influence among their numerous dependants; and they were enabled accordingly to persist in refusing to make a general apportionment of the conquered lands. In vain did a few individuals of their own order come forwards, and urge the claim of Plebeian warriors to share in the spoils of victory; a majority, headed by the Claudian family, whose views were always aristocratical, continued obstinately to oppose the measure. Some time afterward, viz. in the year of Rome 291, the city was ravaged by a dreadful pestilence. When recovered from the horror of this visitation, the people called for the formation of a settled code of laws, as the only method of bringing to a close the incessant dissensions which prevailed; and, after some delay on the part of the Senate, commissioners were sent to Greece, at that time the only scene of knowlege or good government, for the purpose of collecting information respecting the laws of Athens and other republics. These commissioners being to return in the course of a year, the Senate and people mutually agreed to suspend the appointment of their respective officers, and to vest the whole power for a season in the hands of new magistrates under the name of Decemvirs.

The date of this unfortunate experiment in government was the year of the city 303. It deserves to be recorded that the men first appointed to the decemvirate acted with great propriety, and that Appius Claudius obtained much credit with the people for an attention to their interest, which had been seldom witnessed on the part of his family: but his countrymen were little aware that all this was assumed for the purpose of obtaining a lead in the second nomination of Decemvirs, and of erecting his own tyranny on the joint degradation of patrician and plebeian. When, in the progress of his usurpation, Appius began to feel himself secure of power, he was observed to direct his tyranny chiefly against the plebeians; and in this course he persisted, until the melancholy fate of Virginia effected a revolution similar to that which had been excited sixty years before by the death of Lucretia. Taught by the violent abuse of power, the citizens obtained a law that, in future, no magistrate should exist from whose decision an appeal might not be made to the public assemblies. They likewise



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likewise obtained a law, passed in due form by the centuries, declaring that any enactment of the plebeians in *Comitia tributa* should be obligatory on the republic at large.

One of the chief objects of subsequent discussion was the law prohibiting intermarriages between patricians and plebeians, which had originated in the arrogance of the Claudian family, and must appear a highly aristocratic measure, when we consider that many of the plebeians approached, in point of circumstances, to a numerous portion of the dignified class. The tribunes argued for the repeal with a view to popularity, and the feelings of the people were too directly interested to delay the abrogation of the invidious edict. This point gained, the tribunes followed it up by the important demand that persons of plebeian family should no longer be accounted ineligible to the consulship. In support of their plea, they referred to the precedents in the election of the kings, several of whom were of humble extraction: but the pride of the patricians strongly resisted this additional demand, and led to a proposition, by way of compromise, for appointing military tribunes with consular power; a new description of officers who were to be eligible out of either branch of the community. The plebeians accepted the offer, and the nomination of the new commanders took place in course: but such was the influence of property, and of family, that the candidates elected were, for many years, of patrician rank. A similar remark was applicable to the choice of other officers; we mean, the censors and quæstors. The censors were appointed about the time of which we are treating, for the purpose of relieving the consuls from a portion of their duty; and their functions consisted in taking the *lustrum*, or periodical return of the population, previously to which they divided the people into their proper classes and tribes, according to their property, and sometimes according to their moral character. The quæstors, on the other hand, kept an account of the spoils taken from the enemy, and superintended the expenditure of the public money. In the year of Rome 334, the increasing concerns of the republic led to the nomination of four quæstors instead of two; and it was in the case of this office that the plebeians at last succeeded in obtaining the actual nomination of individuals of their own order.

The siege of Veii, commencing in the year of the city 350, opened, as we shall soon perceive, a new æra in the military history of Rome: but, confining ourselves at present to its effect on the civil proceedings of the republic, we shall merely remark that the acquisition of a well-built city and a rich territory revived the contentions between the senate and the people,

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people. The latter demanded that the conquered lands should be divided among the citizens, in conformity to the original usage of Rome; while the former insisted on adhering to the principle of lodging the disposal of captured property in the hands of the executive power. In the midst of these debates, occurred one of the greatest calamities in Roman history; we mean, the capture and burning of the city by the Gauls. Very powerful reasons now subsisted, for exchanging the desolated habitations of Rome for the comfortable buildings of Veii; yet an attachment to the seats of their ancestors, and the influence of the patricians, who were desirous of appropriating the chief part of the Veijentian lands, proved superior to every other consideration. However, the interruption of cultivation during the invasion of the Gauls, and the expence of rebuilding the city, again plunged the middling classes into debt; and, on the occurrence of this fresh experience of the imperfection of Roman institutions, the resource of the plebeians was, as formerly, to refuse to take the field against the Volsci, the Æqui, or other enemies, who came to ravage the territory of the republic. The tribunes were accustomed to urge the people to stand firm to their refusal: but the patricians, partly by appeals to patriotism, partly by exertions of influence, and, in some cases, by an actual distribution of a tract of conquered land, were generally successful in prevailing on them to take up arms.

To form an adequate idea of the distress of the plebeians of respectable families, we must remember that the opportunities of employing a small capital in Rome were much more limited than they are in this country. There, the lands of the rich were cultivated by slaves; and all trades and manufactures were, in like manner, carried on by slaves for the account of their masters. The consequence was that the plebeians, depending in general on wealthy patricians, were seldom disposed to go such lengths as their tribunitian advocates. A reduction of the rate of interest, and a partial allotment of land, formed the limits of the ambition of the former; while the latter looked higher, and reiterated their demand for a recognition of the eligibility of plebeians to the rank of consul: a demand which was in fact no more unreasonable than would be that of a British commoner to be deemed admissible to a seat in the cabinet. The acknowlegement of the right was, as the patricians were well aware, very different from the actual nomination of a plebeian; and the probability was that the former would lead in a very few instances to the latter. Still, the pride of the aristocracy gave way with reluctance; and when, in the year 389, the tribunes at last carried their point, the



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senate insisted on the creation of a new magistracy, the prætorship, to which patricians alone should be eligible. Mr. Brodie, who is always favourable to the effect of popular influence, declares (p. 443.) that the admission of the plebeians to the consulship constituted a new æra in the history of Rome. — During the long period of 150 years, which had elapsed since the expulsion of Tarquin, the acquisition of territory, and even the progress of population, had been tardy: but, from the date of the cessation of exclusive rights, the power of the state was displayed in all its energy, and the progress of her arms became rapid. The stability of the Roman power, after the fatal blow dealt by the talents of Hannibal, affords to the friends of liberty a memorable subject of exultation. Nothing but the cordial concurrence of all the citizens could have saved Rome from the efforts of this destructive adversary; and, wherever a nation is governed by magistrates of her own choice, we need be under no doubt of the attachment of the people.

'« This view of the Roman constitution," (says the author of « Thoughts on Public Trusts,") « seems sufficient to account for the numerous instances of wonderful disinterestedness and patriotism, recorded by the Roman historians, which have been looked upon as fabulous by the generality of readers. Even philosophers, who could not disbelieve facts so well attested, seem to have thought them above nature, and have endeavoured to account for them by supposing, that the ancient Romans were of more innate virtue than other nations." '

*Military progress of Rome.* — We now turn aside from the civil history of the republic, to assign a few paragraphs to the progress of her tactics. Until the siege of Veii, in the middle of the fourth century of Rome, the campaigns (if such they can be called) had consisted of little else than a repulsion of the successive incursions of the Volsci, the Æqui, and other predatory neighbours. The city of Veii, large indeed and strongly fortified, continued an independent and frequently a hostile state, at the distance of only ten miles from Rome. The senate, therefore, partly with the view of reducing a troublesome neighbour, and partly perhaps from a wish to obtain tranquillity at home by giving the military some permanent occupation, determined on undertaking this laborious siege; and, as the prosecution of the enterprise evidently required a protracted service, they resolved on a measure hitherto unknown among the Romans, that of granting regular pay to the troops. This provision was received with great thankfulness by the military; and we cannot help being surprised that so plain and so equitable an arrangement should not have been sooner introduced. The poor, it is true, formed no part of the Roman armies, but still

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still a striking difference prevailed in the degree of hardship on the different classes who took the field. An absence from attention to private concerns was evidently much more serious to a man whose property was limited to 60l. or 80l., than to him who, being possessed of 300l., could afford to pay for the superintendance of others. During the first 200 years of Rome, the pressure of this inequality was forgotten amid the apportionments of the acquired territory: but it became intolerable after the fruits of conquest were exposed to public auction, and centered eventually in the hands of the rich.

The circumstances of the siege of Veii afford a curious illustration of the backward state of military knowlege in those days. As the deficiency of the Romans in besieging machines rendered direct attacks hopeless, the plan was to establish a permanent camp, with winter-huts, and outworks to guard it as well against the sallies of the townsmen as against the assaults of their allies in the adjoining country. That no blockade took place is evident from the fact of the defence being prolonged for a period of ten years; and, during this tedious interval, operations were conducted with various success, each side endeavouring to supply the want of skilful combination by courage and enterprise. In compliance with the precept of an oracle, the Romans accomplished the laborious task of draining the Alban lake: but a more effectual measure for accelerating the fall of Veii was the nomination of Camillus to the dictatorship. Hitherto, the proportion of able Generals in the Roman armies had been very small; the imperfect state of education and the annual changes of the commander being very unfavourable to the attainment of that professional eminence, which is the fruit of close and long continued application. Camillus, a distinguished exception from this remark, enforced strict discipline throughout his army; and, instead of wasting time in partial combats around the walls, he proceeded to dig a subterraneous passage into the enemy's citadel. When this important labour was finished, a general attack from the outside, seconded by a formidable irruption through the new entrance, accomplished the capture of the city, the inhabitants of which were publicly sold as slaves.

It was in the beginning of the sixth century of Rome that the military operations of the republic were first carried on at a considerable distance from the city; and the Samnites, a powerful and comparatively remote enemy, were obliged to yield after a long and sanguinary warfare. Pyrrhus of Epirus was the next formidable antagonist of the Romans; and in him they saw a model of Grecian generalship which was highly useful in correcting their own rude tactics, and in preparing them

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them for the eventful struggle with Carthage. Without dwelling on the memorable exploits of the second Punic war, we shall merely remark, with Mr. Brodie, that, had the government of Carthage been such as to give the citizens a thorough interest in the state, it may be justly questioned whether Rome would ever have been mistress of the world.

*Fate of the Gracchi.* After the fall of Carthage, and the rapid extension of the Roman conquests, the republic was destined to see her liberty assailed from a new quarter. The governors of the conquered provinces, having it in their power to act without controul, found means to accumulate enormous fortunes; and the more ambitious among them, to whom the acquisition of money served only as a stimulant, invested their property, on returning to Italy, in the purchase of extensive lands and in loans to needy citizens. In vain the Licinian law prohibited an individual from possessing more than 500 jugera, or 350 English acres; the new aristocracy having too many dependents to be at a loss for means to elude that salutary regulation. It was by an attempt to enforce its observance, and to restore the influence of the people, that the unfortunate Tiberius Gracchus first distinguished himself. At the outset he went no farther than to demand, in the capacity of tribune of the people, a relinquishment by the landholders of their surplus possessions, on condition of receiving payment out of the public treasury: the fines incurred were to be remitted; and the sons in a family were to be allowed to possess half as much as the father. Equitable and moderate as this proposition was, it encountered the strongest opposition from the rich; who did not hesitate to insinuate that the popular advocate was aiming in secret at the assumption of sovereign power. Tiberius, irritated by opposition, and backed by the majority of the people, now went farther, and took steps for obtaining a law to deprive the rich proprietors of the surplus lands without allowing them a compensation. Attalus, king of Pergamus, having died about this time (year of the city 620), and left the Roman Republic his heir, Tiberius prevailed on the people to retain the disposal of the effects of the deceased monarch; a most mortifying blow to the Senate, who anticipated in this distribution a grand source of emolument and patronage. Such humiliating attacks were not to be borne by a powerful aristocracy; and their clients were induced to proceed to blows with the adherents of Tiberius, whose massacre in open day gave an irrecoverable wound to Roman liberty. With him fell the measures which he had prevailed on the people to adopt; and, in particular, the act passed for reviving the Licinian law was never carried into effect. Commissioners were indeed appointed,

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pointed, but the rich land-holders found means to interpose an endless succession of delays, and eventually to supersede the appointment altogether.

Nevertheless, the melancholy fate of Tiberius Graechus did not discourage his younger brother Caius from embarking in the same perilous career. Having passed several years in the study of public speaking, and in other preparations for political life, he offered himself in the year 630 to the suffrages of his fellow-citizens, for the station of tribune. He was by this time of the age of thirty, and the darling of the people: but, such was the influence of the Patricians, that he was returned only fourth on the list of the elected. In the discharge of his tribunitian functions, he displayed with the happiest effect that eloquence which he had acquired by previous application; and, when he touched on the circumstances of his brother's death, his language and delivery were so affecting as to draw tears even from his opponents. He succeeded in procuring the enactment of several very useful laws; by one of which no citizen was to be enlisted before the age of seventeen, and the private soldiers were to be clothed at the public expence. The exercise of the judicial power had hitherto belonged exclusively to the senate: but Caius obtained a law for vesting it in the Equestrian order, which occupied a middle station between the Patricians and the Plebeians. — A series of such popular acts had the effect of rendering him a very dangerous man in the eyes of the Patricians: who, while they affected to follow the current of popular favour, and to express a high regard for his character, secretly took measures to undermine his influence by the new and artful expedient of bringing forwards other candidates for the affection of the citizens. These men pretended to go far beyond him in their propositions for the relief of the people, and declared that all their efforts originated in the tender regard of the Senate for the welfare of their inferiors. Caius having been deputed on a colonizing expedition to Carthage, they proceeded to disseminate suspicion of him and his friends among the citizens. Returning to vindicate his character, he made a struggle to interest the people on his side: but the influence of wealth and rank proved too strong for him, and he failed in an effort to be re-elected tribune. The Patricians, emboldened by this advantage, effected the appointment of Opimius to the consulate, who was one of his inveterate enemies, and urged the adoption of a course calculated to produce an appeal to extremities. On the occurrence of some opposition to the execution of his arbitrary acts, Opimius was invested by his aristocratical supporters with dictatorial authority; a signal, in other words, for the overthrow of Caius and his adhe-

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adherents. Notwithstanding the caution of this firm friend of the people, a plausible opportunity of putting forth the arm of power was soon found; and he fell, in his thirty-eighth year, a victim, like his brother, at the altar of freedom.

After the death of the Gracchi, the history of Rome presents a disgusting succession of corruptions and usurpations. The briberies of Jugurtha were followed by the intrigues of Marius and the sanguinary excesses of Sylla. It was at this gloomy æra that the "War of the Allies" took place; a war commenced by the Latins and other neighbours of Rome, in order to obtain admission to the rights of Roman citizens. This contest lasted three years, and was terminated by evasive concessions on the part of the Romans. Sylla's assumption of the permanent dictatorship accustomed the Romans to the suspension of all restraint on the power of an usurper, and prepared them to submit to the ascendancy of Crassus and Pompey. Crassus fell in the Parthian war, and Pompey, as is well known, succumbed under the talents of a greater leader. It was in vain that conspirators sought the deliverance of their country by the assassination of Cæsar: the liberty of Rome was gone for ever; and, in the 724th year of the city, Augustus found means to become her undisputed master.

*Constitution of Rome.*—The Roman Senate was not, as persons have frequently imagined, a legislative but an executive body. It possessed a full controul over the military force, and superintended the transaction of all public business with foreign nations: but it differed from the executive branch in this and in most other countries, by the very remarkable circumstance of having no patronage, or power of nominating the officers of the state; which important power, as well as the still more essential prerogative of legislation, was reserved by the people in their own hands. In consequence of this fortunate distribution of authority, it became the interest of the Senate to prevent the unnecessary accumulation of public officers, or of national expence in any shape; a situation altogether different from that of most executive governments. As the patronage of the army remained with the people, its numbers might be increased without danger to the liberty of the state; the annual change of commanders, and still more the independence of the army with regard to the executive power, having produced the memorable effect of a military nation preserving its liberty during 400 years. In other military states, such as England under Cromwell and France under Bonaparte, how rapid was the transition to a system of confirmed tyranny! The respectability of the private soldiers in the Roman service was likewise a powerful



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cause of the preservation of liberty. The soldiers were themselves possessors of all the rights of citizens; and no mechanics or labourers were enlisted on ordinary occasions at least, until the time of Marius, about the year of Rome 640. Every citizen thus felt himself interested in the public prosperity; and the hands of the men of influence were, for many ages, tied up from attempting to found their own power on the abasement of their countrymen.

"The prudence of the Romans," (says the author of "Thoughts on Public Trusts,") "in retaining the sovereign power over their persons and property, and the election of the public officers, were the causes which kept the senators honest, produced so many instances of disinterested patriotism, and brought into the public offices an uninterrupted succession of men of greater worth than have appeared in the public offices of that, or any other country, since that constitution was destroyed."

Though the Romans were strangers to the principle of representation, the Senate may, in some measure, be considered in the light of delegates from the people; and, imperfect as was the responsibility of that body, the system was greatly preferable to the vain effort of the Athenians to perform the executive functions by collective assemblies of the people. It is a remarkable circumstance in favour of the Roman government, that integrity was preserved by the senators in their collective capacity, long after it had ceased to actuate their individual proceedings.

These were the general features of the Roman constitution.—We now proceed to mark some of its subordinate characteristics. An extra proportion of the soldiers was drawn from the country, the patricians giving a preference, in enlisting, to their clients and rural dependents, above the inhabitants of the city, with many of whom they were unacquainted. The practice of balloting at the election of magistrates was not introduced until the 614th year of Rome; the suffrages having been previously given by pronouncing aloud the name of the candidate for whom the vote was offered; a custom evidently unfavourable to freedom in a state in which the voters were greatly dependent on their superiors in rank. The usage of voting by ballot was found very convenient, and was soon afterward extended to the enactment and the repeal of laws.—We have already mentioned that the plebeians formed the middling, not the lower orders of the republic; and, in proof of this, it is of importance to recollect that of the Equestrian order a proportion was composed of plebeians. When popular assemblies were held in what was called *Comitia Tributa*, or voting by tribes, it appears (p. 256.) on the authority of Livy, that the patricians were excluded.

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cluded. Some men are disposed to think with Dionysius of Halicarnassus that the case was otherwise: but Livy's testimony is preferable, whenever he takes the pains of mentioning a circumstance in a detailed manner.—When treating of the reign of Tarquin, Mr. Brodie is led into a disquisition on the origin, in point of time, of the distinction of patrician and plebeian; a question on which our limits do not permit us to enlarge, and to which we advert merely because, in opposition to a current opinion, he considers the date of this distinction to have been long subsequent to the foundation of Rome.

The Roman history affords repeated examples of memorable changes effected by an appeal to the sensibility of the people. Without dwelling on the well known cases of Lucretia and Virginia, we find that the tyrannical exercise of the power of the creditor over the debtor was strongly checked by recurrences of this description. The law enabled the creditor not merely to imprison his debtor, but to keep him at hard labour: so that the epithet of *nexus* (bound) was but too appropriate to the unfortunate sufferer. In the 429th year of the city, a young man having surrendered himself to his father's creditor, and being subjected to barbarous treatment, displayed his scourges in public, and was the cause of passing the law to confine the power of the creditor to the effects of his debtor. The rich, however, found means to obtain a suspension of this humane provision; and it was not till the exposure, about forty years afterward, of a similar case of aggravated cruelty, that the mitigating edict was effectually enforced.—The interest of money in Rome was exorbitantly high. In the earlier age, it is said to have amounted to 20 and 25 per cent., and it was not till the 398th year of the city that it was reduced to the rate of 12 per cent. Under these circumstances, the accumulation of debts became so enormous, that it was at last necessary to afford relief to the insolvent citizens out of the public treasury. In the year 408, the rate of interest was reduced, all at once, from 12 to 6 per cent.; a diminution much too rapid to be adopted into practice, and calculated only to shew the complete ignorance of the Romans in matters of finance. The actual rate remained accordingly as before. A consideration of such circumstances as these would tend greatly to remove the prevalent notion that the Romans, as a nation, were addicted to sedition. This charge, applied by the ignorant and unfeeling to almost every free nation, is successfully refuted (p. 35, 271, 317.) by Mr. Brodie; and we fully agree with him that the history of Rome supplies many striking proofs of the sacrifices which a people will ever be ready to make for the enjoyment of tranquillity. Mankind have seldom erred from a want

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a want of forbearance towards their rulers; and, if examples of earlier date were wanting, enough would be supplied by the patient acquiescence which has been manifested by the nations of Europe in the continued oppression of the governments of the present day.

It is now time to pass from the consideration of Mr. Brodie's subject to an examination of the merits of his composition. His original plan was to write a full history of Rome; a plan which he soon exchanged for a relation of the occurrences in her interior politics. Though he has introduced a sufficient proportion of military transactions to give variety and interest to his work; yet much is still wanting to render it a perspicuous or entertaining composition. Mr. B. must plead guilty, in no slight degree, to the too often merited charge of prolixity. He is also in the habit of detailing the arguments of political orators, such for example as the Claudii, (p. 67. 327.) at too great a length. Another transgression, less trying to his reader's patience, but more likely to excite ridicule, consists in the use of various singularities of expression. To speak of a person being inflamed (p. 232.) with the desire of 'animal love;' to use (p. 314, &c.) the verb to 'implement' for fulfill; and (p. 493.) 'generalism' for generalship, are peculiarities which sound uncouthly on the southern side of the Tweed. Expressions equally remarkable will strike the eye of the reader on turning to p. 180.; and it would not be proper to omit to mention that we have met with more than one example (p. 49. 307.) of defective grammar, under circumstances which bespeak inattention on the part of the writer rather than of the printer. Again, on turning to the notice of the battle of Thrasymene, (p. 485.) we find the Roman loss put down at 40,000 men; a number which, if we are to pay any attention to the report of Livy or to the ordinary exaggerations of military losses, would have been more suitable to a relation of the fatal day of Cannæ. As a concluding objection, we must add that Mr. Brodie appears (p. 368.) to have studied very imperfectly the principle of population. — On the whole, however, his work is superior to that of the majority of writings which fall under the examination of a reviewer. To the soundness of his views and the spirit of his political remarks, much higher praise may safely be allotted. With more method, an attention to condensation, and with the minor but not insignificant advantages of a full index and clear table of contents, his book would have stood a fair chance for extensive perusal. We should have wished, likewise, to have seen the words of any important decision occasionally introduced in the original Latin; because such a practice, when not



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not too frequent, tends to give a pleasant variety to style, particularly in the case of a language which is currently understood, and is proverbial for its impressive brevity.

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ART. II. *The Life of Luther*, with an Account of the early Progress of the Reformation. By Alexander Bower. 8vo. pp. 472. 12s. Boards. Baldwin. 1813.

A full ample and impartial narrative of the life of Luther has long been regarded in the light of a desideratum among literary men: but, with England, the want of such a work is less a matter of surprize than in the native land of the reformer, where a bookseller, (Mr. Klein of Manheim,) being desirous, about ten years ago, of calling forth an essay on the subject, found it necessary to stimulate the exertions of his literary countrymen by the offer of a premium. This backwardness in writing the life of Luther is the more remarkable, as the works of Seckendorff, Sleidan, and others, afford ample materials for the performance of the task; and, with respect to interest of character, it would be difficult to find in the whole range of biography, whether military, political, or ecclesiastical, a personage more marked by clear and prominent features than the Saxon reformer. The total disproportion of strength between him and his mighty opponents forms another point of such importance as to arrest our serious attention; while the practical lesson, taught by the failure of the strong in a contest with the humble, may be held up to us as a most impressive example of the miscalculations of pride and arrogance. All these considerations belong to the life of Luther, and call for illustration at the hands of his biographer. The success which has attended Mr. Bower, in the execution of his task, will in some measure appear from our extracts, and from the compendium which we shall endeavour to give of the biography, particularly of Luther's earlier years; when he pursued his course unaided, and had occasion to discover the peculiarities of his disposition in all the vivacity of their natural colouring.

Luther was born in 1483, at Eisleben in Saxony, and was baptized by the name of Martin, after the Saint to whom the day of his birth is dedicated in the Roman Calendar. The foundation of that devotional ardour, which formed so conspicuous a feature in his character, appears to have been laid by the anxious tuition of his mother. "*In matre Margareta, cùm cætera erant virtutes, tum verò præcipue lucebat pudicitia, timor Dei et invocatio; intuebanturque in eam cætera mulieres ut in exemplar*



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*mplar virtutum**."—His education at school, though not accurately recorded, seems to have been conducted with considerable care; and, fortunately, the admonitions and example of Erasmus had by this time begun a partial reform in the plan of teaching. Some progress had also been made in exchanging the barbarous sophistry of the dark ages for a grammatical study of the Greek and Latin languages: but of logic enough was retained to cause to Luther the loss of several precious years; and it was not until the age of manhood that he became released from the shackles of the perverters of Aristotle. Whether Logic or Classics occupied his attention, his application was so assiduous, that he greatly outstripped his young associates, and impressed his parents with the hope that he could not fail to form a distinguished figure in the profession of the law. In conformity with their wishes, he was induced to make a beginning in that study: but he soon found that it ill accorded with the characteristic ardour of his mind; and a change, which the course of things would have brought about in a few years, was very suddenly effected by the occurrence of an extraordinary circumstance:

'In the year 1504, walking out one day with a young friend, of the name, it is said, of Alexius, they were overtaken by a dreadful thunder-storm, and Alexius was struck dead at his side. The fall of a friend whom he ardently loved, and the awful scene around him, raised in Luther's mind a succession of serious meditations. He saw, or he thought he saw, in a stronger light than ever, the vain and fleeting nature of all terrestrial enjoyments, and determined at once to withdraw himself from their pursuit. Prompt in all his resolutions, he vowed upon the spot that, if God were pleased to deliver him from the danger of his situation, he would enter a monastery, and spend the remainder of his life sequestered from the world and its temptations. It was in vain that his parents, unwilling that he should relinquish the fair prospect before him, endeavoured to dissuade him from this sudden determination. He persisted in his purpose, and regarded the impression of his mind as a special command of the Almighty.'

'Luther, ardent in all his undertakings, was impatient to conform, in the fullest manner, to the regulations of his new profession. On assuming the monastic garb, he returned his clothes to his father's house, and sent also his *annulus magisterii*, or ring conferred on him when he was made Master of Arts. His zeal for the patron of his Order, however it had been acquired, was so great that he at one time entertained a wish to exchange his name of Martin for that of Augustine. *Non solum acerrimo studio doctrinam Ecclesiæ discit, sed etiam summa disciplinæ severitate se ipse regit, et omnibus exercitiis lectionum, disputationum, jejuniorum, precum, omnes longe superat.*'

* Melancthon Præf. T. ii. Luther. Oper.'



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'Luther on embracing the monastic profession was very imperfectly acquainted with the routine of the discipline. In these solitary retreats, according to his anticipation, no intrusion of worldly cares was permitted, and life was wholly devoted to the service of God. But he soon found that the portion of humiliating drudgery was not inconsiderable, and that the senior members made it devolve, with an unsparing hand, on the noviciates. This drudgery consisted in the performance of menial and other degrading offices. It is a standing rule in these societies to be independent, either in reality or in appearance, of all external assistance. At one time Luther was obliged to stand as porter at the monastery; at another he was ordered to go through the town to beg. As the monks professed the most abject poverty, the avowal that they lived by begging was accounted no degradation. The rudeness of the age conduced, in some respects, to lessen the mortification; but after making every allowance, it must have been difficult for an independent mind, like Luther's, to reconcile itself to the practice of such an abject employment. Certain it is that his former cheerfulness was now succeeded by frequent fits of melancholy. His impressions respecting his doom in a future state were of the most gloomy cast. Ignorant as yet of those truths of Christianity which alone can afford relief in such a situation, he was under the necessity of seeking support in the advice of others. He disclosed his case accordingly to Staupitz, the head of his Order in Germany. Staupitz, who, as we shall find in the sequel, was a man of superior understanding, spared no pains to restore his mind to tranquillity. He recommended submission, and told him that such trials could not fail to turn out for his good, adding, it is said, that God was to make use of him for the accomplishment of important purposes. He went farther, and prevailed on the prior of the monastery to exempt Luther from the task of degrading services, and to allow him time for the prosecution of his studies, which until then had been discouraged in the convent.'

Two years after he had embraced a religious profession, Luther had the good fortune to discover a Latin copy of the Bible, lying neglected in a corner of the library of the monastery. He laid hold of it with his usual eagerness, and continued to study it with so much diligence that he soon acquired a surprizing facility in referring to any particular passage; and many of the more striking parts of the New Testament, which were not read to the people in the public service of the church, were committed by him to memory with great ardour and diligence. Next to the sacred volume, the works of Augustine formed the favourite object of his meditations; and he would read and write with such perseverance, for days together, as to neglect his meals, and even to intermit attendance at the hours of public duty prescribed by the rules of the monastery. Though he was wholly indifferent to the reputation of learning, his name soon became known to the superiors in his own order, and through them to the court of Saxony; and Frederick the

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the Elector, surnamed the Sage, having founded an university at Wittemberg, Luther was called to an academical chair in 1508, at the age of twenty-five. The professorship of logic was his first appointment; and he immersed himself so much in the study of that science, as to be able to recite by heart several voluminous commentaries of the leading authorities in the schools. Adding to this knowlege the advantage of a prompt elocution, he soon became a popular teacher; nothing fell from him with an air of indifference, but all was marked by clearness and animation. Divinity, however, continued his favourite study; and, in 1512, the Elector Frederick permitted him to exchange the philosophical for the theological chair in the university. The fame of his attainments had reached the ears of the Elector, and had induced him to withdraw some hours from his labours in the cabinet for the pleasure of listening to Luther in the pulpit. "*Audivit Fredericus concionantem; et vim ingenii, et nervos orationis ac rerum bonitatem expositarum in concionibus, admiratus est.*" *

Five years intervened between the time of which we are treating, and the rupture between Luther and the church of Rome: but it is much to be regretted that his progressive advance in knowlege and his change of views have not been more accurately ascertained. Few of his early letters have been preserved, and the materials regarding him are scanty till the year 1517, the epoch of his memorable schism. At this time, being engaged in studying the nature of repentance, for the information of his pupils, he was roused from a state of solitary meditation by the indecent urgency with which the sale of Indulgences was pressed on the credulity of the people. Being in the habit, according to the custom of his brethren, of hearing auricular confessions, he was surprized to find that persons guilty of serious crimes refused to undergo the penance which he prescribed, pleaded the remission already received in the shape of an Indulgence, and, on his resisting their applications for absolution, considered themselves as aggrieved. They even went the length of entering complaints against him with Tetzel, the Dominican, who superintended the sale of Indulgences in Saxony †; and who, impatient to amass large sums of money, and confident of support from his superiors, ventured, in an evil hour for the papacy, to threaten Luther and his adherents with the horrors of the Inquisition. Little did he know that the man, whom he sought to intimidate, would pursue his purpose with equal indifference to threats and promises. Luther scorned

* Melancth. Præf.'

† See our number for July last, p. 265.



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the menace of Tetzel, but proceeded with deliberation, in the hope that the dignitaries of the church would act a disinterested part, and recall the distribution of Indulgences as soon as they were persuaded that their merits, in a religious point of view, were exaggerated or ill-founded. His first step was to circulate a series of propositions on the doctrines of penitence, charity, and Indulgences; and, a copy of this paper being affixed to the church adjacent to the castle of Wittemberg, he subjoined an invitation to a public discussion on these undecided topics, in the following words: "*Amore et studio elucidandæ veritatis, hæc subscripta themata disputabuntur Wittembergæ, præsidente R. P. Martino Luthero, Eremitano Augustiniano, artium et S. Theologiæ Magistro, ejusdem ibidem ordinario Lectore. Quare petit, ut qui non possunt verbis præsentes nobiscum disputare, agant id literis absentes. In nomine Domini nostri Jesu Christi. Amen.*"

No disputants having accepted the invitation, Luther resorted at once to the medium of the press, and published a variety of observations calculated to call in question the boasted efficacy of Indulgences. He also addressed a letter to Albert, Archbishop of Mentz, who had the direction of the distribution of Indulgences in Germany, and thus expressed himself:

'"I do not complain so much of the manner in which the 'Indulgences' are published, (which I have not witnessed,) as of the injurious effects which they are calculated to produce upon the multitude, who believe that, if they purchase these pardons, they are certain of their salvation, and exempted from punishment. Good God!" (he exclaims,) "the souls intrusted to your care are stimulated to what will lead them to ruin; and how hard must be the account which you will have to render to God with respect to all these. From this cause I could be silent no longer, for no one can be certain of his salvation by any gift conferred upon him by a bishop. It is by the grace of God alone that salvation can be obtained. Works of piety and charity are infinitely better than Indulgences; and yet they are not preached to the people with so great pomp or zeal, nay they are supplanted by the Indulgences. The first and only duty of bishops is to instruct the people in the Gospel, and the love of Christ. Jesus never commanded Indulgences to be published. What horror therefore must that bishop experience, and how great his danger, if he allow the sale of Indulgences to be substituted among his flock in preference to the doctrines of Revelation? Shall not Christ say to such persons, 'Ye strain at a gnat, and swallow a camel?' What can I do, most excellent prelate and illustrious prince, but intreat you by the Lord Jesus Christ, to direct your attention to this subject, to destroy the book which you have sanctioned by your *arms* *, and impose upon the preachers of Indulgences a very different method

'* This was a book recommending the purchase of Indulgences, on the title-page of which were the archbishop's arms.'

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& recommending them, lest some one should arise and confute both them and that book to the great reproach of your Highness? The consequences of this I dread extremely, and yet I fear it must happen unless a speedy remedy be applied."

In this and the other early appeals of Luther, we discover an unconsciousness of the complete duplicity and hypocrisy of the leading dignitaries of the church; and even in the succeeding year, when no doubt remained of the venality of Albert and his brethren, Luther still clung to the hope of finding purity at the fountain-head. Leo X. having acquired great fame by his patronage of literature, and having professed to disapprove the lengths to which the sale of Indulgences was carried, was considered by Luther, for some time, as a sincere and zealous Christian; and accordingly, during 1518, his effusions, however vehement against the subordinate members of the church, were respectful and even complimentary to its head. His first opponents were Dominicans, the Order to which the distribution of Indulgences had been intrusted. Eckius, a keen disputant, and Prierio, master of the Pope's palace at Rome, both entered the lists against him. He was not long in retorting the charge, and said of Prierio's book, in a strain of vehemence not unusual in those days, "*Tot tantisque blasphemiis a capite ad pedes usque refertum, ut in medio Tartaro ab ipsomet Satana editum libellum existimem.*"

The publications of Luther having excited much attention in Germany, and greatly diminished the profits arising from the sale of Indulgences, Leo found it necessary to comply with the demands of the Dominicans and others for the adoption of vigorous measures. He therefore instructed Cajetan, the papal nuncio in Germany, to summon Luther to him at Augsburg. The Elector Frederick consented that he should attend; and, precautions having been taken to procure for him a safeguard from the Emperor Maximilian, a memorable interview took place at Augsburg between the humble reformer and the dignified representative of the pope. Cajetan entered on argument in complete confidence of overthrowing his opponent: but Luther soon discovered a superiority in theological learning, and a determination to reject all assertions which were not founded on the authority of Scripture. It was in vain that Cajetan insisted, among other things, on the transubstantiation of the bread and wine: Luther remained incredulous, and challenged him to produce a single argument in support of his opinion, either from Scripture or the Fathers: "*Peto unam Scripturæ auctoritatem, vel sanctorum patrum, quæ sit contra meam hanc sententiam.*" — After having remained several days at Augsburg, during which he had three unprofitable interviews



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with Cajetan, Luther deemed it expedient to make an abrupt retreat into the friendly territories of Saxony. Cajetan was instructed to bring him to Rome; and Luther's friends were well aware that the nuncio would not have been scrupulous about the means of executing his orders. — The rupture of the conference at Augsburg, followed as it was by the decisive support of Luther by the Elector Frederick, constitutes an epoch of consequence in the history of the reformer. Indeed, it amounted to a pointed refusal on his part to comply with the desires of the court of Rome, though communicated through the medium of one of its principal ministers; while Frederick, without entering into the religious discussions of the controversy, was confirmed in his intention of protecting Luther by an anxiety to relieve himself and his subjects from the rapacious exactions of the papal court.

In the succeeding year, 1519, the public attention was drawn to a formal disputation between Luther and his Catholic adversaries. Eckius, the Dominican, eager to obtain reputation, and to strengthen his interest with his ecclesiastical superiors, challenged Carolostadt, an adherent of the new doctrines, to contend with him in public at the city of Leipsic; when Luther, who took part in the discussion, excited much admiration by the display of his learning, and the ardour of his elocution. He here brought forwards, openly and positively, the doctrine that the superiority of the Pope, as universal bishop, rested on no other authority than that of human institution; which opinion, — one of the boldest that could be advanced in those times, — was subsequently maintained by him in repeated publications. Leo, afraid of offending the Elector Frederick, long delayed the adoption of extreme measures against Luther: but at last, in June 1520, came forth the noted Bull which condemned his doctrines in the eyes of the Catholic world. The reformer received the anathema with undiminished fortitude:

‘ "The die," he said, "is cast, and I despise equally the fury and favour of Rome. — Never will I be reconciled or connected with them. Let them condemn and burn my books. — I, in my turn, so long as I can procure fire, will condemn and burn publicly the whole pontifical code." ’

In the three years which had elapsed, the doctrines of Luther had taken a strong hold on the people of Saxony, and in many places it was found unsafe to attempt the publication of the papal edict.

‘ The first regular step taken by Luther against the bull was a protest recorded before a notary and witnesses, and an appeal from the pope to a general council. An appeal of the same nature had



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been entered by him a twelvemonth before, but the respectful manner in which he then spoke of Leo was now exchanged for the most embittered expressions. *Leo X. in impia sua tyrannide induratus perseverat — Iniquus, temerarius, tyrannicus judex — Hereticus et Apostata — Antichristus, blasphemus, superbus contemptor sanctæ Ecclesiæ Dei.* *

'The universities of Cologne and Louvain having openly burned Luther's books, and a similar example having been given at Rome, the Reformer now determined to retaliate. He caused public notice to be given at Wittemberg, that he purposed burning the anti-christian decretals on Monday, 10th December. So novel a scene excited great interest, and the concourse accordingly was immense. The people assembled at nine o'clock in the morning, and proceeded, in regular divisions, to the spot in the neighbourhood where the ceremony was to be performed. Having there partaken of a slight repast, an eminent member of the university erected a kind of funeral pile and set it on fire; after which Luther took Gratian's Abridgement of the Canon Law; the letters commonly called decretals of the pontiffs; the Clementines and Extravagants, and last of all, the bull of Leo. X. All these he threw into the fire, and exclaimed with a loud voice, "Because ye have troubled the holy of the Lord, therefore let eternal fire trouble you." Having remained to witness their consumption, he returned into the city, accompanied by the same multitude, without the occurrence of the slightest disorder.'

The influence of the reformed doctrine was now becoming so general, as to make it an object of great attention in the political calculations of crowned heads; and the course pursued by the principal sovereigns of Europe exemplifies, very powerfully, the degree in which religion is too often made subservient to temporary considerations. Charles V. and Francis I. were the two great rivals of those days, and either of them might have given a great extension to the beneficent tenets of the Reformation, had they not, for the sake of political advantages, been persuaded by the Popes to resist a doctrine which they could not disapprove in their hearts. The conduct of our Henry VIII., though less steady, was equally selfish; since he came forwards at first in the character of an enemy to the Reformation, when he had a favourite object to accomplish at Rome, and departed from that character when he found that the interest of Charles V. preponderated in the papal councils.

The year 1521 was remarkable for the appearance of Luther before the Imperial Diet which assembled at Worms; he having repaired thither in obedience to an order transmitted to him by the Emperor, and which had been obtained from Charles by the Catholics with the view of making the heads of the empire adopt a decided part against the Reformation. The

* Luth. ii. 50.'

firmness,

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firmness, with which Luther resisted all endeavours to shake his belief, had the effect of strengthening the popular current in his favour; and, when he entered the hall in which the princes were assembled, voices were heard from the crowd, calling to him not to "be afraid of those who could kill the body only." The Diet having gone so far as to excommunicate him, the Elector Frederick deemed it expedient to provide for him a place of secure retreat; and, with this view, he was carried, apparently by force, to the castle of Wartemburg in Thuringia. Here he continued to write against the Catholics, and undertook the most laborious of all his works, a translation of the Scriptures into German. After he had appropriated several months to the prosecution of this task, he was induced to quit his retreat, and to re-appear at Wittemberg, in order that he might check the impatient ardour of Carolostadt, and other adherents, who were advancing with too hasty steps in the career of innovation.

All these memorable events happened before Luther had passed his fortieth year. On the subsequent occurrences of his life, which reached to the age of sixty three, we are less disposed to dwell, because they are, in general, sufficiently known to the readers of history. One of his remarkable characteristics was a disposition to advance in the progress of change more gradually than we might have expected from the vehemence of his temper. He was the last person who remained in the dress and capacity of a monk in the establishment to which he belonged; and many of his followers had thrown off the restraint of celibacy before their leader ventured on a similar step.

The superiority of the Protestants over the Catholics in learning enabled them to triumph in most of their polemical contests: but they unfortunately became divided among themselves; and the latter part of Luther's career was disquieted and even embittered by dissensions of this nature. In particular, the disputed question of the sacrament kept him at variance with Zuinglius, a man of admirable attainments, and led to many unprofitable meetings and controversies. One of those which took place at the town of Marpurg, in Hesse-Cassel, in 1529, is described in the present work (p. 249.) in animated terms, by a follower of Luther, named Jonas.

Throughout the remainder of life, Luther continued indefatigable in the discharge of his duty as a professor, and equally active in the composition of publications in opposition to the Catholics. He finished his great work, the translation of the Bible into German, and had the satisfaction of seeing it obtain very general circulation. He was also engaged in publishing a complete

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complete collection of his works, when the decline of his constitution, accelerated in some degree by too sedentary habits, led to a final termination of his labours in 1546. Mr. Bower closes with a delineation of his character, from which we extract the following passages:

'Though learned beyond his contemporaries, Luther had much to acquire after coming forward as an author. His theological knowledge was derived, in great part, from the writings of the Fathers, and, familiar as he was with Scripture, he had to study its most difficult passages without the assistance of intelligent commentators. It was more suitable, however, to his constitutional ardour to attack corruption at once with the weapons which lay at hand, than to allow time to pass in preparing arms of a less defective character. Hence those changes and inconsistencies in particular topics, which, however suspicious in the eyes of the weak or the malignant, afford to the considerate observer a complete evidence of his sincerity. Conscious of pure intention, Luther felt no shame in acknowledging the errors arising from haste or engendered by early prejudice. He journeyed along the track of inquiry without assistance; he was obliged to feel his way; and it was only step by step that he acquired a knowledge of the true path. He was long in the hope that the head of the church would disapprove of the indecent sale of Indulgences, and would extend support to the man who came forward to denounce it. When less confident of this support, he was inclined to ascribe to bad advisers that protection of vice of which he accounted the pontiff incapable. Nor could he prevail on himself to think otherwise till after the most conclusive proofs that no integrity of motive was accounted a justification of the capital crime of developing the corruption of the church. When this was clearly ascertained, Luther's choice was no longer doubtful—the establishment, which refused to listen to reform, became in his view an object for direct and unmitigated hostility. Many years of his life were yet to pass, and his views in points of doctrine were destined to undergo several changes; but no solicitation or argument had effect in altering his behaviour towards the church of Rome.'—

'In considering Luther as an author, we are struck with the extent and variety of his labours. They consist of controversial tracts, of commentaries on Scripture, of sermons, of letters, and of narratives of the chief events of his life. The leading feature of his controversial writings is an unvaried confidence in the goodness of his arguments. It never seems to occur to him to entertain a doubt of the accuracy of the proposition which he undertakes to defend. It unavoidably followed that he bestowed too little time on analyzing the reasoning of others, and on reconsidering his own. His natural temper led him to conceive strongly, and his triumphs over the Romanists powerfully seconded this constitutional tendency. The same warmth led him to avail himself of the aid of whatever weapons were calculated to reach his adversary. Sarcasm in all its shapes, raillery, ridicule, direct personality, and even punning, abound in his controversial tracts to a degree which is hardly justified by the example of

other

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other writers of the age. Impatience and irritability were his great faults, and they are abundantly conspicuous in his writings. No sooner had he formed an idea of the motives or of the doctrine of an individual at variance with himself, than he made it the object of unsparing condemnation. Hence the endless complaints from adversaries of his precipitation and rudeness. Without desiring to excuse such exceptionable characteristics, it is due to his memory to observe that they originated in no malignant intention. They were not displayed towards inoffensive persons, nor were they meant as the foundation of lasting animosity. They were often the ebullition of the moment, and appear to have been carried, in the heat of composition, to a greater length than was intended at the outset. The freedom of his language in treating of the conduct of the great arose partly from constitutional ardour, and partly from an habitual impression of the all-powerful claims of truth. The lofty attitude so often assumed by Luther is not therefore to be attributed to pride or vanity. In treating of the Scriptures, he considered himself as acting in the presence of God, whose majesty and glory were so infinitely exalted above all created beings, as to reduce to one and the same level the artificial distinctions of worldly institutions. Under this conviction the prince or the king who ventured to oppose what Luther considered the word of God, seemed to him no more exempted from severe epithets than the humblest of his adversaries. However we may censure the length to which his freedom was carried, the boldness of his conduct was, on the whole, productive of much good. An independent and manly tone in regard not only to religion, but to civil liberty, literature, the arts and sciences, was created and disseminated by his example. His compositions of all kinds, including sermons and epistolary disquisitions, are calculated, by his distinguished biographer, Seckendorff, at the extraordinary number of eleven hundred and thirty-seven. When we consider, in addition, the extent of his public duty, and the variety of his correspondence, we cannot fail to admire the prodigious efforts of his industry. Where the mass of writing was so large, we must expect little polish of style. Luther's imagination was vigorous, but the cultivation of taste engaged no part of his attention. His inelegance of style has been chiefly remarked in his Latin publications. His taste in early life had been corrupted by the barbarous diction of the scholastic divines, and in his riper years he was too impatient to communicate the substance of his thoughts, to bestow much attention on the dress in which they appeared. It suited his ardour to commit to paper the impression of the moment, and to give free course to that excitement which grows strongly on men of his temper in the progress of composition. The consequence is that his sentences are generally of great length; the succeeding members appearing an expansion, and not unfrequently a repetition, of what had gone before. No pains were taken to promote clearness, and very little to correct ambiguity. As he was wholly indifferent to the praise of elegance, he gave himself no trouble about the choice of words. When classical vocables did not readily occur to him, he had no scruple in making a new word by giving a Latin termination to an expression borrowed from the Greek, or some other language. His arrangement

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arrangement is equally defective, and the result of all this is, that his works are full of obscure passages. Some of them are so much involved, that it is next to impossible to make out the meaning. In his German compositions the case is different. His translation of the Bible has been always admired, and his hymns have given way to versifications of later date in consequence only of the progressive change in the language.' —

'If among the numerous virtues of Luther, we seek for that which more particularly characterized him, we shall fix, without hesitation, on his contempt for the terrors of power. It was to this undaunted spirit that he was chiefly indebted for his usefulness and celebrity. To maintain the cause of truth, as a servant of God, was a task in which no danger could appal him. His courage arose from no hasty resolution and still less from any hidden ambition—it was a firm, deliberate determination, founded on thorough conviction, and unconscious of abatement under the most embarrassing circumstances. Regardless of the threats of foes, or the expostulations of friends, he persevered in his course, and looked forward, with patience and confidence, to "reap in joy what he had sown in tears."

'Again, if we pass from the examination of his mind to a view of the different capacities in which he came before the public, we shall see him to greater advantage in the character of a preacher. He mounted the pulpit full of his subject, and eager to diffuse a portion of his stores among the audience. The hearer's attention was aroused by the boldness and novelty of the ideas; it was kept up by the ardour with which he saw the preacher inspired. In the discourse there was nothing of the stiffness of laboured composition; in the speaker no affectation in voice or gesture. Luther's sole object was to bring the truth fully and forcibly before his congregation. His delivery was aided by a clear elocution, and his diction had all the copiousness of a fervent imagination.'

Our attention has been so much occupied with the subject of this work, as to leave us little room for observations on its merits as a composition. The extracts, however, may be regarded as fair specimens of the author's style, and his manner of arrangement; since they are sufficiently copious to convey a clear impression of both, and to render unnecessary the comments of the critic. The volume is divided into eleven chapters, some of which are confined, in the busiest part of Luther's career, to a single year; while others, towards the beginning and the close of the narrative, are found to comprehend a series of years:—not that the transactions of the evening of Luther's day were devoid of interest, but, as they had been incorporated into general history, Mr. Bower very properly declines to expatiate on them at so much length as on events of less notoriety. It remains that we add a favourable testimony to the fidelity with which Mr. B. has re-searched the works of Seckendorff, and other writers who have treated on the history of the Reformation. The Appendix is of considerable extent, and contains

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tains a variety of particulars relative to the contemporaneous history. The rude mode of education in those days, the profligacy of the clergy, the remonstrances of the laity against the behaviour of churchmen, and biographical notices of the more distinguished reformers, are successively introduced into this supplementary part of the volume.

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ART. III. *Moonlight*, a Poem: with several Copies of Verses. By Edward, Lord Thurlow. 4to. 5s. White and Co. 1814.

ART. IV. *Ariadne*; a Poem, in Three Parts. By Edward, Lord Thurlow. 8vo. 4s. Longman and Co.

ART. V. *The Doge's Daughter*; a Poem, in Two Cantos: with several Translations from Anacreon and Horace. By Edward, Lord Thurlow. 8vo. 3s. 6d. Longman and Co.

WE have not placed these three poems in the exact order of their publication, but have exercised an act of judgment in arranging them in the classification assigned by a late facetious poet to his three Wigs, as *Malus*, *Pejor*, and *Pessimus*.—Of the first of the poems, which is in blank verse, the principal fault is one which has long been predominant in the catalogue of Dullness, and is called *Nonsense*. We are informed at page 9, 'That the archangels dwell in night:'

> 'But night serene, unvisited by storms,
> And fed with golden cressets from the hand
> Of Love immediate, prodigal of Truth.'

In page 11. we read of '*viewing the planets from the edge of heaven*,' and are told that '*the eclipse of the moon*' is the proper time for a '*flight to that middle empire of inconstant air*,' which is inhabited '*by the spirits neither bad or good*.' This information may perhaps be useful to Mr. Sadler, the æronaut, though the society in that region must, from this account, be rather *indifferent*. We are next favoured with the following lines:

> 'No soul has flown unto the gate of woe,
> Or to the blissful soil, or brush'd the shore
> Of Limbo with its wings; or flown, and liv'd;
> But yet intelligence from these has come,
> By angels, and pale ghosts, and vexed fools,
> That, straying as they wont, were blown athwart
> The nether world, from the oblivious pool
> Scarce 'scaping, on our scornful marge to land;
> Thence to be blown by ev'ry idle wind,
> Their tale half told, with a new flight of fools,
> Eclectick, to the planetary void.'



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Of a very different character, and we have great pleasure in quoting it, is the subsequent passage, in which the noble author addresses the memory of the founder of his name and rank:

> 'Led by his hand, I first essay'd to walk,
> O dear companion of my earliest steps,
> With thee, O muse; and from the beams of morn
> To the pale twilight sought thy converse sweet.
> Whatever in old Greece or Rome was done,
> Or else recorded of those actions pure,
> From thee I learnt, and from his counsel sage.
> Grave was he, and severe; but gentle too;
> And underneath a rough exterior hid
> A heart, which pity melted into tears.
> Farewell, my master, and my earliest friend!
> But not farewell of thee the memory;
> Since all I am in fortune, or in rank,
> In thought, or my inheritance of fame,
> Bating my nature, to thy care I owe;
> I should be viler than the dog, that tears
> The hand that fed him from his earliest youth,
> If I forsook thee, or thy gen'rous cause:
> The seasons may pass on, and blanch my head,
> And wither my shrunk cheek, and paint a map
> Of woeful age upon my wrinkled brow;
> But 'till the tomb outshuts me from the day,
> And time disparts me from the things that were,
> Thy memory shall unimpair'd remain,
> Boundless, as I must still be less, than thee:
> While Spring shall for her blossoms be desir'd,
> Or Summer for her sweets, while Autumn pale
> With fruitage shall be crown'd, or Winter rule
> In storms and tempests the dejected year,
> So long, O my first master, while I live,
> Shall I forget not either thee or thine.'

The lines on the vanity of Conquest in p. 13. are spirited, although the subject is trite, and has been treated by poets of all ages and merits. Throughout the whole of this poem, we perceive an obvious attempt to imitate the manner of Milton: but the author has caught more of the obscurity of that great man than of his brilliancy; and the cumbrous style of the versification is ill justified by the shallow and unimportant thoughts which are wrapt up in it.

On the translation from the chorus of the Hippolitus of Euripides by Lord Chancellor Thurlow, we cannot bestow so much praise as the noble Editor seems to think it deserves. It is succeeded by a translation from the same hand, of Homer's *Battle of the Frogs and Mice,* which is certainly executed with great fidelity and spirit. The learned author has been particularly happy

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happy in the imitation of the Greek compounds, and especially in the names of the heroes of this long celebrated war; such as *Bladder-cheek, Crumb-catch, Gnaw-gammon,* and *Nibble-biscuit.* As specimens, we may quote the speech of the unfortunate Mouse in the first canto:

" Him Crumb-Catch answer'd quick in vocal sounds;
Why, friend, *my* birth demand, so known to men,
To gods, and to the fowl, who wing the sky?
My name is Crumb-Catch, and I am the son
Of Nibble-Biscuit, my great-hearted sire,
Lick-Mill's my mother, king Gnaw-Gammon's child.
She bore me in a hole, and brought me up
With figs, and nuts, and every sort of food.
But how make me thy friend, unlike in kind?
Thy living is in waters, but my food,
Whatever man is us'd to eat. The loaf
Thrice-kneaded, in the neat round basket kept,
Escapes not me, nor wafer flat and long
Mix'd with much sesame, nor bacon-slice,
Nor liver, cloth'd in jacket of white lard,
Nor cheese, fresh curdled from delicious milk,
Nor the good sweet-meats, which the wealthy love,
Nor what else cooks prepare to feast mankind,
Dressing their dishes with each kind of sauce —
Nor ever do I fly the deadly shout
Of war: but with the host advancing straight
The foremost champions join; nor man himself
I dread, although he bears so huge a trunk;
But scale his bed, and bite his fingers' ends,
And seize his heel; and yet no pain invades
The man, nor flies his sweet sleep at my bite.
But these two chief I fear in all the earth,
The hawk and cat; who work my heavy woe;
And doleful trap, where treach'rous death resides;
And most I dread a cat of the first kind,
Who, when a mouse takes hole, belays the hole.
I eat no cabbage, radishes, or gourd;
Nor can I on pale beet or parsley brouse;
This is your food, whose dwelling is the pool.'

The speech of Minerva too, when she is called by Jupiter to assist the routed Mice, is happily translated:

" So spake the son of Saturn; Pallas thus;
Oh! never, father, would I go to help
The mice distress'd, for they do me much harm,
Spoiling my wreaths, and lamps, to get the oil.
And this much frets my mind, which they have done:
They gnaw'd my robe I took such pains to weave,
Threading with slender warp the slender woof,
And made holes in it; now the clothier comes

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For

For interest on me: I am downright mad,
I wove on tick, and have it not to pay.
But in like manner I'll not aid the frogs,
For they are not discreet.'

The description of the crabs, which closes the poem, is another instance of successful imitation of the compound epithets of the Greek.

The production intitled 'Virgil's Ghost' is not without humour, but, unfortunately, for that quality of it (which constitutes its only merit) the noble author is indebted to Dr. Johnson's well-known little piece beginning "Hermit hoar in dreary cell."

*Ariadne* is a dramatic poem evidently intended as an imitation of Milton's Comus, with some borrowing from "The Tempest." The heroine of it is not the classical personage of that name, but a fanciful lady, who (to use her own words) was '*born of Troy, upon the wave. The espoused queen, her mother, bringing forth, what time the Duke her father, from sweet Corinth led her* (the mother) *home;*' from which account, our readers will perhaps know nearly as much of her birth and family as we do. We should, however, add that her father was Menelaus Duke of Troy. The other principal characters in the piece are Amphitrite, and Ariel, her messenger, Lord Marinell, Marsaces, and Enceladus; so that (judging by their names) they form a tolerably motley group of "all nations and languages." Ariadne is first discovered on the shore of a desert island, weeping. Amphitrite, desirous of knowing what brought her there, and

'What the winds have done, or fortune's spite,
By wat'ry evil, that the maiden stands,
Disconsolate, upon that yellow shore,'

and having requested information on those points, with some threats, from Nereus and Æolus, (but without waiting for their answers,) dispatches Ariel to bring her,

'——— E'er the darkness steal,
Word of Ariadne's weal.'

The messenger, in the disguise of a shepherd, accosts the lady, who readily tells him her history; confessing that the cause of her grief is separation from the Lord Marinell, with whom she had fled from her father's court, and from the persecution of her step-mother and of Marsaces a rival lover. In what manner the separation happened, we do not clearly comprehend: but, Ariel having carried to his mistress the information thus acquired, she conjures up the giant Enceladus, from whom



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she extorts information as to the place where Marinell is to be found, and immediately dispatches Ariel to restore him to Ariadne; which errand we are left to suppose is duly executed; for he says,

> 'I will go
> More fleet, than lightning, to my loved task:
> For I perceive, sweet Mistress, there shall come
> From this dear union all the world thinks good,
> Peace, and true laws, and equal liberty:
> Am I prophetick, O beloved Queen?'

This passage, we presume, contains the 'allusion to passing events,' mentioned by the author in the preface.—Such is the story (if so it may be called) of this piece, and the composition is much on a par with it. All the lyric parts are without merit, as Ariel's song,

> 'See they quake,' &c. p. 10.

and Amphitrite's promise to Ariel in the same;

> 'There, beneath the Moon's pale eye,
> In a cowslip you shall lie,
> Fann'd by od'rous winds to sleep,
> Fuming from the charter'd deep.'

For a specimen of this kind of composition, our readers may take, once for all, the chorus of Ariel's song at the end of the second part:

> 'Who will, may follow me
> O'er the bright and curved sea;
> For I go,
> To let Amphitrite know,
> With my pretty yes and no,
> That these things are so and so.'

Those parts of the poem are rather better which are in blank verse; as may partly be seen from these lines in Ariadne's account of her early life:

> 'And love I knew not, nor I car'd to know.
> So fifteen summers warbled o'er my head,
> And I, beneath my mother's careful eye,
> Like a young bird, that must be taught her tune,
> Liv'd happy, and suspecting *of* no change.
> The sixteenth summer, and, O shepherd, then
> My mother died; and I remember well,
> 'Twas when the almonds blossom, and a bird
> She lov'd and fed died first upon the eve,
> And then she follow'd innocent and sweet.
> Forgive me if I weep; I oft have wept,
> Though many years have pass'd: but tears are vain.
> My mother died, and then my father sought
> Another love; and thence came all my woe.'

On

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On the whole, the piece is most tediously drawn out through three parts, and 57 pages, with very few poetical passages and still less variety to relieve the general dullness and monotony.

The *Doge's Daughter* is written throughout in verses of eight syllables; and a more delectable specimen of *namby pamby* we have seldom, if ever, been doomed to peruse. The Doge and his Daughter (like some other persons in similar situations, if *we* may allude 'to passing events,') disagree about the matrimonial arrangements of the latter; and the young lady, as the shortest mode of settling the question, under the reluctant advice of an old nurse, betakes herself to flight,—though *not* in a Hackney-coach. She afterward falls in, by a *well-design'd* accident, with the lover of her choice on his road to join the warriors; and the young lady, most heroically bent on assisting him, equips herself in armour, and follows him to battle. Here, however, she is very much in his way, being thrown from her horse on the first onset, and occasioning him the trouble of defending her, in addition to that of protecting himself: all this, too, from pure generosity, since he does not know who the gallant knight really is, till, the battle being over,

> 'The shatter'd helmet he unbound,
> And on the verdure all around
> The golden tresses 'gan to play
> Like beams of th' oriental day,
> And Heliodore before him lay.' } P. 28.

This is Tasso's Tancred and Clorinda, over again.

As the reader may expect that our opinion should be justified by an extract, we take at random a part of the nurse's speech in the first canto, when she is dissuading her mistress from the imprudent step in which she afterward joins her:

> 'Say, the youth is fierce and brave,
> Full of virtue and delight,
> Yet he is not in your sight,
> Nor he cannot be again;
> What then can be more idle pain,
> Than to tear your heart for one,
> Who cannot to your arms be won?
> Would you with Frangipani go,
> An exile, o'er the mountain's snow?
> Or with Frangipani sleep,
> In the caves of forests deep,
> Underneath dishonour'd boughs?
> Would you be the windy spouse
> Of a Corsair, on the deck
> Baring that immortal neck?
> O my Heliodora, bred
> In the golden marriage-bed,



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Fed from out a princely cup,
Where 'tis only kings may sup,
Would you — but who counts the lights,
Sparkling in the summer nights;
Who the leaves can number all,
That in waning Autumn fall;
Who can tell what sands there be,
By the coral-paved sea;
Who can do these things, may tell
What's equally impossible,
The words that from Caneura fell.'

We have here a happy confusion of ideas; and the epithet, '*windy* spouse,' is peculiarly novel. We presume that the '*dishonour'd boughs*' must be oak-boughs; and that the lady is become windy, on the authority of Dryden, by feeding on acorns:

"And, fat with acorns, belch'd their windy food," &c.
Dryd. Juv. Sat. 6.

We may perhaps be spared the trouble of making any quotations from the translations of Anacreon; and we shall merely say that we cannot agree with the noble author, who in his preface remarks that for these *he may be thought to merit somewhat more of approbation.* The only translation from Horace is of that ode, "*Donec gratus eram tibi,*" &c. which has been so often attempted without success, and never more completely than in this instance.

It is painful to us that our duty to the public obliges us to give so unfavourable a report of these works; especially as, on a former occasion, we felt justified in expressing a more commendatory opinion and better hopes of his Lordship's muse. We still think, however, that he is capable of smooth and easy versification; and we must do him the justice to say that those passages in his poems which display the most thought are also the best executed. He seems to succeed principally in blank verse, and in the didactic style; and, perhaps, with more care and practice, translation might be more suitable to his powers than original composition. Of many works among the classics, and many in Italian literature, (in which his Lordship seems to take much delight,) a translation would be desirable. At all events, should Lord Thurlow still continue his suit to the Muses, he must bestow much more labour on his compositions, if it be his object to acquire any permanent reputation as a poet.

Another work has just appeared from the prolific pen of this nobleman, intitled *Carmen Britannicum.*

ART.

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ART. VI. *An Account of the Systems of Husbandry adopted in the more improved Districts of Scotland;* with some Observations on the Improvements of which they are susceptible. Drawn up for the Consideration of the Board of Agriculture, with a View of explaining how far those Systems are applicable to the less cultivated Parts in England, and Scotland. By the Right Hon. Sir John Sinclair, Bart. President of the Board of Agriculture. 8vo. pp. 660. 18s. Boards. Nicol and Son.

COMBINATIONS of experience on matters of practical science resemble rays of light converging to the same focus. In the important business of agriculture, much may be obtained by a comparison of different systems; because emulation will be stimulated by opposing the usages and modes of cultivation, which prevail in some districts, to those that are adopted in others. It is worthy of remark, however, that contrasts of this kind afford a mortifying lesson to the cultivators of the most favoured regions. When difficulties are to be surmounted, much skill and persévering industry must be exerted; and, by these very means, nature is often persuaded to be propitious beyond expectation: while those, who feel no inducements to similar efforts, remain strangers to the capabilities with which Providence has blessed them. This reason will, in some measure, account for the improved systems of husbandry which are established in the northern part of our island, and explain a fact which is humiliating to the English farmer, viz. that the agricultural practice of Scotland is in many respects deserving of his particular notice and imitation.

Sir John Sinclair, in the introduction to the useful work before us, specifies various circumstances which have contributed to the excellence of Scotish husbandry; and they are circumstances which ought to be known in every part of Great Britain. Though the climate of Scotland be unfavourable to cultivation, this disadvantage, as the Right Hon. Baronet observes, is often successfully counteracted by the assiduity of the Scotch farmer, who studiously avails himself of all the requisites for improvement that are within his reach. Among the moral causes which have contributed to the amelioration of the countries north of the Tweed, is mentioned the establishment of parochial schools, by which the farmers had, in general, obtained the advantages of a good education; and by which, we may add, the lowest of the people are trained up in virtuous principles, the only basis of good habits. We must transcribe the remarks made on this topic:

'The expence of labour in Scotland, does not differ materially from that of several extensive districts in England; and the day-labourers in that country, certainly execute as much work, within



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the same period of time, as those in Scotland; *but the servants employed in husbandry* in Scotland, are in general more tractable, are satisfied with homelier fare, have fewer perquisites, are less accustomed to waste their time and their wages unprofitably, are more regular and constant in their hours of labour, have commonly received a better education, and thence are less addicted to debauchery, or to any irregularity of conduct.'

It is this early training which has contributed to the formation of the character of the Scotch, who are known to be 'industrious, economical, intelligent, and persevering;' and who are therefore well qualified for attaining 'a considerable degree of excellence in any art or science to which their attention might be peculiarly directed.'

Whether the establishment of Banks and the extension of paper-money have been more beneficial to the Scotish than to the English farmer may be matter of doubt: but the following statement will shew that the former has advantages not possessed by the latter:

'In Scotland, the laws are favourable to cultivation and improvement, a circumstance to which the excellence of the Scotch husbandry is greatly to be attributed. Regulations exist, which facilitate the division of commons and of common fields; fences erected between two distinct states, are made at the joint expence of the owners; the value of the tithes of any estate, can be fixed by the decision of the supreme court of Justice, and when once fixed by a legal valuation, and converted into what may be called *a corn-rent*, the amount cannot afterwards be increased. The possessor of any estate can, in general, exonerate his property, from all indefinite demands upon it, of a feudal nature; leases are interpreted, by the courts of law, favourably to the tenant; and the occupiers of land, in general, are not subjected to any arbitrary burdens, under the name of Poor-rates.'

Independently, however, of the causes which have operated in favour of Scotland, the fact is notorious that her system of husbandry has 'reached so considerable a degree of perfection, as in many respects to be accounted *a pattern* for other districts, similarly situated, in so far as it regards arable cultivation.'

To place this pattern within the view of all agriculturists is the object of the author of the present volume. It is divided into two parts, of which this account is given:

'Part I. will be purely practical, detailing, *first*, the best practices of the most distinguished Scotch farmers, regarding those points which require attention, previous to the commencement of arable culture; and *secondly*, those particulars will be discussed, which are connected with the actual cultivation of an arable farm, and the most profitable means of maintaining its stock. It is proposed to conclude this part of the work with, 1. A general view of the improved Systems of Husbandry adopted in Scotland; 2. An account of the improvements of which those systems are susceptible; and 3. Some



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observations on the means by which the useful practices of the best Scotch farmers, may be most advantageously disseminated throughout the less improved districts of England and Scotland; together with a general view of the public and private advantages which may be derived from their more general adoption.

'There are some questions, however, connected with the husbandry of Scotland, and with the improvement of that country, which are rather of a more abstruse nature, the explanation of which requires a good deal of research, and much reflection thoroughly to comprehend; in particular, the size of farms, and the establishment of a liberal system of connection between the landlord and tenant. These are points, therefore, (together with the characters of those who are employed in agricultural labour, in the more improved districts of Scotland,) which it is thought more advisable to place in a distinct division of the work, (Part II.), and to discuss in separate dissertations.

'In an Appendix will be stated, some particulars connected with the improvement of Waste Lands in Scotland, (a subject to which the public attention cannot be too frequently called), and several other points, respecting which, the author trusted, that the information he had to communicate, would be acceptable to the public.'

A plan so very comprehensive and extended can be reported by us only in a cursory manner: but our notice will serve to shew to agriculturists that the view of the system here exhibited is very complete. In the first chapter of Part I., Sir John adverts to the points which require attention previously to the commencement of arable culture; these are stated to be the position and best construction of farm-houses and offices, — the size and shape of fields, — fences, — draining, — roads on a farm, and in its neighbourhood, — instruments of husbandry, — live-stock, — soil, climate, elevation and exposure, — with the situation of a farm in regard to markets.

It is laid down as an axiom in agriculture, '*that the farm-house and offices ought to be placed, as nearly as possible, in the centre of a farm.*' In the section on size and shape of fields, small inclosures for the growth of corn, irregularly shaped, and surrounded by high hedges and trees, are properly reprobated, and some judicious directions are given:

'In small farms near towns, from six to twelve acres may be sufficient; but where farms are of a proper size, fields from twenty to even fifty acres, and in some instances as high as sixty, is the size that has been recommended, and that in no case they should be under twenty Scotch or twenty-five English acres, if it can be avoided. One of my correspondents indeed states, that his inclosures are about twenty Scotch, or twenty-five English acres, each, and that he would certainly enlarge them, were he not restricted to that size by his lease. Mr. Brown of Markle, whose knowledge in every branch of agriculture is so well known, considers a field of thirty Scotch, or thirty-eight English acres, to be a proper medium size, when permitted by local circumstances, for large farms.'



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Among farming instruments, Sir John not only eulogizes the threshing-mill, but, as a proof of its prevalence in Scotland, states the following information:

'In the Carse of Gowrie district alone, which is a tract of about fourteen miles long and four miles broad, there are no less than 120 threshing mills driven by horses, and ten by water. In other parts of Scotland, threshing-mills are so general, that it is very difficult to find a man who will thresh with the flail. A mill-wright also has now become a separate trade or occupation from other branches of mechanism, in places where that was not formerly the case.'

For the enumeration of the several advantages of this machine, we must refer to the volume; yet, as a curious specimen of calculation, we shall insert Mr. Brown's estimate, (p. 88.) of the profit that might be derived by the public from the universal adoption of threshing-mills:

| | |
|---|---|
| '1. The number of acres producing grain in Great Britain, at - - - | 8 millions. |
| '2. The average produce in quarters at 3 quarters *per* acre, at - - - | 24 millions. |
| '3. The increased quantity of grain produced by threshing, instead of using the flail, at one-twentieth part of the produce, or in quarters at | 1,200,000 |
| '4. The value of that increased quantity at 40s. *per* quarter, - - - | £2,400,000 |
| '5. The saving in the expence of labour at 1s. *per* quarter, - - - | £1,200,000 |
| '6. The total possible profit *per annum* to be obtained, at - - - | £3,600,000 |
| '7. The actual profit, on the supposition that only one-half of the grain produced were threshed *per annum*, at - - - | £1,800,000 |

'Is it then to be wondered at, that he should pronounce the threshing-mill to be the most valuable implement in the farmer's possession; contending that it adds more to the produce of the country than any invention hitherto devised; and that it ought to be accounted the greatest improvement that has been introduced into Great Britain, during the present age?'

It is added, at the end of this section, 'that there is no country in Europe where farming is at all understood, where the implements of husbandry are so few, so simple, so cheap, or so effective as those in Scotland — a circumstance of infinite moment to the industrious husbandmen;' and we are told that 'the threshing-mill, though it costs a considerable sum, yet is the cheapest of any, considering the work it performs.'

Under the head of live-stock, the mode of *soiling* or of feeding cattle with green meat in stalls, in preference to their being *pastured* or turned out loose into the fields, is largely detailed, as well as the whole of the modern dairy-system; and we are informed (p. 108.) that 'the most important improvement

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provement that has recently taken place in regard to the management of the dairy, is the invention of *cast iron milk dishes*, by Mr. Baird of the Shotts Iron Works, near Whitburn in West Lothian. These dishes are made of cast iron, softened by annealing in charcoal, turned smooth inside, then laid over with a coat of tin, to prevent the iron coming in contact with the milk, the rust from which might injure it. The outside of the dish is painted over to prevent rust also.' The great advantages of these dishes are that they preserve that proper degree of coolness which is necessary to cause the milk to throw up the cream, that they are easily kept clean by a little chalk on a woollen rag, and that they may be re-tinned at a small expence. So much are they coming into use, that the Company can with difficulty make a sufficient quantity to supply the demand during the season. Our English dairy-farmers will probably avail themselves of this hint: but it is proper to remark here that these iron dishes, so greatly recommended by the President of the Board of Agriculture, are compared only with wooden-dishes, and not with the earthen-ware-pans which are generally used in South Britain.

After having regularly discussed the several subjects enumerated above, Sir John concludes the chapter with a brief recapitulation; and with a *sugar-plumb* which will be grateful to the Scotish farmer:

'Farmers have been too often ridiculed as a stupid and ignorant race; whilst, on the contrary, they are, in the more improved districts of Scotland at least, so well versed in the details of their profession, that there is scarcely a class in the community distinguished by a greater variety of knowledge. Instead of considering a *real farmer*, indeed, as an ignorant clown, he ought to be accounted, not only the most valuable, but also one of the best-informed individuals, regarding all those *useful arts*, on which must depend the prosperity and happiness of a great country.'

Having assisted the farmer in the arrangement of the system which he ought to adopt, Sir J. Sinclair proceeds in his second chapter to details of actual experience, or to specify the most important features in the Scotch system of husbandry, as it respects both the cultivation of an arable farm and the maintenance of its stock. The information, which has been collected from numerous and respectable correspondents, is exhibited under the following heads: Ridging, — Manuring, — Ploughing, — Fallowing, — The crops to be cultivated, — The rotations of crops to be adopted, — Sowing, and covering the seed, — Weeding, — Harvesting the grain, — Preparing it for market, — Soiling or feeding stock with cut green food, — Whether it is proper to have any part of the farm in permanent pasture, — and the best mode of making hay. If

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we adopt those plans which recommend us to send our own farmers to the poor-house, in order to make way for a set of strangers?

Long as this chapter is, we find it extended by *addenda*: but though the subjects specified are of importance, we are forced, to pass them in silence, in order to find room for some notice of Part II., containing Dissertations on questions connected with the agricultural improvement of a country in general, but more especially as applicable to the state of Scotland.

Much attention and careful research have been employed by Sir John with respect to the proper size of farms, and the various modes of occupying allotments of land, for farming and other purposes of a similar nature. To arrive at accurate conclusions on any subject of inquiry, it is requisite nicely to arrange and discriminate; and, in this first dissertation, the author, by attending to these points, has produced something which approaches demonstration. He disapproves the Cow and Field system which some persons have recommended in favour of servants employed in agricultural districts; observing that 'day-labourers ought to hold occupations immediately of the farmer, and that the land they possess ought to be restricted to portions capable of being cultivated by the spade.' In Scotland, however, the cottager is not left merely to the produce of his garden; to help out his resources, he is allowed a cow: but this cow, instead of having a separate field allotted to it, is kept by the master and accompanies his own cows. It is admitted that dairy-farms, and those which are near towns, may be of a moderate size: but the Right Hon. Baronet offers numerous arguments to prove that large farms are most favourable to population, and afford the largest surplus-produce*; yet he wishes not to carry this matter to an extreme, observing 'that, though an active and attentive farmer, with a large capital, and with other advantages, may be able to manage a clay farm of 600 Scotch or 672 English acres, yet on the whole, 300 Scotch, or 381 English acres, is in general sufficient; and it has been remarked, that those who grasp at having farms of a greater extent, where servants are not immediately under the master's eye, oftener lose than gain by extending their concerns.'

Experimental farms are mentioned as *desiderata* of great moment towards the improvement of the country. 'The estab-

* It is remarked that 'it is only by means of large farms, that great towns, or populous districts, can be supplied in sufficient quantities with such articles of primary necessity, as grain, butcher-meat, &c.; in regard to butcher-meat in particular, it is generally sold by the large farmer in a fattened state, which is seldom done by the small farmer.'

lishment,'

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lishment,' the author adds, 'of even one farm of this description, on a proper scale, would be more valuable to this country than the conquest of many provinces.' Though we cannot enter into all the details which are presented to us in this luminous dissertation, we shall present our readers with the general result:

'On the whole, there seems to be a regular progress in the size of farms. At first, when the art of agriculture is in its infancy, farms must be small, because there is neither capital to cultivate, nor skill to manage, large occupations. As capital increases, and skill improves, farms become larger, and indeed attain a size which appears calculated, (unless where it is the practice to have married servants,) materially to diminish the population of the country. But if that were to be the case, we must not seek for a criterion of the strength of the country in the number of people inhabiting any particular insulated portion of it. Some have rashly concluded, that because in some districts population has diminished, the whole strength of the country has also been reduced; but whoever will give himself the trouble to consider, that enlarged means of subsistence must give rise to a multiplication of numbers, and that this multiplication, and the efforts employed to provide for its maintenance, are in a manner reciprocal, will soon discover, that partial depopulation, by the enlargement of farms, is only the consequence of a demand for a greater quantity of surplus produce in another quarter, where an increasing population is more usefully and profitably employed. It appears, too, that in the vicinity of towns, in which a variety of articles are required from the farmer, he has so many profitable minutiæ to attend to, that a large farm becomes unsuitable. In such a situation, the farms are consequently smaller, than those at a greater distance, where articles of a wholesale description are the proper objects of attention.'

Dissertation II. treats of 'the circumstances connected with the establishment of a liberal system of connection between the landlord and tenant.' In feudal times, this connection was very different from that which at present subsists between them. Then the chief duty of the tenant to the proprietor of an estate was that of military service: but now their bond of union is of a mercenary nature, and its cement is mutual profit. As, moreover, the interests of both parties are interwoven, the subsequent particulars are intitled to consideration as the basis of their future connection:

'1. The extent of Capital which the farmer may require to carry on his operations; 2. The Expence and Profit of Farming; 3. The Proportion of that Profit to which the landlord is entitled under the name of rent; and, 4. The Duration of Leases, and the Covenants which they ought to contain.'

Without adequate capital, and due attention to the expence, hazards, and profit of farming, the business of husbandry will



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not be prosecuted to its full advantage; because a tenant, whatever be his skill and good intentions, cannot make the most of his farm if he wants capital: while the landlord, on the other hand, if he be seduced by the spirit of speculation to look for a higher rent than the fair profits of agriculture will justify, must ultimately hurt himself. *Data* sufficient to direct the conduct of both parties are presented in this paper. On the question respecting the proportion of produce which may be fairly exacted as rent, Sir John offers these hints:

'Poor land cannot possibly pay the same *proportion of rent*, according to its usual produce, as the rich and fertile. The expence of cultivation is nearly the same, and indeed in some cases may be higher, and yet the produce is greatly inferior, not only in quantity, but in quality. Some land may yield, on an average, at the rate of 15*l.* *per* acre *per annum* and upwards; some at the rate of 10*l.* *per annum*; and some at the rate of 5*l.*, and even less. The expence of cultivating each will not be materially different. The rent, therefore, ought not to be in the ratio of the produce. Perhaps a fair proportion might be two-fifths of the produce in the first instance; one-third in the second; and one-fourth in the third.

'Or,

| | 'Per Scotch acre. | Per English acre. |
|---|---|---|
| '1. Rent of land producing £15 *per annum*, at two-fifths, - | £6 0 0 | £4 16 0 |
| '2. Rent of land producing £10 *per* acre, at one-third, - | 3 6 8 | 2 12 6 |
| '3. Rent of land producing £5 *per* acre, at one-fourth, - | 1 5 0 | 0 19 8 |

'For inferior produce, perhaps one-fifth might be sufficient.

'It is to be observed, that these calculations are intended for land in an arable state.'

On the mode of payment, he observes;

'I have no hesitation in stating, that a part of the rent ought to depend on the price of grain, not at the moment, but at the average of ten, or of twenty-one years, striking off the first, and adding a new one every year. Without some such arrangement, the tenant, on the one hand, cannot make a fair offer of rent, lest the price of grain should fall too low; nor, on the other, can the landlord grant a lease of considerable duration, lest the price of grain should, in the progress of time, rise much higher. It is for the interest of both parties, therefore, that whilst one-half of the rent should be payable in money, the other half should be converted into corn, not payable in kind, but in money, according to the average value of a number of years.'

So well convinced is this intelligent writer respecting the advantages of granting leases, in promoting the spirited cultivation of the soil, that he remarks, 'if it were not on the whole impolitic for the legislature to interfere with the management of private property, I should think it a measure intitled to consideration, the propriety of imposing a heavier land-tax, where farms are not

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not under lease, than where they are, as a penalty on the proprietor, for not promoting the improvement of the country, and the comfort, the happiness, and the independent spirit of those who live under him.' Such a measure he cannot wish to see adopted: but the hint is abundantly expressive of his sentiments, which are certainly well founded.—The remainder of this dissertation is employed in discussing the covenants which ought to be inserted in leases: but into these details we must not descend, though they form a very necessary branch of inquiry; since, without the insertion of proper covenants, the joint interest of landlord and tenant cannot be secured. They should contain no unnecessary restrictions on the latter, while they should secure the property of the former from injury.—It is here suggested that to authorize the sub-letting of land would prove beneficial; and Sir John concludes with remarking that, 'perhaps a system might be established for promoting the improvement of the country, *at least in its more remote provinces*, in the same manner as the wilds of America are brought into cultivation. No sooner does the cultivator finish his task, than he disposes of his farm to another, and commences a new undertaking of a similar nature. In the same manner persons possessed of capital, ardent minds, and a turn for agricultural improvement, with a power of sub-letting, under reasonable restrictions, might go from one farm to another, and thus be the means of bringing extensive tracts of country into a productive state.'

In the last Dissertation, we are introduced to the various descriptions of persons employed in agricultural labour, in the more improved districts of Scotland, who are arranged in four classes, viz. Farmers,—Farm-Servants,—Apprentices in husbandry,—and Day-labourers. Of the first, the most gratifying account is offered. Educated above the ordinary farmers of other countries, those of Scotland, by a turn for reading books and periodical publications on husbandry, by excursions in pursuit of agricultural improvements, by a characteristic attention to business, daily setting all the wheels of the machine in motion, by their personal directions, and by economy, simplicity, and arrangement, are intitled to rank high among their brethren, and form an example which will probably in vain be sought in other countries. Under such masters, the industry, moral habits, and comforts of servants will no doubt be promoted; and hence the state of servitude, in the improved districts of Scotland, is worthy of the minute examination which it here receives: but we must again apologize for abstaining from the enumeration of particulars. We shall, however, transcribe the general reflections with which the work concludes:

'On

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'On the whole, what spectacle can be more delightful, than to see a large estate, under the direction of an intelligent landlord, or of one competent to the task of managing it to advantage, where the farms are of a proper size, where they are occupied by industrious and skilful tenants, anxious to promote, in consequence of the leases they enjoy, the improvement of the land in their possession, and where the cultivation is carried on, by a number of married servants, enjoying a fair competence, and rearing large families, sufficient, not only to replace themselves, but also, from their surplus population, to supply the demand, *and even the waste*, of the other labouring classes of the community? Such a system is, I believe, carried to a higher degree of perfection, and to a greater extent, in the more improved districts of Scotland, than in any other country in the universe.'

Such a report must afford pleasure to Sir John Sinclair: his countrymen will not have their nationality diminished by its perusal; and, if Scotland feels proud of her improved system of husbandry, it is to be hoped that England will not long suffer herself to be outdone.

To this second part, a long Appendix is subjoined, containing eleven papers; of which, excepting one instance, we can give only the titles. 1. Of the various circumstances which have indirectly contributed to the excellence of Scotch husbandry. 2. Hints regarding the improvement of waste lands, 3. Letter from George Frederick Stratton, Esq. to Sir John Sinclair, Bart., explaining the origin and progress of the introduction of the Scotch system of husbandry, on his estates in Oxfordshire.

This letter, dated Great Tew Park, March 12, 1810, is of some length, and affords a description, accompanied by two illustrative maps, of the new arrangements which have been effected on Mr. Stratton's large estate, under the direction of Mr. Loudon. The result of the adoption of the proposed plan, and of the Scotch system of husbandry, is thus summed up by Sir John Sinclair:

'1. An estate of 3,700 acres, in the short period of about two years, has been increased in rent, from 4,070l. to 10,730l., making an additional income of 6,660l. *per annum*.

'2. This increased rent would have been obtained at an expence of only 6,500l., or about one year's additional rent, had it not been for an unexpected rise in the price of labour and materials.

'3. From the sum actually laid out, namely, 13,600l., there ought to be deducted 3,504l., being payments to the old tenants for renouncing their leases, or bounties to tenants at will, for some improvements executed by them, leaving a balance of 10,000l. as the amount of actual expenditure: but that sum having been laid out *in permanent and substantial improvements*, as in the making of roads, and in draining, inclosing, building, erecting threshing machines, &c. the income to be derived from the estate, as well as its real value, must be very considerably augmented when the present leases terminate.

'4. By

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'4. By these improvements the total value of this property has been already increased from 120,000l. to 230,000l. The difference, amounting to about 100,000l., being clear profit, after deducting all the real expences of the improvement.

'5. Instead of 1,990 acres under arable crops, and 1,472 in permanent pasture, the whole 3,462 acres are rendered arable under the convertible System of Husbandry. A great addition is thus made to the produce of the country, and the food of its inhabitants.

'6. Though there are thus 1,472 additional acres under the plough, 17 fewer horses and 10 fewer oxen, are employed by the farmers; in consequence of which, and by the use of threshing machines, the expence of cultivation is greatly reduced.

'7. Instead of 201 fields, there are now only about 100, by which the healthiness of the country is greatly improved.'

Though this account be very plausible, seven years, at least, should be suffered to expire before a safe opinion can be given respecting the advantages of this experiment. Mr. Loudon may be too sanguine, and the benefits be over-calculated. *

4. On the necessity of an act of parliament to encourage draining. 5. Proofs of the unfavourable idea entertained by British statesmen respecting the ability of this country to raise a sufficiency of grain for its own consumption, and of the little idea which they entertained of the importance of agriculture, before the establishment of a national institution for promoting its improvement. 6. Account of James Small, and of his improvements in the construction of agricultural implements. 7. Description of a machine for dressing (humbling) barley or bear, invented by Mr. George Mitchel, millwright, at Bishop-mill, near Elgin. 8. On the manufacture of pot, or pearl, barley. 9. Account of sea-weed being exhibited to cows by way of condiment, by Mr. John Shirreff, Abbey-hill. 10. Account of a simple steaming apparatus for cooking roots or other fodder for live stock, by the same. 11. List of the intelligent farmers, from whose communications the preceding account of the husbandry of Scotland has been formed. This list contains the names of 104 individuals; yet it is not complete, because a number of proprietors transmitted information under an injunction that their names should be concealed.

We cannot lay aside this ample volume without regretting the superficial notice which we have been forced to take of it, and recommending it to our readers as containing a mass of information which deserves their attentive consideration.

* We understand that Mr. Loudon is dead since the above paper was written, and that the estate of Great Tew is now on sale: so that the value of the new system there introduced will probably be ascertained.



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ART. VII. *Experimental Researches concerning the Philosophy of permanent Colours*; and the best Means of producing them, by dyeing, Calico-printing, &c. By Edward Bancroft, M.D. F.R.S. and Fellow of the American Academy of Arts and Sciences, of the State of Massachusets Bay. 2 Vols. 8vo. 1l. 16s. Boards. Cadell and Davies. 1813.

SOME of our readers may recollect that Dr. Bancroft formerly published a volume on the nature of colours, of which we gave a considerably minute account*. That volume was intended to have been soon succeeded by a second: but various causes, which are briefly narrated in the preface to the work before us, prevented the author from executing his plan until the present time. Concerning the edition now offered to the world, and its relation to the former production, we have these observations:

'It may be readily conceived, that the numerous chemical discoveries produced during nineteen years, which have nearly elapsed since the publication of my former volume, must have given occasion for many additions and corrections; especially as, during this interval, I have made several thousands of experiments relating to the subjects of it. For a considerable time, I hoped and expected that these additions and corrections might have been printed separately, to suit and improve that volume; but they have ultimately been found so numerous, and interspersed through so many of its pages, that nothing but confusion and useless expence could have resulted from such an endeavour to accommodate the possessors of it, and enable them to *assort* and *connect it* with the second volume of my present work; especially as an alteration in the arrangement of some parts of it had become expedient. Their condition, however, will only be such as is commonly produced, by the publication of a new and improved edition of any book.'

Although, therefore, it appears that, besides being doubled in size, this publication has undergone many important alterations in its arrangement, and corrections of its materials, yet, as we before entered into an ample detail of the merits of the work, we shall at present satisfy ourselves with taking a concise and general view of its contents.

In the preface, after a few observations concerning the circumstances under which the volumes make their appearance, the author offers some remarks on the new doctrines of Sir H. Davy respecting alkaline metalloids, and the composition of the oxymuriatic acid; on both which points he differs from that chemist, and consequently rejects his new nomenclature. He rather regards the question as still undecided than advocates the opposite doctrine: but he observes concerning it;

* Vol. xvii. N. S. p. 286. 376.

'So

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'So long as any doubt remains on this subject, I think it best to abstain from such changes of names, of which there have already been but too many; and even if a new name were expedient for the oxymuriatic acid, I should think that of chlorine, as a *radical*, to have been ill chosen, because its indication of a *green* colour must be useless, by being applicable to so many other things, and because it is not suited, by different terminations, to signify those various combinations, of which this acid, as a simple substance, must be susceptible; a defect, which seems to have induced the inventor to adopt the monosyllable *ane*, as a termination applicable to its compounds with different metals, and thus to create the terms of argent*ane* for horned silver, stann*ane* for the liquor of Libavius, antimon*ane* for butter of antimony, &c. appellations which do not afford the smallest indication of the radical in question; and which are completely at variance with that nomenclature which Sir H. Davy has employed for the other chemical agents. To me it seems, that if a new denomination were required for the oxymuriatic acid gas, that of *murigené*, suggested by M. Prieur, would be greatly preferable to chlorine; especially as it would *harmonize* completely with oxygene, hydrogene, nitrogene, and other parts of the chemical nomenclature; and by varying its terminations, it would indicate all the compounds formed with it; e. g. instead of argentane and stannane, it would produce muride of silver and muride of tin; and there would be no incongruity between this last and the muriate of tin, to which it would be convertible by an addition of water.'

As to the general distribution of the parts of his subject, Dr. Bancroft proceeds in the present nearly as in the former work. He commences by 'an introduction concerning the origin of dyeing and calico-printing;' which is extended to 40 pages, and affords an interesting and (we presume) correct detail of the gradual advances which the art has made to its present state of perfection. The first chapter treats on the permanent colours of natural bodies, in which the author supports the hypothesis of Newton, and endeavours to refute that of Mr. Delaval, who supposes that different colours depend on the size of the particles of which bodies consist. We are much disposed to think that Mr. Delaval's hypothesis is incorrect; and some of the facts which he adduces in support of it are certainly erroneous; as when he asserts that acids "*attenuate*" and alkalies "*increasate*" the particles of the colouring matter. This opinion is evidently founded on an ignorance of chemistry; and in the present state of our knowlege on this subject, probably no one would hesitate to attribute to the operation of oxygene those effects which Mr. Delaval ascribed to an alteration in the size of the particles. We coincide in opinion with Dr. Bancroft, that the powerful agency of solar light in producing, changing, and destroying animal, vegetable, and mineral colours, 'seems to be principally, if not exclusively, exerted in promoting,



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under particular circumstances, and with particular coloured, or colouring, matters, *an abstraction or diminution of their oxygene*; and with other matters and other circumstances, in causing a *new* or *additional combination of it.*' M. Berthollet has assigned this effect of oxygene on coloured bodies to a proper combustion, through which he supposes them to pass: but this, Dr. B. conceives, is going farther than the facts will warrant. The alteration produced by the simple union of oxygene and of coloured substances is not analogous to what is correctly called combustion: it appears that the change of colour is caused by substances which have no effect in supporting combustion, because they are not capable of being decomposed by combustible substances; and also that some of the most important changes, which are effected in colours, depend as well on the loss as on the addition of oxygene. This opinion he illustrates by the oxymuriatic acid; which, according to Berthollet, destroys colours by imparting oxygene to them: but Dr. Bancroft argues that the effect is infinitely more powerful than any that could be ascribed to this cause; and, according to his hypothesis, he considers it simply as an instance of a chemical effect on the particles of the bodies employed, where a new arrangement of the elements generates a new colour. He thus sums up his opinion on this part of the question:

'Until further discoveries, therefore, shall have been made, I consider myself as only authorized to conclude, that the *permanent* colours of matter do not depend upon the thicknesses, sizes, or densities of its parts or particles, but upon certain affinities or attractions, physical, or chemical, by which it is disposed and enabled to absorb and conceal some of the rays of light, and to reflect or transmit other rays, producing the sensations or perceptions of particular colours; and that to the existence or energy of these affinities, or attractions, certain portions of oxygene are generally necessary, as a constituent part of colouring matters; and these portions may in some instances be increased, and in others diminished, by the influence of *radiant matter*, or solar light, which may thereby contribute to the production of some, and the destruction of other colours.'

After these general doctrines respecting the manner in which the colours of bodies are produced and altered by external agents, the author proceeds to inquire into the structure of the substances themselves which are employed to receive the various species of colour, viz. wool, silk, cotton, and linen. He describes the composition and structure of the different fibres of these bodies, and compares the capacity which they respectively possess for being affected by the action of various colouring matters, and retaining the dyes that are imparted to them. In the next chapter, he begins his examination of the colouring substances

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substances themselves; defining a colouring matter to be 'a substance which possesses, or acquires a power of acting upon the rays of light, so as either to absorb them all, and produce the sensation of black; or only to absorb particular rays, and transmit or reflect others, and thereby produce the perception of that particular colour which belongs to the ray or rays so transmitted or reflected.' Colours being found in all the kingdoms of nature, animal, vegetable, and mineral, this circumstance serves as one of the principles of their arrangement: but they are afterward divided into two grand classes, of *substantive* and *adjective*, which terms are thus defined:

'Colouring matters seem to fall naturally under two general classes; the first including those matters which, when put into a state of solution, may be fixed with all the permanency of which they are susceptible, and made fully to exhibit their colours in or upon the dyed substance, without the interposition of any earthy or metallic basis; and the second, comprehending all those matters which are incapable of being so fixed, and made to display their proper colours, without the mediation of some such basis. The colours of the first class I shall denominate *substantive*; using the term in the same sense in which it was employed by the great Lord Verulam, as denoting a thing solid by, or depending only upon, itself; and colours of the second class I shall call *adjective*, as implying that their lustre and permanency are acquired by their being adjected upon a suitable basis.'

On this double principle of classification, the materials of the work are arranged. We have first an account of substantive colours, divided into animal, vegetable, and mineral; and afterward the adjective colours are placed in the same order. The substantive colours are the least numerous of the two. Among the animal products, are found the celebrated Tyrian dye, of which a very interesting detail is given; beginning with the account of it taken from the antient writers, especially Pliny, and proceeding to the observations of Reaumur, Duhamel, and others among the moderns. A remarkable circumstance connected with this colouring matter is the change which it experiences when first exposed to the air; on which subject, two opinions have been entertained, both indeed referring it to the agency of oxygene, but totally differing as to the nature of the operation, viz. whether it was caused by the absorption or by the abstraction of this principle. M. Berthollet conjectures that the alteration is effected by the combination of oxygene with the colouring matter; while Dr. Bancroft adduces many arguments which would lead us to adopt the contrary opinion. He found that the change was equally produced when oxygene was excluded from the substance, and when it was kept *in vacuo*,



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but light seemed always essential to the operation; and he observed that the portion of the sun's rays which possess a decayed dazing power,—those at the violet extremity of the spectrum,—were the most powerful in accomplishing the change.

Among the vegetable substantive colours, is found the indigo; respecting which, Dr. Bancroft affords us the most ample and correct information: but it is of that minute kind which does not easily admit of being abridged or abstracted. It is very seldom that any colour taken from a mineral is employed in producing substantive dyes: but, in the second part, we have a long account of their use as *mordants* for the adjective colours. With respect to this class of dyes, Dr. Bancroft remarks:

'Adjective colouring matters are generally soluble, in a great degree at least, by water; though some of them derive their solubility from an intermixture of what has been called *extractive* matter; which being separated in the dying process, after the adjective colour has been applied to the dyed substance, their union becomes thereby more intimate and permanent. But in other respects, adjective colours owe their durability, as well as their lustre, to the interposition of some earthy or metallic basis; which, having a considerable attraction both for the colouring matter and the stuff to be dyed, serves as a bond of union between them, and obviates that disposition to suffer decomposition and decay, which naturally belongs to such colouring matters when *uncombined*.'

These substances, in consequence of a peculiar hypothesis that was adopted by the French writers concerning the mode of their action, received the denomination of *mordants*; which is still retained for want of one that is more correct, although the hypothesis that gave rise to it is completely discarded. The most beautiful application of mordants is in topical dyeing, or calico-printing, as it is generally called; an art which was practised with considerable success among the antient Egyptians and Indians, and which has received a variety of improvements down to the present time. The Europeans seem to have borrowed this art from the Indians; and Dr. Bancroft gives a curious abstract of the method now followed by the Hindoos, copied from the letters of a missionary who resided some time at Pondicherry. — After various general observations on the actions of mordants, we proceed to the account of the different adjective colours; beginning with those that are of animal origin. A short chapter is devoted to the European insects which have occasionally been employed as materials for dyeing,—the *kermes*, and the *coccus Polonicus:* but these are now almost totally disregarded, since the discovery of the cochineal insect. Dr. B. enters into a long and minute detail on this subject,

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subject, first giving the natural history of the cochineal, and afterward describing its uses and properties, together 'with an account of new observations and experiments calculated to improve the scarlet dye.' The vegetable adjective colours next pass under review; viz. weld, quercitron-bark, madder, Brazil-wood, log-wood, and other similar substances. On all these different topics, the ingenious author treats with considerable minuteness, and on all occasions he endeavours to unite together scientific and practical information. The work concludes with chapters on compound colours, such as orange, green, purple, and violet; on black dyes; and on ink.

Our concise sketch of the contents of this valuable work must be regarded only as *subsidiary* to the account which we formerly gave of the first edition; and we shall therefore not consider it as necessary to repeat all that we then said in its commendation. We must, however, remark that the present volumes not only retain the general merits of their precursor, but have received a number of important improvements, corresponding with the advances which have been made during the last twenty years in the science of chemistry, and the arts connected with it.

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ART. VIII. *Modern Parnassus*; or the new Art of Poetry, a Poem; designed to supersede the Rules of Aristotle, Horace, Longinus, Vida, Boileau, and Pope. Small 8vo. pp. 62. Johnson and Co. 1814.

ART. IX. *Sortes Horatianæ*; a Poetical Review of Poetical Talent, &c. &c. 8vo. pp. 126. 6s. 6d. Boards. Hamilton. 1814.

IN modern times, literary satire does not greatly flourish. Indeed, it contains within itself the principles to which its little celebrity is generally owing: if the satire be unjust, or ill executed, nobody reads it: if it be merited, and well written, it attains its purpose; the objects of it are driven from the field, and the satire becomes consequently obsolete and uninteresting. This is nearly the case with the satirical works of antiquity. Horace, no doubt, must always charm, and Juvenal command respect and admiration: but the one derives the interest which he possesses from the moral truths or the political maxims which he inculcates, and from the beautiful and "tickling" manner in which he deals with the "*vitia leviora*" of mankind, and plays in the irritable approaches to the heart; —while the other draws his lustre from his eloquent and poetical manner, and from the high-toned boldness of his invective.



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vective. When either of them descends to notice the scribblers or the mountebanks of his day, he becomes uninteresting; because the memory of those objects of ridicule or indignation no longer exists, or, if it survives, is to be found only in the elaborate dullness of the commentator. We cannot, therefore, compliment those writers who choose to walk in this part of the Muses' Grove, with the hope of much extended life or fame; and the more their satires are directed to the objects, vices, and follies of the moment, the less likely they are to acquire any permanency of reputation.

Nevertheless, the two little works which have given rise to these observations are deserving of much praise, since the authors certainly display very correct taste, and a noble contempt for the absurdities which disgrace the poetical literature of the times. That their censures have great justice, every man of sound judgment, and of that cautious taste which adheres to the established models of the art, must feel and admit. In many instances, too, where the offender has not the flattery of brilliant success to encourage him in his delinquency, they will probably be successful: but what will these chastisements avail against the hardihood of a Scott, a Southey, or a Byron?

The work which we have placed first appears to us to have the most merit. It is very well written, and the general conception and manner of it are more novel. The object is to draw up a series of rules from modern practice, and, in derision, to set them up against the authorities of 'Aristotle, Horace, Longinus, Vida, Boileau, and Pope.' It is divided into five short parts.—We select, at random, two passages: the first from Canto II. on the subject of the Tale-writers of the day:

> 'Hail too advent'rous Bard, whose freeborn soul
> Bids the wild numbers rove without controul,
> Whose verse nor rhyme, nor time, nor measure knows;
> An untaught ear would deem it lofty prose;
> And prose it were, unless, now short now long,
> Th' unequal lines proclaim'd the pomp of song.
> But oh the joy each lab'ring bosom feels,
> When some kind Bard a wondrous tale reveals,
> Of lovely maidens and of sighing swains,
> Of rival chieftains and ensanguin'd plains.
> If with no vulgar flight thou mean to soar
> To heights of glory none have reach'd before,
> To ravish kingdoms with thy promis'd strain,
> While Censure rails and Envy pines in vain;
> This is the secret, this the art sublime,
> Ye Minstrels hear me—novels penn'd in rhyme. *

* 'All the most popular poems of the day.'

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Who,

Who, midst a hero's dying groans, inquires
If art adorns the lay, or Wit inspires?
What heart o'erpow'r'd with weeping Beauty's woe,
Can coldly question how the numbers flow?
In soft repose, th' unconscious Judgment sleeps,
While Wonder gazes, or while Pity weeps.
E'en those, whose rough and barb'rous natures long
Despis'd the Muse, and spurn'd her sweetest song,
Whose savage mood not Shakspear's self could tame;
Now sooth'd to softness, own their former shame.
Won by the tale, they join the list'ning train,
Honour the minstrel and applaud the strain.'

Our second quotation is near the conclusion of the poem, and contains the grounds of the author's preference of the antient school:

'Yet, wise reformers of our cloudless days,
I crave your pardon, while I court your praise.
The eye, unveil'd at once to floods of light,
Demands some time to clear the dazzled sight.
Bred in the ancient faith, my heart still feels
Some rev'rence for the creed your zeal repeals.
A much-lov'd Tutor taught my youth the page,
Which sings the fierceness of Achilles' rage;
His labours taught whom Fate compell'd to roam,
From Troy's burnt tow'rs, to seek an unknown home.
And oft, of sport beguil'd, in secret hour,
Dryden and Pope! I own'd your mighty pow'r:
And thine, great Bard! whose heavenly muse display'd,
Man's first offence, and Eden's bow'rs betray'd.
Isis then saw me tread, with willing feet,
Her winding banks, the Muses' lov'd retreat.
Here hoary Science taught me to compare
Truth's genuine light with Falshood's outward glare:
Gave me to scan each ancient sage's theme,
Zeno's stern rule, and Plato's learned dream.
Here too, with letter'd friends, of heart sincere,
Unknown to fame, but not to me less dear;
Whom Heav'n still spares to bless my riper days,
Kind in their blame, and honest in their praise;
Full oft I lov'd to sooth the weary hour,
And lose the toil of Thought in Friendship's pow'r.
Ere yet soft Eve had clos'd the summer day,
Or gloomy Winter trimm'd the taper's ray,
Learning withdrew, his bow with care unstrung,
And the gay hall with lively converse rung.
"Pray what new work to day?" "Another strain!"
"The author? subject? title? style? explain."
"Soft, soft, my friend, go ask some brib'd Review,
And then to Fame's third Heav'n the Bard pursue.
Oh, if another Judge, of spotless name,
Could try his merits and award his fame;

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Could Flaccus wake from Death's unbroken sleep,
The Judge would laugh — the Modern Bard would weep."

Of the other and longer work, we must also say that it is executed in a very respectable manner. The versification, though perhaps sometimes not raised beyond the "*sermo pedestris*," is remarkably free from faults; and the general style displays an imitation, sufficiently close, of an early satirical work of Lord Byron which, in our opinion, with very good judgment, has been withdrawn by his Lordship from the extensive circulation which it was obtaining.

The author of the *Sortes Horatianæ* opens with an allusion to the satirists of the Roman world:

'In earlier times, when truth first deign'd to scan
The rising follies and the crimes of Man,
To view, with steadfast, unabating glance,
Vice and the vicious, as they dar'd advance,
At once to wound, and heal, her hand divine
Seized the strong aid of Satire's powerful line;
And smote, in Virtue's and in Honor's cause,
The bold contemners of their sacred laws.
Lucilius, then, by her alone impell'd,
To guilty Rome the blazing mirror held;
Took his firm stand by humble Virtue's side,
And stretch'd his arm 'twixt Poverty and Pride.
With soft, yet poignant vein, next Horace rose,
Hurling her shafts against a host of foes,
And, hapless he, whose name or fault agreed,
Nor broke the verse that endless shame decreed.
A Persius, too, endued with all her fire,
Swept, though with hand uncouth, his angry lyre;
Compress'd the efforts of his manly pow'rs,
And gave the thorns, but cast away the flow'rs.
Nor less that pupil of the sterner school,
Fraught with hyperbole, and harsh by rule,
Dark deeds of infamy to light exposed,
And frowning Satire's ancient phalanx closed.'

Afterward, the writer pays a compliment to Lord Byron, whom he styles his patron, and

—— 'those who borne upon a wing of flame,
Have reached, with arduous flight, the shrine of fame.'

The address to Lord B. is one of the best passages, and contains on the whole a more poetical diction than the rest of the work:

'Then, first to thee, O, Byron! shall the Muse
Pour what she feels, nor thou the praise refuse.
Who have not own'd, as, with the "Childe," they trac'd
The lovely scenes Misanthropy defac'd,
Compassion's sigh for one, to virtue lost,
And on the stormy sea of passion tost;



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Forc'd, by its billows, evermore to roam
Far from his native land, his once lov'd home;
And while, with sadden'd glance, his jaundiced eye
Ting'd with sick hue each brightest object nigh,
Still ev'ry thought the same impression gave,
And stamp'd the man—despair's unhappy slave!
Who have not, then, the Poet's pow'r confest,
To sway the feelings of the throbbing breast;
To raise stern horror for a moment *there*,
And then to soothe it with soft pity's *tear!*
Have they not felt, as well, *his* hapless doom,
Who mourns his Thyrzá, shrouded in her tomb;
Who weaves the fun'ral wreath, imbued with tears,
As the sad tribute to succeeding years;
And hangs his lyre upon the cypress tree
That shades her grave, in sad solemnity!
Now will we turn, awhile, where hand in hand
The twin-like children of the Muses stand;
Campbell and Rogers:—blest with native fires,
One chaplet decks them, and one shrine inspires.
From me they need not;—nobler pens than mine
Have prais'd the nervous thought, th' harmonious line,
Where soothing Hope the sadden'd heart beguiles,
Or Mem'ry cheers it with remember'd smiles.
But here is one, who dares attempt, e'en now,
To share the wreath, or snatch it from their brow.
*He* sings not Hope the "charmer's" soft control;
But Hope deferr'd, the sick'ner of the soul.
His Harolde seeks no Mem'ry's soft'ning aid,
If Mem'ry come, she comes with fear array'd,
With piercing eye, and hand with dagger arm'd,
To strike the bosom, by no virtues charm'd!
Yes, there is one, whose strain like theirs shall live,
Deck'd with the charms that poesy can give,
To future ages shall descend, and claim,
With them united, never-dying fame.
So, the bright stars, Orion's belt that form,
Shine tho' the tempest, and defy the storm:
So, blazing shed thro' Heav'n's sublime expanse,
From year to year, their undiminish'd glance;
So shall they ever, 'mid the spheres sublime,
Feel no rude shock, nor dread the hand of Time!
On such as these how fain the mind would pause,
And greet transcendent merit with applause!
Not such my task, nor such my anxious aim,
I, as my own, must ev'ry blockhead claim;
Pilf'rers or Punsters, Wits or Critic-fools,
The Ass of nature or the Ass of schools.'

The compliment to Mrs. Tighe, author of *Psyche*, is another very favourable exhibition of the writer's powers. We cannot, however,

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however, quote it, and can only make room for the passage in which the author makes his bow to his readers:

> 'Far, far from me, that cold, affected art,
> That sullen, callous apathy of heart,
> Which Nature's genial impulse ne'er obeys,
> But finds in all still something to dispraise.
> No, in my earliest youth I learnt t' admire,
> Falsely, perhaps, but with ingenuous fire;
> To view an error only in its cause,
> And honour all that merited applause.
> Then, too, I hallow'd first th' Aonian Mount,
> And quaffed delighted from the Muse's fount;
> Not, as from Lethe's dark and fateful stream,
> To drown the world in one oblivious dream,
> But, with its spell, to charm the languid hours,
> And strew my future path of life with flow'rs.
> And, if nor Fancy's flattering hope mislead,
> Nor chast'ning Heav'n, in wisdom, hath decreed
> That Death shall prematurely close the strain,
> And make the dreams of youth, like Gifford's, vain,
> The Muse whose honest warmth, or right or wrong,
> Braves all the rancour of the Sons of Song,
> Shall dauntless mix among her willing foes,
> And tempt that justice which she now bestows.'

From the style of the execution of this poem, we are disposed to hail with great pleasure the promise held out at the conclusion of the last extract. The author is much superior to most of the poets whom he has made the objects of his satire, and he has therefore the more just right to censure them.— Both the publications before us, indeed, may be well placed by the side of the *Baviad* and *Meviad*, and the *Pursuits of Literature*; and, if we mistake not, the authors of them will feel this to be sufficient praise to encourage them again to tempt the favor of the public.

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ART. X. *Safie;* an Eastern Tale. By J. H. Reynolds. 8vo. 5s. 6d. Boards. Cawthorn. 1814.

WE believe that this is Mr. Reynolds's first appearance at our tribunal, and we congratulate him on that introduction being sanctioned by a dedication to Lord Byron, whose style and manner it appears to be his principal aim to copy. If with the style and expression the noble Lord's genius and power of thought could be successfully attained, no object could be more worthy of a young author's ambition: but it must never be forgotten that *originality* is of itself one primary constituent of



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genius, and that the most successful copy can never be equal to its original. The finishing may even be higher, the colouring brighter, the effect in every respect more laboured and complete: but the want of freedom and boldness will of itself give a character of inferiority. The very defects and inequalities of genius are essential to its existence, though a copyist would justly deem it wrong to adopt them. Unfortunately, however, some defects are so easily caught, that an imitation generally preserves more of the faults than the beauties of its prototype; and this is precisely the case with the little work before us. The style of declamation, the abrupt and irregular expression, and the long and involved sentences, which we pointed out as faults in our review of *The Corsair*, are to be found in every page of *Safie;* while we look in vain for that forcible, yet correct, display of the human heart for which Lord Byron's productions have been so sadly remarkable. With all this, however, we discern traces of genius, of bold and nervous diction, of glowing but correct painting, of touches at once animated and pathetic, in this little poem; which convince us that Mr. Reynolds is capable of doing much better, if he had chosen a subject and a style less exclusively imitative.

In poetry, as in painting, we have the great antient masters as models for every student to follow. It is true that we have seen, in both pursuits, artists who have dared to depart from those models, and who have charmed by such departure; and we are far from censuring such boldness: on the contrary, reliance on its own powers is one of the surest pledges of genius: — but, if a writer does not feel "that within him" which emboldens him to execute something entirely new and original, we think that he is not justified in deviating from those standards which, after all that has been done in imitation or in contempt of them, remain unrivalled monuments of the perfection of the arts to which they belong.

It is not a little singular that the Tales of Dryden have met, in the present day, with so few imitators. With scarcely more than one successful exception *, their style has not been adopted since the time of Parnell. Goldsmith may not be considered as imitating, but as affording a beautiful variety of this species of composition; and the originality even of Crabbe has most advantageously displayed itself by selecting the same style. To this old standard-style of poetry, even Lord Byron, after some daring aberrations which success may have amply justified,

* "The Four Slaves of Cythera," by the Rev. Robert Bland, one of the authors of the elegant "Collections from the Greek Anthology."

has

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has returned in his last (and perhaps best) production, "The Corsair;" and this part of his Lordship's example we would most particularly recommend to the imitation of the young author now before us.

The story of *Safie* is perfectly simple, and without intricacy. The heroine, the favourite mistress of Assad, a Persian, is torn from his Haram by an unknown Turk; who, with his followers, attacks that retreat, and in the contest which ensues disables Assad from immediate pursuit. Unable, however, to recover that peace of mind of which the loss of his favourite has deprived him, Assad sets out with a chosen band of men, resolved to discover whither Safie has been carried, and to repossess himself of her person. In the progress of his journey, he arrives under the walls of a Turkish Haram towards evening, and stops, attracted by the sounds of music and revelry; when, to his astonishment, he hears the well-known voice of his lost mistress singing to another the song which formerly charmed and delighted him. Stung with this proof of her faithlessness, he immediately attacks the Turkish Haram, and a furious battle commences, in which Assad is wounded and taken prisoner. In the course of the succeeding night, he stabs himself in his dungeon; leaving a scroll of pathetic reproach for the unworthy object of his passion. This relique being delivered to Safie, it so affects her that she gradually sinks under the mixture of remorse and sorrow which it occasions.

To the poem are prefixed some introductory stanzas, addressed to the 'Land of the East.' We give a specimen of this introduction:

'Thine is the land for love! the land for soul!
For hearts of ardour, and for beauty bright;
Love lives and roves with thee without controul,
Smiles in the air and in the laughing light:
Oh! Woman's frown is like a moonless night,
When every cheering ray from earth is driven;—
Her glance is promise to the gazer's sight,
Her lively smile bestow'd is rapture given,—
And oh! her feeling heart is ever Eastern heaven.'

From the subsequent passage, nearly at the opening of the tale, we have the first glimpse of what is to follow;

'Yes! she was dear as living light,
As angel pure,—as morning bright;—
Her heart could love—Oh! Assad tell,
Awhile how faithfully! how well!—
'Tis even sweet, though years are past
Since Safie look'd and sigh'd her last;—
'Tis even sweet to think upon
The semblance of those beauties gone,—

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To meditate most silently
Upon that form—that heart—that eye;—
And yet, amid the soft reflection,
At times a sadden'd recollection
Of Safie's sorrow darts its pain
Across the meditating brain,—
And makes it dread to think again.
Yet, loving still, the memory scorns
To shun the object that adorns;
But ponders still—and still admires,—
And loves the shade with living fires:
Till one sad thought, more dread than hate,
Glares on the mind—the maiden's fate!'

Mr. R. thus delineates Assad's death:

'The slave hath said who saw him die,—
That not for worlds would he again
View the last look of such an eye:—
It glancing spoke of inward pain,—
Of faded hope—of baffled hate,—
Which blood would glad, and nought but death could sate,
And might he once but live again,
The same dread deeds so dared of late,
Again he'd venture for his mate;—
And sorrow—love—revenge would wait,
To lead him on, yet lead in vain.
The slave hath said,—while life was leaving
In dark red streams his mangled breast,
The causes of his death,—his grieving,
Upon his thoughts tumultuous prest.
He dash'd his arm upon the floor,
So wet, so stain'd with his own gore;
He writhed his body,—struck his wound,
And scatter'd wide the blood around;—
But towards the last his strength grew tame,
And languor mark'd a weaken'd frame;—
His thoughts—his love were still the same;—
While dying, lovely Safie's name
In murmurs from his pale lips past;
One groan he utter'd:—'twas his last!
Yet still upon his pallid face,
Revenge the vassal's eye could trace,—
Which living feelings first imprest,—
Which Death had fix'd with his cold touch;—
And oh! that faded front exprest
Of unextinguished hate so much,
The slave could scarce believe that such
Was the last look of one at rest!'

This is spirited; indeed, it is open to the charge of being a little overdone, but that is a fault on the right side. We must, however,

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however, remark that the word 'Mate,' used in this and in several other places in the poem, is not sanctioned by the best examples, and is too low an expression. We can afford room for only one extract more, and we take the lines which immediately succeed the last quotation. As it is a passage on "the loveliest theme, that ever filled a poet's dream," it is at least a fair specimen of the author's manner:

'Oh, love! what art thou? Sadly sweet!
A grief the bosom pants to meet;—
A weary source of restlessness,
That makes all other woes seem less:—
Thy charms are such, that, syren like,
Upon the tranced heart they strike:—
Thy hapless victims all admire
The gilded ray of future ruin:—
For darksome woe waits present wooing,
As blacken'd embers follow fire.
'Tis thine to lead the ardent soul
To deeds that spurn a cool controul;—
Through scenes of varied woe and joy,
To break the spirit and destroy.
'Tis thine to pause, retreat, and range,—
To promise truth, and yet to change;—
To lead to poverty and care,—
To bondage,— madness,— and despair!'

In making these citations, it is but fair to say that we have taken some of the most favourable parts of the work, and that our readers must not expect the whole to be equal to these samples. The poem has merit enough, however, to justify us in recommending a perusal of it, and in expressing a strong hope that the author will improve in his next attempt.

With the expectation of meeting Mr. Reynolds again, we shall take the trouble of a little verbal criticism; to which, in general, we are much averse. We know not any such word as 'reseeks,' p. 12; and we object to the frequent introduction of foreign words, as 'Caftan,' 'Bizestien,' and 'Talpack,' p. 13. 'Tophaike,' p. 21. and 'Ataghan,' in several places. 'The spurs were lanced' is an incorrect expression for denoting that the horse's sides were lanced. The recurrence of rhymes too nearly resembling each other is also a fault, as in pages 20, 21, and 22, where many rhymes are long *i* s; and again in p. 23, six lines in succession end with syllables rhyming with a long *a*. The prevailing fault through the poem is the introduction of unnecessary lines for the sake of rhymes; as 'when like a log the ship remains,' (a vulgar expression in itself,) 'and ne'er her trackless travel gains;' which last line has three faults; it is not sense, it is unnecessary, and it contains a bad alliteration.

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'East' and 'west' (p. 29.) are almost as far from each other in the rhyming dictionary as on the mariner's compass. The omission of the article and pronoun (seldom a beauty, though frequently practised by Mr. Scott and his followers,) is carried to a ridiculous length in the passage descriptive of Assad's behaviour after the rape of his favourite: viz.

> 'Did voice speak madness loud and dire?
> Did eye flash rage revengeful fire?
> Was bosom beat? Was garment rent?

Some instances of plagiarism occur; as, in two places, of Goldsmith's beautiful idea expressed in the line, "And drags at each remove a lengthening chain;" and at p. 67. 'Strange that lips so sweetly glowing, should set the tide of promise flowing,' which is too like a passage in one of the Irish Melodies.

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ART. XI. *Hortus Kewensis*; or a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew. By the late William Aiton. The Second Edition*, enlarged by William Townsend Aiton, Gardener to His Majesty. 8vo. 5 Vols. 3l. 3s. Boards. Longman and Co. 1810—1813.

ART. XII. *An Epitome of the Second Edition of Hortus Kewensis*, for the Use of Practical Gardeners; to which is added, a Selection of Esculent Vegetables and Fruits cultivated in the Royal Gardens at Kew. By W. T. Aiton, Gardener to His Majesty. With References to Figures of the Plants. 12mo. 16s. Boards. Longman and Co. 1814. Also an Edition *without* references to Plates, 12s.

THE Royal Gardens at Kew have long been celebrated as the first in the world, for the number, beauty, and variety, of the plants which they contain; and if Linné had lived in these days, and received the commands of our sovereign to write a catalogue of them, we very much doubt whether he would have produced so perfect and chaste a work as this, which has been finished by the hands of several masters, each of them pre-eminent in horticultural or botanical knowlege. Its solid foundations were laid many years ago in a first edition, by that excellent gardener, the late Mr. Aiton; and since his death they have been extended far and wide by his worthy son; "*fortes enim creantur fortibus et bonis.*" Amid the incessant labours, and endless cares and anxiety, which the preservation of so vast a collection of exotics requires, many early and late hours must have been stolen by Mr. Aiton from natural rest, to dry and arrange specimens of the plants, and then to write down their names, and the names of those by whom they had been in-

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* For the first Edition, see M.R. for January, 1790.

troduced, with the country whence they came: in a word, to assemble and bring into mass the materials of this extensive work, previously to receiving the assistance from his learned friends which he acknowleges in his modest postscript, at the end of Vol. V.—To this list, were afterward added the specific characters of those plants which had been already described by Linné and other authors; and the whole was finally revised and corrected by a most learned and judicious botanist, the lamented Jonas Dryander, Esq. Under new plants, as they are commonly called, not before described, he inserted generic and specific characters from the MSS. of the younger Linné and Dr. Solander; and, although in the first edition he would seldom alter or insert anything himself, he made copious alterations and additions both in the generic and the specific characters of the present: all the five volumes of which, we understand, he lived to superintend in manuscript, and even corrected the letter-press as far as page 304. of the second volume. To him also we are indebted for the accuracy of the synonyms, with their references; for he had the patience to take down every book from the shelf twice, that no error in quoting it might occur. No one could have compensated for Mr. Dryander's loss in this department, but his successor in the Banksian library, Robert Brown, Esq., who in the later volumes has inserted a great portion of matter from his own MSS., and who is unquestionably the most learned botanist now living. For the general plan of the work, which is that of the *Species Plantarum* of Linné, (with an additional paragraph, however, for the introduction of each plant into this kingdom,) we believe that Mr. Aiton is indebted to his Right Honourable friend, Sir Joseph Banks.

With so perfect a book of record as this is in every respect, we have but one fault to find, and that is only slight, with reference to the great space that a single plant occupies in each page, owing to the mode of printing it; the synonyms and English names being in separate paragraphs, and the work being thus more extended. Our objection, however, is in a great degree removed by the *Epitome* of the *Hortus Kewensis*, which we shall notice in the sequel.

In the preface, is given a most useful chronological list of authors, who have been consulted to determine the epoch at which each plant was introduced into Great Britain; beginning with Turner's names of herbs, published in 1548, and ending with the last edition of Philip Miller's Gardener's Dictionary, published in 1768. Much valuable information of this sort was also obtained from Mr. Knowlton, grandson (not nephew, as stated in the preface,) of the celebrated gardener of Dr. Sherard; from the late Mr. Lee of Hammersmith; from the late Peter Collinson, Esq., and from several MSS. in the British Museum.

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Museum. Then follows a list of books quoted, amounting in number to 368.

The class MONANDRIA begins as usual with *Canna*, several varieties of which are here taken up as species from Roscoe in the Linnean Transactions, whose authority is also followed through the rest of the Scitamineous plants. Much yet remains to be done in dividing this natural order into congruous parcels, or what we call real genera; and, excepting *Canna*, we have not yet examined any indigenous plant of it from the continent or islands of America which belongs to the same genus with those from Hindostan, or the islands of the Great East. The genus *Lopezia*, allied to our *Circæa* or *Enchanter's Nightshade*, is enriched with two new species.

Among the varieties in the class DIANDRIA, we find *Galipea Trifoliata*, *Chionanthus Compacta*, *Catalpa Longissima*, *Fontanesia Phillyræoides*, *Justicia Quadrifida*, and *Rosmarinus Chilensis*; and, among several *Ancistrums* here joined to *Acæna*, a new species called *Lævigata*, from the Straits of Magellan. The genus *Piper* contains as many as 17 species.

In the Class TRIANDRIA, nine species of *Crocus* are determined by Mr. Dryander, who has likewise given new generic and specific characters to most of the *Ensatæ*; but their names are adopted from Mr. Ker, more famous by his original name of Gawler, the initial of which he still inserts under his communications in the Botanical Magazine; yet the plant devoted by Mr. Brown to perpetuate his memory is called after his christian name, *Bellendena*. — Of Mr. Ker's generic names, we think that *Babiana* is very objectionable, especially its termination; it was originally given, by a very superior botanist, Correa de Serra, as a collective adjunct to denote the economical use of various bulbs of *Trichonemæ*, *Ixiæ*, *Moræa*, *Gladioli*, and *Vieusseuxiæ*, eaten by Baboons at the Cape of Good Hope; these he termed generally *Radices Babianæ*. In the next important order, the *Grasses*, we have to regret that Mr. Brown's new genera were not communicated, and inserted: but possibly he might not then have determined all of them.

The class TETRANDRIA begins with an extensive natural order, the *Proteæ*, in which the last-mentioned botanist's names and specific characters are invariably adopted in preference to those of Mr. Salisbury: but the generic characters are somewhat altered, as Mr. Dryander thought that Mr. Salisbury was right in his opinion respecting the cover of the stamina in this order being a legitimate corolla, and not a calyx. Of the new generic names here quoted from Mr. Brown, *Leucospermum* is particularly inapplicable; since the seeds of all the species at Kew, and of several more in the Herbarium of Mr. Hibbert, are

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positively black; and the foliage of every species yet discovered being of a whitish grey colour, like that of many *Gnaphaliums*, we greatly prefer the old name of *Leucadendron*, once applied to these plants by Linné, and which has been continued by Mr. Salisbury. The name of *Leucadendron*, however, Mr. Brown wishes to be transferred to *Protea Argentea*; which noble ornament of all our collections is here removed to *Dioecia*, and joined to many others; several of which with totally different flat-winged fruit are justly separated, in our opinion, by Mr. Salisbury, under the name of *Eurypermum*. From a late examination of both male and female flowers of *Protea Argentea*, we think that it will probably turn out *sui generis*, and ought not to be joined with any other plant of the order yet discovered. Another genus of this order, separated in *Paradisus Londinensis*, by the excellent name of *Paranomus*, is here also unwarrantably called *Nivenia*, M. Ventenat having previously given that indefatigable collector's name to a very distinct and beautiful Cape genus, the *Witsenia Corymbosa*. Among other changes of names also, we are sorry to find a genus, which had been first called *Josephia* by Mr. Brown himself, and adopted by Mr. Salisbury, here altered to *Dryandra*. To this we have two strong objections: 1st, the genus differs very little indeed from *Banksia*, only in the shape of its receptacle and bractes, being in its rough habit and harsh foliage quite similar; now, no two men could be more dissimilar, in every point of their characters, than Mr. Dryander and Sir Joseph Banks; and if Thunberg's universally received name of *Dryandra* is to give way, from mere right of priority, to Forster's obscure *Aleurites*, such a very superior character as that of Dryander ought to be commemorated by a genus like himself, mild and open, but completely distinct and independent. 2dly, if ever any botanist yet merited the honour of having two genera devoted to his memory, it is the great patron of science to whom this name of *Josephia* refers; and we are glad to find that M. Poiret, in the French *Encyclopédie*, follows Mr. Salisbury on this head. For the same insufficient reason that the original *Dryandra* is changed to *Aleurites*, *Hakea* is here preferred to the very appropriate name of *Conchium*, given to that genus by the President of the Linnean Society, Sir James Edward Smith; who, like Sir Humphry Davy, has so lately added dignity to the title of Knight, rather than received any from it. When two names are equal in point of usefulness, to keep the oldest is a wise maxim: but, when one is more applicable, and above all when it has the superlative excellence of making an indelible impression of the characters of the genus on the memory, like *Conchium*, it ought never to be sacrificed in this way. We have



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been repeatedly assured by Mr. Dryander that the canon of Linné on this head was only intended to apply to old and universally received names, not to those of modern genera published within a few years of each other in different countries; nor has even Mr. Brown always regarded it. Other new genera and species taken up in this class are *Bouvardia Triphylla* from the *Paradisus Londinensis*, *Cissus Capensis*, *Dorstenia Brasiliensis*, *Pothos Obtusifolia*, and several *Struthiolæ*.

PENTANDRIA. This labyrinth of the sexual system,—so *quizzed* (forgive the vulgarism, gentle reader,) by our modern dramatists, and so hated by our little masters and misses,—includes, among new and rarer plants, *Myosotis Pectinata* from Kamschatka, *Borago Zeylanica*, *Echium Spicatum*, *Diapensia Lapponica*, *Primula Finmarchica*, *Azalea Indica*, *Andersonia Sprengelioides*, *Leucopogon Lanceolatus*, *Plumbago Tristis*, *Convolvulus Pannifolius*, and *Campanula Collina*. *Lobelia* contains 31 species, many of them very heterogeneous; besides which we have seen several others at Kew not here enumerated, one of the most beautiful of which has been exceedingly well figured in the Horticultural Transactions, with the title of *Monopsis*, and it is now in many collections about London. Another gorgeous plant of this natural order, from Mexico, with deep crimson flowers, which we saw in great perfection at Kew, is a congener of *Lobelia Cardinalis*: these two last-mentioned, with a third more pubescent species, Mr. Salisbury proposes to distinguish by the name of *Perissa*, from the Greek περισσος *excellens*, leaving that of *Lobelia* to a number of species from the Cape of Good Hope, which form the largest portion in our gardens; and thus their old names will suffer the least possible alteration. Another exquisitely beautiful plant at Kew, justly separated by Mr. Brown both from *Goodenia* and *Velleia*, is *Euthales Trinervis*: but we think that he has shewn less judgment in joining *Goodenia Lævigata* to *Scævola*. The original *Scævola* of Linné, which we saw a great many years ago in the collection of the late Gilbert Slater, Esq. at Layton-stone, is a shrub with dichotomous cymes, and a bilocular drupe: but *Goodenia Lævigata* has a simple terminal spike, its leaves gradually changing into bractes, with invariably an unilocular ovarium, both in several specimens from Port Jackson and in more than a hundred cultivated flowers which we took the trouble of dissecting. In the extensive order of *Rubiaceæ*, Kew garden may be very proud of *Portlandia Hexandra*, perfectly we think *sui generis*, and purchased by his Majesty from the captors of a French vessel returning from Guiana;—also several rare *Gardeniæ*, *Oxyanthus Tubiflorus*, *Psychotria Parasitica*, with *Lonicera Japonica*, and *Flexuosa*. Among the *Solaneæ*, we are surprized to find a highly



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highly fragrant and ornamental plant, with long tubular flowers like those of *Mirabilis Longiflora*, referred to *Nicotiana*; and Mr. Brown, in his *Prodromus*, has not here ventured to differ from Ventenant. Exclusively of the singularity in its stamina, the limb of the corolla closes regularly every morning, and is very unlike that of all *Nicotianæ*, whether true or false; it might therefore be called *Merinthe*, from its single long filament, μαρινθος *filum*. — *Strychnos Potatorum* and *Nux Vomica* finish the first volume; they are very difficult plants to cultivate: but we succeeded in keeping the former many years in good health, by planting it in stiff red loam, and placing the pot on the flue of the stove; while all the plants plunged in the tan-bed rotted off.

Volume II. commences with three very rare plants, *Cestrum Tomentosum*, *Ardisia Acuminata*, (*Icacorea* of Aublet,) and *Jacquinia Aurantiaca* from the Sandwich Isles. Then follow *Scopolia Acuminata* of Smith, *Pittosporum Ferrugineum*, 22 species of *Diosma*, (which genus might have been more justly called *Cacosma*,) *Lasiopetalum Purpureum*, and *Arborescens* of Brown, here first described, *Billardiera Mutabilis* of Salisbury, *Ribes Procumbens* of Pallas, and several rare *Violæ*. In the genus *Strelitzia*, five of the numerous varieties of *S. Reginæ* are here made species by Mr. Dryander. We are loth to dissent from such authority, but we have lately seen two plants raised from seeds that came out of the same capsule, quite different in habit, one with low broad leaves, the other with long and narrow leaves; and we formerly observed, in the ditches below King's Weston near Bristol, a very analogous deficiency to that variety of *S. Reginæ* in which the leaf is totally obliterated, in *Alisma Plantago*. In the natural order of *Asclepiadeæ*, all Mr. Brown's genera are adopted; and, so far from the number of new names burthening the memory, some of them are so applicable that they relieve the memory, and even identify the plant: namely, *Hemidesmus* for *Periploca Indica*, *Microloma* for *Ceropegia Sagittata*, *Sarcostemma* for *Cynanchum Viminale*, *Ichnocarpus*, and *Xysmalobium*, though strictly pure and Greek, are hardly euphonous to our ears. We rejoice to find the name of *Hoya*, after Mr. Thomas Hoy, one of our oldest and most skilful gardeners, next given to a very beautiful Chinese genus, previously referred to *Asclepias*. As it lived through the last severe winter in a window where the thermometer was occasionally below the freezing point, it will probably be cultivated very generally. The vast genus of *Stapelia*, in this edition of the Kew catalogue, contains 44 species: but it has been divided by Mr. Brown, and again by Mr. Haworth, we believe judiciously. In the next natural order, *Umbellatæ*, the two *Cussoniæ* have long been particularly ornamental plants at Kew; and,

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and, among the trigynous genera, *Spathelia Simplex* shoots up its Palm-like stem above the heads of its neighbours in the Tropical forest of the great stove, almost as luxuriantly as in its native soil. *Aralia Sciodaphyllum*, and *Parnassia Caroliniana*, with many rare *Statices*, *Lina*, and *Crassulæ*, finish this class.

The class HEXANDRIA generally, though not exclusively, consists of *Monocotyledonous* plants, and Kew garden is particularly rich in them, as the following names will shew. Of *Tillandsia*, five species; of *Hæmanthus*, 13; of *Strumaria*, five species; of *Massonia*, eight; the last of which *Massoniæ*, however, here taken up from Mr. Ker, constitutes a very distinct genus both in flower and fruit, which has been called *Maublia* by Dahl and Thunberg. The whole genus of *Narcissus* has been revised by Mr. Dryander, and the specific characters amended. Under *Lætus* of Mr. Salisbury, to which that botanist in his *Prodromus* added *Trilobus* as a synonym, Mr. Dryander says: '*Non est N. trilobus Linnæi, cujus nectarium in differentiâ specificâ subtrifidum integerrimum; in descriptione non crispum, sed obsolete trilobum.*' Decandolle notices this remark in a late publication; and no doubt, as far as Linné's specific character and description are concerned, they do not apply to *N. lætus*: but the specimen in Linné's Herbarium, on the paper of which he has himself written *trilobus*, is unquestionably *lætus*. Of the succeeding odoriferous genus *Pancratium*, we find 11 species; and *Crinum* is distinguished by a new generic character, but not with Mr. Dryander's usual accuracy, the corolla being described *infundi buliformis* instead of *hypocrateriformis*; for its tube is perfectly cylindrical, or, if there be any difference of diameter, even rather thicker at the bottom than at the top, with a limb quite flat. One of the essential characters of this genus, however, not before noticed (to our knowlege) by any botanist, is the singular persistence of the tube of the corolla, which never withers, but remains green and fleshy even after the seeds are ripe. — *Amaryllis* contains 25 species, but many of them heterogeneous; and we very much doubt whether those three others, which have been removed to *Brunswigia* by Mr. Ker, are really congeners of that grand plant. *Allium*, as it now stands, is a still more heterogeneous combination than *Amaryllis*, of stinking and sweet plants, with very different roots, flowers, and fruit; 39 species are here recorded. Of *Lilium*, two new species from China illustrate the sacred expression "that *Solomon* in all his glory was not arrayed like one of these;" and the *simplex munditiis* of *Horace* will give our classical readers but a faint idea of the uniflorous species. Of *Albuca*, Mr. Dryander's favourite genus, we have 11 species; then five of *Curculigo*, and *Peliosanthes Teta*, a curious genus from *Chittagong*. *Ornithogalum*, *Scilla*, *Anthericum*, and *Asparagus*,



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*gus*, remain as before, but enriched with more species. Of *Dianella*, we observe two new species; and *Dracæna* contains five plants, *Draco*, *Ferrea*, *Fragrans*, *Marginata*, and *Borealis*; all which unquestionably constitute as many genera. The *Marginata* has lately been separated by Mr. Ker, and *Borealis* has with very little judgment been joined to *Smilacina* by Desfontaines; —we suspect that *Borealis* may turn out a congener of *Pollia* of Thunberg. *Hyacinthus* remains as in Willdenow's species, and *Lachenalia* (to our surprize) contains only 17 species, though we have seen several more at Kew. *Tritoma*, adopted from Mr. Ker, contains three species: but this name being previously occupied in entomology must be given up; and, with very little alteration, the genus may be called *Triocles*. — *Aloe* has 40 species, since separated by a French botanist into three genera. *Juncus* remains as in the *Species Plantarum*. More rare genera worthy of notice in this class are *Nandina*, *Hillia*, (*Ornithoglossum* of Salisbury, but with a new generic character by Mr. Brown,) *Aponogeton*, and, lastly, *Stratiotes Alismoides*, here referred to *Damasonium*.

In the class HEPTANDRIA, we find the *Jonesia* of Roxburgh; and two new *Pisoniæ*, one of which is from *Terra Australis*. *Dracontium* and *Calla* are also both removed here, having certainly no pretensions to remain in *Gynandria*.

OCTANDRIA. In this class, *Roxburghia*, *Ornitrophe*, and *Ephielis*, are very rare genera; and the *Akeesia* of Tussac is here dedicated to Admiral Bligh, having been named after him by Dr. Koenig when under-librarian to Sir Joseph Banks. Among the *Bicornes* of Linné, which are rather a natural class than order, *Vaccinium* contains 22 species, the flowers and fruits of which differ so materially, that it will in future be divided into several genera: of these, *Buxifolium* of Mr. Salisbury has a fruit of 10 cells, with only one ovulum in each cell before fœcundation. *Oxycoccos*, which Sir Joseph Banks has now taught us to cultivate with such success, is already separated by several botanists; and *Myrtillus* differs from all the others in having no joint either in the peduncle or at the insertion of the fruit, the peduncle itself becoming somewhat pulpy and coloured like the fruit. The vast genus of *Erica* is here completely new-modelled by Mr. Dryander, and divided into the following sections. 1st, *Macrostemones*. 2dly, *Longifloræ*. 3dly, *Conifloræ grandes*. 4thly, *Calycinæ*. 5thly, *Brevifloræ*. And 6thly, *Parvifloræ*. These sections are again subdivided into 21 parcels, from the length of the filaments and the spurs of the anthers, which arrangement is purely artificial, and was merely intended by Mr. Dryander to facilitate a knowlege of the species here enumerated, only 186, though Messrs. Lee and Kennedy have long cul-

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cultivated more than 300, exclusively of varieties; and we have in our own herbariolum specimens of 290, collected at the Cape of Good Hope. All these, it cannot now be doubted, like the *Protea*, constitute an order, which may be divided into useful sections without interrupting the natural series by their different inflorescence, and afterward into genera by their different flowers and fruits. Their seeds are generally either small, globular, and tuberculated, or flat and shining like those of *Linum*: but we have seen one species with oblong seed and a very large caruncle about the Hilum, like that in some of the leafless *Acaciæ* of New Holland; and Mr. Brown, in his *Prodromus*, mentions another species with winged seeds. —The *Gnidiæ* soon follow *Ericæ*, and have likewise been accurately defined by Mr. Dryander, but *Daphne* and *Passerina* are left as in Willdenow's work, full of incongruous species.

Of the small and useless class of ENNEANDRIA, the rarest plants that we find is *Laurus Glauca*, introduced from China by James Drummond, Esq.

(Vol. III) In the class DECANDRIA, the first old genus, *Sophora*, is reformed and divided into many more, as Mr. Salisbury first proposed in the 9th volume of the Linnéan Transactions. That botanist, however, there gave only the characters of one genus, hitherto known in most collections by the names of *S. Tetraptera* and *Microphylla*; calling it after Mr. Sydenham Edwards, the botanic painter. The other genera taken from *Sophora* are *Ormosia* of the late Mr. Jackson, a most industrious botanist who was both the right and the left hand of Aylmer Bourke Lambert, Esq.; *Thermopsis* of Dr. Sims, *Virgilia* of Lamarck, *Cyclopia* of Ventenat, and *Podalyria* of Lamarck. Then follow some genera of *Terra Australis* with new characters by Mr. Brown, of which *Brachysema* is here first published. *Gompholobium Scabrum* of Smith he also considers as *sui generis*, naming it after a most indefatigable collector of Port Jackson plants, the late Mr. David Burton. *Eutaxia*, *Sclerothamnus*, *Gastrolobium*, and *Euchilus* are other new genera proposed by Mr. Brown; and some more very rare plants of the class are *Garuga* of Roxburgh, *Swietenia Febrifuga*, *Cookia Punctata*, *Limonia Arborea*, and *Melastoma Ecostata*. We have not seen this last plant, and can scarcely conceive it possible for a *Melastoma* to want ribs in its leaves; perhaps they may be very narrow. In the *Rhododendron* and the *Andromeda*, Kew garden has long far surpassed every other collection; since they are planted by thousands, and form one of the most striking features of the place in May and June. Some of the very rarest tropical as well as alpine species are among them; for instance, *Andromeda Jamaicensis* and *Andromeda Hypnoides*.

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We also recollect to have seen there a most beautiful ferruginous *Clethra*, not mentioned in the catalogue; it is nearly allied to *C. Arborea*; and, with several others which have deciduous bractes, cernuous flowers, and winged seeds, has been separated by Ruiz and Pavon under the name of *Cuellara*. *Saxifraga*, a large genus, which botanists at last have wisely begun to divide, contains 40 species; and *Silene* 57, as they stand in Willdenow. — Of *Oxalis*, 55 species are here enumerated; and there have been even more in the garden which never flowered. We were very successful many years ago in cultivating the more difficult Cape species of this genus, by planting the bulbs in large pots of pure sand, vulgarly called Calais-sand, and suffering the bulbs to fill the pots. These pots were placed very near the glass of a low frame, so inclined as to receive the rays of the sun, not obliquely, but as much as possible in a right line, during March and April; and the temperature was kept up by fire-heat from 86 to 100 of Fahrenheit during the day, but admitting an abundance of air both night and day, so that the foliage was not drawn weak. After the leaves decayed, the pots were left to the full sun under the glass during all the Summer, without any water, till November. A few of them, however, which flower in Autumn, were treated somewhat differently; being placed in the open air, and watered soon after the Summer-solstice.

Dodecandria. Here *Euphorbia* contains 67 species, which have been lately divided into several genera by Adrian Hardy Haworth, Esq. a botanist who, to our great regret, has left the vicinity of London to reside on his own estate in Yorkshire.

Of the class Icosandria, the different species of *Leptospermum* are well defined: but we are astonished to observe that Mr. Brown has left in that genus the *ambiguum* of Smith, referred to *Metrosideros* by Ventenat; since in our opinion there is not a more distinct genus in the whole order of *Myrtëæ*, differing from *Leptospermum*, 1st, in the shape of its seed-vessel; 2dly, in its receptacle; 3dly, in its long clustered filaments, not inserted in a simple series; 4thly, in its seeds, from the structure of which we have long since called it *Tillospermum*. In *Metrosideros*, the terminal panicled flowering species are joined to those with spiked flowers, which we think ought to be separated; and in *Eugenia*, as well as *Myrtus*, many different flowers and fruits are still confounded. Of *Eucalyptus*, only seven species appear to be yet introduced, though more than 100 species have already been observed in *Terra Australis*. *Prunus*, to our amazement, here contains *Laurels* as they are commonly called, *Portugal Laurels*, *Cherries*, *Apricots*, and *Plums*, all huddled



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dled together as by Linné; who, in his rage for combining the genera of his predecessors, especially those of Tournefort, has exalted rather than lowered the character of that immortal French botanist. The same remark may be justly applied to *Crataegus*, *Mespilus*, and *Pyrus*; and we have not a shadow of doubt that future botanists will reverse his decrees relative to these fruits, and continue with the vulgar herd to distinguish *Pears* from *Apples*. In fact, Linné knew nothing of that most important branch of the science, Carpology.—In determining the numerous species of *Mesembryanthemum*, Mr. Haworth has been wisely followed; and, as the species in Kew garden amount already to 175, we hope that characters may be found to divide them. *M. Inclaudens* appears to us a very distinct genus, as also *Cordifolium*. Under *Fragaria*, we find a species left from the colder parts of Hindostan, which has been judiciously separated by Sir James Edward Smith in the Linnean Transactions, and called *Duchesnea*, though he has totally mistaken its characters. It differs from *Fragaria* in having solitary axillary flowers, as well as in the seeds themselves; which become crimson and somewhat pulpy, like the receptacle.

In the Class Polyandria, *Nymphæa* contains 11 species, exclusive of those with yellow flowers, which constitute a very distinct genus, first defined by Mr. Salisbury, who left them in *Nymphæa*, and gave to the others the poetic name of *Castalia*, exceedingly appropriate in several respects, as many of them are sacred plants in Eastern mythology. Sir J. E. Smith, however, in his *Flora Græca*, chose not only to reject this name, but to apply *Nuphar*, an Arabic synonym of Mr. Salisbury's *Castaliæ*, to the yellow flowered genus, which is confined to the colder regions of Europe and North America. In another genus, however, allied to these, Mr. Salisbury's name of *Euryale* is adopted for a horribly prickly plant, which had been called *Anneslia* by Roxburgh, after Lord Valentia. Of the other large genera in this class, *Cistus* contains 42 species arranged as by Willdenow, though most botanists now separate *Helianthemum*. *Hibbertia* contains only two species, but we recollect to have seen a third at Kew; and we are of opinion that even these will be divided hereafter, which was indeed once done by Mr. Salisbury in the *Paradisus Londinensis*: who, we have heard, in a page which it became necessary to cancel in consequence of the printer having used a wrong type, had called the *Grossulariæfolia* after Mr. David Burton. — *Anemone* and *Ranunculus* remain as left by Linné, but most botanists who study genera now restore Tournefort's *Hepatica* and *Pulsatilla*. We think that *Ranunculus* must likewise be divided, leaving together those with similar nectaries, which we have constantly found to be accom-

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accompanied by similar fruits; of these, *Ranunculus Sceleratus* approaches very nearly to *Myosurus*. In all the various hints respecting genera which we take the present opportunity of giving, we are not guided by that vain goddess who allures so many mortals with her fleeting charms, *Novelty*, but rather by an irresistible impulse to persuade others to tread with us in the more lasting paths of Nature; though, in branching them out through this earthly Paradise, she has not always studied human convenience.

When we come to DIDYNAMIA, we are obliged to Mr. Brown for two alterations of this sort, *Nepeta Indica* being here taken up from his *Prodromus* by the name of *Anisomeles*, and *Phlomis Leonurus* by the less appropriate name of *Leonotis*. He has likewise adopted the *Alonsoa* of Ruiz and Pavon, the *Hemimeris* of Linné being a Cape genus quite distinct from those that have been hitherto so called in our gardens: but, in *Bignonia* and *Verbena*, we have to regret that he has done nothing. Several genera allied to *Justicia*, however, are admitted; namely, *Crossandra* of Salisbury, *Aphelandra* of his own *Prodromus*, and *Blechum* of Jussieu. In *Volkameria*, nothing is left but *Aculeata*, with the following remark: '*genus vix distinctum à Clerodendro*;' yet we think that the character given, if true, '*Bacca dipyrena*,' is of great importance. Of the nine plants referred to *Clerodendrum* by Mr. Brown, we are confident that *Volkameria Japonica* is *sui generis*. We also think that the calyx of *Clerodendrum Viscosum*, enlarging greatly and changing to a crimson fleshy substance, ought to separate that fragrant exotic; and we cannot yet agree to join the axillary flowered species with those which have only terminal panicles, especially the long-tubed *Siphonanthus Indica*, first referred to *Ovieda* by Linné.

TETRADYNAMIA. Mr. Brown has here laboured with great success, reforming many of the genera himself, or adopting those of his predecessors, so that little of this sort is left to be done in it. *Cakile* is taken up from Gærtner: *Bunias Syriaca* he calls *Euclidium*; *Bunias Ægyptiaca* is named *Rapistrum* from Gærtner; *Lepidium Didymum* is made *Coronopus* from Smith; and *Bunias Balearica* is now *Succowia* from Moench. Other genera here first proposed by him are *Thlaspi Saxatile*, under the title of *Æthionema*; *Lepidium Petræum*, called *Hutchinsia*, after Miss Helen Hutchins, so celebrated for her knowlege of the *Fuci* in Bantry Bay; *Iberis nudicaulis*, named *Teesdalia*, after a Yorkshire botanist; *Draba Pyrenaica*, here called *Petrocallis*; and, for *Myagrum Sativum*, Moench's name of *Camelina* is retained. Under *Farsetia* of Turra, six plants are divided into three sections, which, we suspect, must constitute certainly two if not three genera; and for *Alyssum Utriculatum*, Lamarck's

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Lamarck's name of *Vesicaria* is adopted. To *Cardamine*, Mr. Brown has joined the *Dentariæ* of Linné, in which we apprehend that he is wrong: but he is right in separating *Cardamine Nivalis*, named *Macropodium*, as well as the *Yellow Rocket* common in the ditches about London, named *Barbarea*. *Sisymbrium Nasturtium*, and five other species, are called *Nasturtium*; and *Erysimum Bicorne* has the apt name of *Notoceras*. Our common *Stock Gillyflower*, and six species allied to it, long since separated from *Cheiranthus* in Lawson's catalogue, are devoted to the memory of old *Mathiolus*; and *Cheiranthus Maritimus* will now perpetuate, much longer than either a marble or a brass monument, the name of the late Mr. Malcolm, nurseryman at Stockwell. *Raphanus Tenellus*, the last of this family of supposed antiscorbutics, is named *Chorispermum*: we say supposed antiscorbutics, knowing from experience that in many constitutions they prove scorbutics, especially Watercresses.

In the class MONADELPHIA, the first new genus *Patersonia*, we fear, is now lost in all our gardens as well as Kew. It is named after the late Colonel Paterson, who by his abilities and integrity raised himself from being one of the gardeners at Kew to the Lieutenant-Governorship of Van Diemen's Land; and, inasmuch as we deem it far more honorable to acquire rank and riches by personal exertions laudably directed, than to inherit them from the longest train of illustrious ancestors, we mention this anecdote, that other gardeners may be stimulated to "go and do likewise." — Under *Sisyrinchium*, at least three distinct genera remain confounded as in Willdenow's *Sp. Pl.*; and we have lately seen, in the nurseries about London, two congeners of *S. Bermudiana*, which are not yet described. Forskhol's name of *Melhania* is adapted for two beautiful stove plants, the *Red-wood* and *Black-wood* of St. Helena, which had been referred to *Pentapetes* by some botanists, and to *Dombeya* by others. *Passiflora* contains 28 species, which hereafter will probably be separated, taking their generic characters from their various inflorescences and fruits. Of *Erodium*, we find 17 species; of *Pelargonium*, 102; and of *Geranium*, 31. Among the last, *G. Robertianum*, according to the principles on which this natural order has been divided, must constitute a genus, its seeds being disseminated in a very different way from any of the others: instead of their beak springing back with elasticity as in *Geranium*, or rolling spirally off as in *Erodium* and *Pelargonium*, the arillus of each seed hangs waving in the air, by two fine threads detached from the back. In the natural order of *Malvaceæ*, Cavanilles's genera are adopted; and in *Hibiscus* a farther reform of this sort remains to be made.

*Careya*

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*Careya* of Roxburgh, and *Gustavia*, two exceedingly rare plants, finish this class.

DIADELPHIA. In this large class, a splendid genus, allied to *Erythrina*, has been named *Butea* by Roxburgh; and that name is adopted here, notwithstanding the *Stuartia* had been already called after the Earl of Bute by Linné: but, though he certainly so far resembled Sir Joseph Banks as to promote the study of Botany, and be the confidential friend of our good old King, we cannot agree that he likewise deserves to have two magnificent genera devoted to his memory. — Of Cape diadelphous plants, all Thunberg's new genera are taken up: but, when we come to those of *Terra Australis*, not only several new genera but new characters of those that have been already proposed by other botanists are here given by Mr. Brown; *Scottia*, *Templetonia*, and *Hovea*, are three of his new genera. In *Clitoria*, is still left the *Galactia* of Dr. Patrick Brown, who in his day understood generic differences better than most of his contemporaries.

POLYADELPHIA. Under this class, we meet with two very distinct species of *Abroma*, hitherto confounded in our stoves, and first ascertained in the *Paradisus Londinensis*. We do not think, however, that Mr. Brown has improved their specific characters; and, that any of our readers who meet with these plants may judge for themselves on this point, we insert both.

" *A. Angusta.* — *A. caule pubescente: cymbali staminei laciniis retusis: pericarpii alis subtruncatis.* — *Parad. Lond.*"

' *A. ramis tomentosis lævibus, foliis adultis subtus pube simplicissimâ, capsulæ alis apice truncatis: angulo exteriore acutiusculo.* — *Hort. Kew.*'

" *A. Fastuosa.* — *A. caule hispido muricatoque; cymbali staminei laciniis obtusis: pericarpii alis longe acuminatis.* — *Parad. Lond.*"

' *A. ramis muricatis, foliis adultis subtus pube simplici et stellari, capsulæ alis apice subtruncatis: angulo exteriore elongato-acuminato.* — *Hort. Kew.*'

Of *Melaleuca*, the next genus, we have 24 species, which we think future botanists will divide. *Tristania* and *Beaufortia*, the latter a very splendid genus indeed, are nearly allied to *Melaleuca*. In a very different natural order, *Guttiferæ*, the curious plant which produces *Gamboge*, *Xanthochymus*, soon follows: but, if Mr. Dyrander had lived, he would probably have altered this name to *Xanthochya*. In the large genus following, *Hypericum*, 38 species remain under that title, arranged as by Willdenow.

(Vol. V.) Willdenow is likewise chiefly followed in the vast class of *Syngenesia*, till we come to *Dahlia*, which name is justly preferred to *Georgina*; and two new specific names as well as characters

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characters are given, which, as these plants are just now flowering in many gardens, we extract:

'*D. Superflua. D. caule non pruinoso, ligulis fœmineis.*' This includes all the varieties of *Dahlia Rosea.*

'*D. Frustranea. D. caule pruinoso, flosculis radii neutris.*' This includes all the varieties of *Dahlia Coccinea.*

Not far from *Dahlia*, 3 plants joined to *Berckheya* by Willdenow are dedicated to Sir Thomas Cullum, Bart.; a most worthy old English botanist, to whom all who know him agree in applying the scriptural expression, "Behold a man in whom there is no guile." Part of a *Flora Anglica* by him is in our possession, which he began to print about the time when Hudson's first edition appeared, and abandoned because it should not interfere with the sale of that work; and we have only to regret that, in paying this long merited compliment to him, Mr. Brown has selected so shabby and prickly a genus, all the species of which being tender Cape exotics and very liable to *damp off*, (in the gardener's phrase,) they will scarcely remain long in our collections. After *Cullumia*, new generic characters are given to all the following genera, *Berckheya*, *Didelta*, *Gorteria*, *Gazania*, *Cryptostemma*, *Arctotheca*, and *Sphenogyne*, the last three of which are detached from *Arctotis*, and placed in *Polygamia Frustranea.* Mr. Brown has also named a genus from the south coast of New Holland, belonging to *Polygamia Segregata*, after M. Cassini, who has lately published a long and accurate dissertation on the whole class of *Syngenesia*, in the *Annales du Muséum.*

The class of GYNANDRIA principally consists of the natural order of *Orchidēæ*, in which many generic alterations have been made by Swartz; and, though others are now proposed by Mr. Brown, more perhaps still remain to be added. In *Orchis*, Mr. B. leaves *Pyramidalis* joined with *Mascula* and *Morio*; and, which surprizes us still more, *Satyrium Hircinum.* — *Orchis Conopsea*, long since separated by Mr. Salisbury under the name of *Conopsis*, he calls *Gymnadenia*; and *Ophrys Anthropophora*, *Aceras.* To *Orchis Monorchis* he justly restores, as Mr. Salisbury had also done, its first Linnéan name of *Herminium*: but to *Habenaria*, a genus of Swartz from the Island of Jamaica, he adds, 1st, *Satyrium Nigrum*, *Satyrium Viride*, and *Orchis Bracteata*, which we think ought to remain in *Satyrium*, as constituted by Linné. 2dly, *Satyrium Albidum*, a plant which we lately found abundantly about a mile from Woodhead, between Hayfield and Huddersfield; it comes very near *Herminium* in a natural series, but differs in not having any pedicles to the pollen-masses, which adhere without any button to two little ears or flaps above the stigma:

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stigma: as well as in its *calcar*, which is precisely that of *Satyrium*; its *radicatio* is also totally different, being a very narrowly fingered tuber, better delineated than explained by Mr. Sowerby in "*English Botany*." Seedling and weak plants have only one long simple tuber, without any fibre above it; in stronger plants, the tuber is two or three-fingered, and sometimes four-fingered; besides the tuber, two or three thick succulent fibres are pushed out from the base of the stem, piercing the lowest vagina; and, as the roots of the former year never decay till late in Autumn, and the new roots are fully grown by the time when the plant is going out of flower, (which it does so gradually that we have seen capsules fully swelled and unopened flowers on the same spike,) the whole root at first sight appears to consist of many thick fibres: but those of the real tuber may always be distinguished by their confluence into one common head, just under the next year's buds. From this structure of the root, Mr. Salisbury, who considers the plant *sui generis*, calls it *Polybactrum*. 3dly, Mr. Brown joins to *Habenaria* of Swartz our indigenous and fragrant *Orchis Bifolia*, already named *Lysias* in the Transactions of the Horticultural Society; from the extreme facility with which the naked buttons of its pedicellated pollen-masses are detached. Whether the beautiful yellow and orange *Orchis* with a ciliated labellum from North America be a congener of *Lysias*, we have not yet examined.—Mr. B.'s next genus is *Orchis Burmanniana*, called *Bartholina*; and then our wild *Fly* and *Bee Orchis* are left as by Swartz to constitute *Ophrys*. Perhaps, it would have occasioned less confusion to have called this genus *Myodium*, with Mr. Salisbury, a name expressive of its singular resemblance to insects, and to have left our common *Tway-blade*, *Ophrys Ovata*, the type of that genus. Professor Swartz, having too hastily, as it now appears, joined Linné's *Satyrium* to *Orchis*, gave that name to some Cape *Orchidēæ* with two calcars, which is here adopted: but *Satyrium Repens* is justly excluded, and devoted to the memory of Mr. Goodyer, though it had been previously called *Peramium* by Mr. Salisbury. The *Neottia Glandulosa* of Sims is also detached from the others, and called *Ponthieva*. After two plants from New South Wales, *Diuris* and *Thelymitra*, Mr. Brown inserts our indigenous *Ophrys Ovata* and *Cordata*, calling them *Listera*: but we have already hinted the propriety of keeping the old and very apt name given to them by Linné from the structure of their anther, the flap of which is so well shewn in Curtis's *Flora Londinensis*; — and we are not yet certain whether the *Listera* of Adanson can remain with the other *Geniste*. Under *Epipactis*, we think, two very distinct genera

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genera are combined; for the first, *Serapias Latifolia* and *Palustris*, we would retain the name of *Epipactis*; and the second, *Serapias Grandiflora* and *Ensifolia*, we would call *Campyles*. After *Arethusa Divaricata*, referred to *Pogonia* of Jussieu, four plants from New Holland succeed, all constituting as many genera, which are named *Caladenia*, *Glossodia*, *Pterostylis*, and *Caleya*. *Limodorum Tuberosum*, long known in many of our collections by Mr. Salisbury's name of *Cathea*, so expressive of its habit, and published in the Horticultural Transactions, is here called *Calopogon*: but we suppose that Mr. Brown has not seen it alive, for it has *Anthera Mobilis*, and should have been placed in his fourth section. This fourth section commences with *Limodorum Tankervilliæ*, the *Pachyne* of Salisbury, here referred to *Bletia* of Ruiz and Pavon; a genus to which the others of the *Limodorum* of our gardens, named *Gyas* in the Horticultural Transactions, may possibly belong. *Geodorum* of the late Mr. Jackson is also joined to *Limodorum Recurvum*, the *Otandra* of Mr. Salisbury. If they really be congeners, we should not hesitate to prefer the latter name, which so well expresses the essential character of the genus. *Calypso* of the *Paradisus Londinensis*, a plant of North America, which we now believe with Mr. Brown to be a distinct species from the Swedish one, is retained by that name rather than *Cytherea*, afterward given to it in the *Paradisus Londinensis*, in consequence of Petit Thouars having previously used the name of *Calypso* for a plant which Mr. Brown refers to *Selacia*. The succeeding genera are *Malaxis*, *Corallorrhiza* of Haller, two of the *Cymbidium* named *Isochilus*, *Ornithidium* of Mr. Salisbury, *Pleurothallis*, *Aerides*, *Dendrobium*, *Cymbidium*, *Brassia*, *Oncidium*, *Cyrtopodium*, *Brassavola*, *Broughtonia*, *Epidendrum*; and these, with *Vanilla*, finish the monandrous genera of *Orchideæ* in which Kew garden is so very rich. Of diandrous genera in this order, *Cypripedium* is the only one yet known to botanists, which now perhaps ought to be divided, separating those with a cloven labellum by the name of *Schizopedium*; and the last new species in the Kew catalogue, which has five distinct petals, we would call *Criogenes*. Three species of the singular genus *Stylidium*, which has so irritable a *Columna genitalium*, succeed the *Orchideæ*, and *Gunnera* with *Aristolochia* finish the class.

Under MONOECIA, 64 species of that extensive genus *Carex* are mentioned, as well as several *Urticæ*, the latter hardly to be found in any other garden: but in no natural order does the Kew collection excel all others more than in *Palms*; and, though now widely dispersed in the sexual system, the following are monoicous, *Cocos Nucifera*, *Aculeata*, and *Fusiformis*, *Bactris minor*, *Elate Sylvestris*, and *Sagus Metroxylon*. Much pains have



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duction. What motive may have induced him to publish it without his name, we know not, and can hardly conjecture. If it be from a wish not *to appear* to break the promise given in the preface to *The Corsair* of silence for five years, we do not approve the evasion; and perhaps his Lordship's readers would be ready to assure him that such a promise could be no more considered as binding, than a lover's vow — not again to see his mistress for a similar period. Is it, then, that the author considered *Lara* as less worthy of his fame than the other publications on which it rested? Many will, no doubt, suggest an answer to this question in the affirmative; indeed, within our observation, many have already done so, and, as is usual in such cases, have readily declared their acquiescence in the supposed opinion of the writer by deciding on the inferiority of *Lara*. To such an opinion, however, we can no more assent than to the former conjecture; and, had we less ground than we have in the received and uncontradicted judgment of the public for ascribing this tale to Lord Byron's pen, we should have so allotted it, and have deemed it worthy of his genius.

From a few lines of introduction prefixed to this poem, the author appears to entertain a sort of undecided intention that it should be treated as a continuation of 'The Corsair.' 'The reader of *Lara*,' he says, 'may *probably* regard it as a sequel to *a Poem* that recently appeared,' &c. — We know not why this is not distinctly avowed, unless the writer means it to be understood that he will not consider himself as censurable for any want of connection or consistency with the former tale, or for any thing of which the effect may be to interrupt the harmony of the two. The connection, however, is so obvious that no reasonable doubt can be entertained that *Lara* and *The Corsair* are one and the same fictitious personage. Nor, indeed, do we find any material difficulty in the way, except one, which we shall point out. In perusing *The Corsair*, many passages seemed designedly to lead us to inquire what previous circumstances had made the hero the being that he was. In the present tale, so far from that inquiry being answered, another is perpetually excited, — viz. what made *Lara* become such a personage as he appeared under the other appellation? In short, the circumstances of *Lara*, at the outset of his career, give no clue to his subsequent character; although, in the account of his actions in that subsequent character, we are frequently told (or rather led to suppose) that his crimes had resulted from some events in his earlier career. — Lord Byron seems to entertain what we consider as a very erroneous partiality for fragments. Whatever the effect of such pieces may be in exciting interest, it is clear that no moral influence can be produced if actions be not ascribed to some motive;

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tive; and even the most indifferent reader is seldom satisfied, whether the fictitious objects of his attention be good or bad, without a cause being assigned for their virtue or their vice. When a human being is represented in such glowing colours of wickedness, and yet with such a mysterious mixture of tenderness and feeling, as *The Corsair* exhibited, every reader naturally suggests to himself the indulgence of some of the more violent passions of our nature as the cause which has made such a character what it is. Different readers would probably vary in this supposition: but all, we imagine, would expect, in a continuation of the Tale, to learn the nature of the passion to which the author meant to ascribe the production of such a being. That expectation will in this instance be disappointed; and we regret that the opportunity has been lost for producing the fine moral effect which might have been given to these poems, by imputing the practice of *Gaming* to the early life of the hero. No other vice would account for his actions; and none would suit so well with the nature of his crimes. A sort of desperate venture defies all chances in the character of *The Corsair*, and equally pervades that of *Lara*; for which no source could be assigned so satisfactory as that overwhelming passion which "sets every thing on a cast," and then, with unnatural resolution, "will stand the hazard of the die."

The style and versification of *Lara* are similar to those of *The Corsair*; the couplets are even more regular; and certainly less of the broken and dramatic style appears than we observed in that poem. If fewer spirited passages occur, the deficiency is to be ascribed to the nature of the actions of which the tale is composed; and, altogether, its faults, in point of composition, are fewer than those of its predecessor, although its beauties are less striking. The great merit of which it may boast consists in the nice discrimination of character, and the peculiar boldness of the traits which it describes. Most of the first canto is occupied by a delineation of the hero; and this is done with so much justness of remark, while all the details are conceived with such a poetic spirit, that a part which, in most other hands, would seem unreasonably long and tedious, possesses a singular charm and interest throughout. We transcribe a few of these passages, which will be amply sufficient, we think, to identify *The Corsair*:

'Tis quickly seen
Whate'er he be, 'twas not what he had been;
That brow in furrow'd lines had fixed at last,
And spake of passions, but of passion past;
The pride, but not the fire, of early days,
Coldness of mien, and carelessness of praise;



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A high demeanour, and a glance that took
Their thoughts from others by a single look;
And that sarcastic levity of tongue,
The stinging of a heart the world hath stung,
That darts in seeming playfulness around,
And makes those feel that will not own the wound;
All these seem'd his, and something more beneath
Than glance could well reveal, or accent breathe.
Ambition, glory, love, the common aim
That some can conquer, and that all would claim,
Within his breast appear'd no more to strive,
Yet seem'd as lately they had been alive;
And some deep feeling it were vain to trace
At moments lighten'd o'er his livid face.' —

'In him inexplicably mix'd appeared
Much to be loved and hated, sought and feared;
Opinion varying o'er his hidden lot,
In praise or railing ne'er his name forgot;
His silence formed a theme for others' prate —
They guess'd—they gazed—they fain would know his fate.
What had he been? what was he, thus unknown,
Who walked their world, his lineage only known?
A hater of his kind? yet some would say,
With them he could seem gay amidst the gay;
But own'd, that smile, if oft observed and near,
Waned in its mirth and withered to a sneer;
That smile might reach his lip, but passed not by,
None e'er could trace its laughter to his eye:
Yet there was softness too in his regard,
At times, a heart as not by nature hard,
But once perceiv'd, his spirit seem'd to chide
Such weakness, as unworthy of its pride,
And steel'd itself, as scorning to redeem
Or doubt from others half withheld esteem;
In self-inflicted penance of a breast
Which tenderness might once have wrung from rest;
In vigilance of grief that would compel
The soul to hate for having lov'd too well.' —

'Too high for common selfishness, he could
At times resign his own for others' good,
But not in pity, not because he ought,
But in some strange perversity of thought,
That swayed him onward with a secret pride
To do what few or none would do beside;
And this same impulse would in tempting time
Mislead his spirit equally to crime;
So much he soared beyond, or sunk beneath
The men with whom he felt condemned to breathe.' —

'With all that chilling mystery of mien,
And seeming gladness to remain unseen;

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He had (if 'twere not nature's boon) an art
Of fixing memory on another's heart:
It was not love perchance—nor hate—nor aught
That words can image to express the thought;
But they who saw him did not see in vain,
And once beheld, would ask of him again:
And those to whom he spake remembered well,
And on the words, however light, would dwell.
None knew, nor how, nor why, but he entwined
Himself perforce around the hearer's mind;
There he was stamp'd, in liking, or in hate,
If greeted once; however brief the date
That friendship, pity, or aversion knew,
Still there within the inmost thought he grew.
You could not penetrate his soul, but found,
Despite your wonder, to your own he wound;
His presence haunted still; and from the breast
He forced an all-unwilling interest;
Vain was the struggle in that mental net,
His spirit seemed to dare you to forget!'

We abstain from giving any sketch of the tale; it possesses but little interest, though some of the incidents are new. That which the second Canto presents, of the effects of *Lara's* policy in the liberation of his feudal vassals, is perhaps the most striking:

'The moment came, the hour when Otho thought
Secure at last the vengeance which he sought:
His summons found the destined criminal
Begirt by thousands in his swarming hall,
Fresh from their feudal fetters newly riven,
Defying earth, and confident of heaven.
That morning he had freed the soil-bound slaves
Who dig no land for tyrants but their graves!'

*Lara* is throughout attended by his page, a personage of no common interest: but who that page is, we shall not here inform our readers. Incidents and characters of a similar description have been common in romances of all ages: but we do not recollect an instance in which the mystery is so well kept up as in this.

The battle-scene is painted with the greatest animation: but such delineations have of late become quite familiar to the readers of modern poetry, and much novelty cannot be expected. We quote, however, the description which occurs immediately after *Lara* has received his death-wound:

'The word of triumph fainted from his tongue;
That hand, so raised, how droopingly it hung!
But yet the sword instinctively retains,
Though from its fellow shrink the falling reins;

These Kaled snatches: dizzy with the blow,
And senseless bending o'er his saddle-bow,
Perceives not Lara that his anxious page
Beguiles his charger from the combat's rage:
Meantime his followers charge, and charge again;
Too mix'd the slayers now to heed the slain!

'Day glimmers on the dying and the dead,
The cloven cuirass, and the helmless head;
The war-horse masterless is on the earth,
And that last gasp hath burst his bloody girth;
And near yet quivering with what life remain'd,
That heel that urg'd him and the hand that rein'd;
And some too near that rolling torrent lie,
Whose waters mock the lip of those that die!
That panting thirst which scorches in the breath
Of those that die the soldier's fiery death,
In vain impels the burning mouth to crave
One drop—the last—to cool it for the grave;
With feeble and convulsive effort swept
Their limbs along the crimsoned turf have crept;
The faint remains of life such struggles waste,
But yet they reach the stream, and bend to taste:
They feel its freshness and almost partake—
Why pause?—No further thirst have they to slake—
It is unquench'd, and yet they feel it not;
It was an agony—but now forgot!

'Beneath a lime, remoter from the scene,
Where but for him that strife had never been,
A breathing but devoted warrior lay:
'Twas Lara bleeding fast from life away.
His follower once, and now his only guide,
Kneels Kaled watchful o'er his welling side,
And with his scarf would staunch the tides that rush
With each convulsion in a blacker gush;
And then as his faint breathing waxes low,
In feebler, not less fatal tricklings flow:
He scarce can speak, but motions him 'tis vain,
And merely adds another throb to pain.
He clasps the hand that pang which would assuage,
And sadly smiles his thanks to that dark page
Who nothing fears, nor feels, nor heeds, nor sees,
Save that damp brow which rests upon his knees;
Save that pale aspect, where the eye, though dim,
Held all the light that shone on earth for him.'

After having described some others as gathering round the dying hero and his faithful page, and vainly endeavouring to comprehend what passed between them in a foreign tongue, the poet proceeds:

'Their words though faint were many—from the tone
Their import those who heard could judge alone;

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From this, you might have deem'd young Kaled's death
More near than Lara's by his voice and breath.
So sad, so deep, and hesitating broke
The accents his scarce-moving pale lips spoke;
But Lara's voice, though low, at first was clear
And calm, till murmuring death gasp'd hoarsely near:
But from his visage little could we guess,
So unrepentant, dark, and passionless,
Save that when struggling nearer to his last,
Upon that page his eye was kindly cast;
And once as Kaled's answering accents ceas'd,
Rose Lara's hand, and pointed to the East:
Whether (as then the breaking sun from high
Roll'd back the clouds) the morrow caught his eye,
Or that 'twas chance, or some remember'd scene
That rais'd his arm to point where such had been,
Scarce Kaled seem'd to know, but turn'd away,
As if his heart abhorred that coming day,
And shrunk his glance before that morning light
To look on Lara's brow—where all grew night.'

Having had so many opportunities of expressing our opinion of Lord Byron's merits, we do not feel it necessary to add any general remarks on the present occasion. Indeed, this poem must be considered as exciting less observation than his former productions; and, if the opinion of the public should ultimately be that it is inferior to the others, such a decision will probably be ascribable to that circumstance. For our own part, we do not admit that to produce a striking effect is all that is necessary, or even the principal point to be attempted; and when we find so much discrimination of character and such deeply searching remarks as occur in this poem, (in which respect it certainly does not yield to any of the works of the author,) we cannot withhold from *Lara* the praise which we have felt justified in bestowing on its elder brethren. We hope, indeed, that it will not long continue an unavowed offspring, but will be admitted to its proper place among the author's poetical children; and we wish that his Lordship may be induced to complete it, by giving to it the moral effect which we have suggested, (for which a very few lines would probably be sufficient), and republishing it avowedly as a second part of *The Corsair*.

The other tale in this little volume has been confidently ascribed to Mr. Rogers, the elegant author of "The Pleasures of Memory;" which may be quaintly called "the mirror in which Memory will always delight to see herself reflected." We do not perceive, however, the same internal evidence for attributing *Jacqueline* to this author, as for giving *Lara* to Lord Byron. Simplicity is, indeed, a principal characteristic of

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of Mr. Rogers's style; and *Jacqueline* is abundantly simple. In fact, the composition seems to challenge so little criticism, that our remarks on it will be contained in a very small compass.

*Jacqueline* is the daughter of St. Pierre, a man of noble rank in Provence before the French Revolution, and had become enamoured of D'Arcy, a young officer in her father's regiment; to whom, in one of the battles in which they had been engaged, St. Pierre was indebted for the preservation of his life. Previously to the opening of the tale, a quarrel having arisen between the fathers of the lovers, their union is forbidden, and *Jacqueline* is promised to De Courcy, a rich neighbour: but the young lady leaves her father's house, and elopes with D'Arcy, with which event the tale opens. St. Pierre is rendered miserable by her absence: but, after a few days, she returns with her husband to claim the blessing which her father, taught to respect her feelings by the acuteness of his own, does not long hesitate to bestow.

In presenting our readers with a few extracts, we cannot chuse any one that is more interesting than the opening of the piece:

> 'Twas autumn; thro' Provence had ceased
> The vintage, and the vintage-feast.
> The sun had set behind the hill,
> The moon was up, and all was still,
> And from the Convent's neighbouring tower
> The clock had tolled the midnight hour,
> When Jacqueline came forth alone,
> Her kerchief o'er her tresses thrown;
> A guilty thing and full of fears,
> Yet ah, how lovely in her tears!
> She starts, and what has caught her eye?
> What—but her shadow gliding by?
> She stops, she pants; with lips apart
> She listens — to her beating heart!
> Then, thro' the scanty orchard stealing,
> The clustering boughs her track concealing,
> She flies, nor casts a thought behind,
> But gives her terrors to the wind;
> Flies from her home, the humble sphere
> Of all her joys and sorrows here,
> Her father's house of mountain-stone,
> And by a mountain-vine o'ergrown.
> At such an hour in such a night,
> So calm, so clear, so heavenly bright,
> Who would have seen and not confessed
> It looked as all within were blest?
> What will not woman, when she loves?
> Yet lost, alas, who can restore her?—

She

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She lifts the latch, the wicket moves;
And now the world is all before her.'

In the second part, St. Pierre is represented as reproaching himself with being the cause of his child's imprudent step, by attempting to controul her mind; and his little boy is playing by him when the return of *Jacqueline* is discovered by the faithful dog. This is a very pretty incident, and we shall quote it:

'The light was on his face; and there
You might have seen the passions driv'n—
Resentment, Pity, Hope, Despair—
Like clouds across the face of Heav'n.
Now he sighed heavily; and now,
His hand withdrawing from his brow,
He shut the volume with a frown,
To walk his troubled spirit down:
—When Manchon, that had snuffed the ground,
And sought and sought, but never found,
Leapt up and to the casement flew,
And looked and barked and vanished thro'.
"'Tis Jacqueline! 'tis Jacqueline!"
Her little brother laughing cried.
"I know her by her kirtle green,
She comes along the mountain-side;
Now turning by the traveller's seat,—
Now resting in the hermit's cave,—
Now kneeling, where the pathways meet,
To the cross on the stranger's grave.
And, by the soldier's cloak, I know
(There, there along the ridge they go)
D'Arcy, the gentle and the brave!
Look up—why will you not?" he cries,
His rosy hands before his eyes;
For on that incense-breathing eve
The sun shone out, as loth to leave.
"See—to the rugged rock she clings!
She calls, she faints, and D'Arcy springs;
D'Arcy so dear to us, to all;
Who, for you told me on your knee,
When in the fight he saw you fall,
Saved you for Jacqueline and me!"

A tale of so little pretension forms a very striking contrast to one in the style of Lord Byron: but it is not unpleasant, when we have contemplated nature in her darker colours, to view her drest in the simpler and gayer manner of Provence. The versification for the most part is good, but we have observed some prosaic lines, which we should not have expected to have escaped the taste of their reputed author. For instance,

'At

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'At every meal an empty chair
*Tells him that she is not there.*' p. 103.
* * * *

'Sabot, and coif, and colerette.' p. 123.
* * * *

'Then Jacqueline the silence broke.
She clasp'd her father's knees and spoke,
*Her brother kneeling too;*
*While D'Arcy as before look'd on.*' p. 124.

We remarked some instances, also, of jingle and of alliteration, which are censurable; as, 'By Turenne, when the *Rhine ran* blood.'—These, we know, are mere "*incuriæ:*" but, we fear, in such a poem as this, instances even of slight carelessness are less excusable than in a longer work. Homer has been allowed sometimes to *nod:* but it must be remember'd that *long stories* only will justify napping on the part of either the tellers or the hearers. The latter, at least, like the complaisant Roman husband of old, will not *shut their eyes for every body.*

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ART. XIV. *Considerations on the Importation of Foreign Corn;* arising out of the Proceedings, at a Meeting of the Heritors of Fifeshire, proposing to petition the Legislature for further Restrictions, as published in the Courier Newspaper of 10th December 1813: comprising a Review of the usual Arguments adopted by Agriculturists, in support of this Measure; shewing, that the present high Price of every thing has been caused by the excessive Increase of the Rent of Land, and a circulating Taxation; that the proposed Encouragement to Agriculture, in the Legislative Support of yet higher Prices, is delusive; and will be wrested to the farther Increase of Rent in the same Manner as have been the high Prices to which the Country has already submitted;—that the high Prices of things in no way result from Paper-currency:—also exhibiting the true Cause of the Rise in the Price of Gold and Silver in Britain; and thereby shewing that it is independent of the Circulation of Bank-notes. 8vo. pp. 115. Otridge. 1814.

THE subject of the Corn-Laws is likely to excite a much longer and more serious discussion, than any that was in the contemplation of the committee of the House of Commons who made a report on this head in the spring of 1813. It will be in the recollection of most of our readers, that the proposition of that Committee was to prohibit importation from all quarters, whether America or the Continent of Europe, except at intervals in which our own corn should maintain a price known only in a season of war and of deficient harvest; and it would be difficult to point out, in the whole circle of parliamentary papers,



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a document less characterized by moderation, or by a sensibility to the welfare of the mass of the people, than the report in question. Rumour ascribed it, in a great measure, to the influence of a portion of the land-holders of the sister-island; where, unhappily, less connection and attachment exist between the proprietor and the lessee than in this country. Be this as it may, the effect of the extravagant pretensions then brought forwards has been to excite a strong odium against the landed interest at large, and to give rise to an almost unparalleled opposition to the comparatively less pernicious bill of the last session. The pamphlet now under review has evidently been called forth by these discussions; and, though not composed with sufficient care, it will be found to contain a variety of instructive observations.

The plan of the author is to enumerate successively the different resolutions that were adopted in the last winter, at a meeting of the land-holders of the county of Fife, and to subjoin his objections to the respective propositions. Without subjecting ourselves to an adherence to this arrangement, we shall notice the more important arguments adduced by the writer, and connect them with our own views of the principles of the corn-laws.

It is a favourite practice of the land-holders to dwell on the magnitude of the sum paid during the last twenty years to foreign countries, for corn imported into Great Britain; — a sum which several of them profess to consider as indicative of a heavy national loss, that ought to be prevented in future by giving additional encouragement to our farmers. These ingenious disputants do not choose to admit that the money thus paid away is the produce of our manufacturing industry, and can in course form no deduction from our general wealth. It is now allowed by all well informed persons, that the regulation of individual exertion, whether in commerce or agriculture, should not be attempted by government, but resigned to the discretion of the parties concerned. This principle may be called the kernel of political œconomy; for, simple as it is, it constitutes the great result of Dr. Smith's comprehensive reasoning. We may safely take it for granted that our countrymen, acute and industrious as they are, would soon find the means of increasing our home-growth of corn, and of lessening our importation, unless they found it to be their interest to limit the quantity of the former, and to pay for the latter in a manner productive of national advantage. The fact is, that capital never increases so fast as when left to the uncontrouled management of individuals. Compare for example the progress of the American States, since their independence, with that of any similar number of years, in which they stood to us in the relation of colonies:

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colonies: the result is an increase not two-fold merely, but triple, and even quadruple:—the chief benefit from which, be it remembered, has centered in this country by increasing the demand for our manufactures. It happens, by a striking coincidence, that the great advantage arising from the enlarged commerce and manufactures of Great Britain has been received by our land-holders, and has exhibited itself in their increased affluence and that of their tenants.

Mr. Hume has somewhere remarked that the results of legislative enactments in affairs of commerce are frequently very different from our first impressions, and even from our probable calculations. These subjects are too complicated to be seen in all their relations by a body of men who assemble like the land-holders of the county of Fife, to pass hasty resolutions at a tavern-dinner; and the operation of our Orders in Council has been such as to leave a melancholy lesson of the extent of error, into which graver heads than those to which we have just alluded are apt to be betrayed by the delusion of plausible impressions. Need we add that, by keeping up the high price of corn, the land-holder would inevitably injure the manufactures of the country, and compel our mechanics to emigrate; and that he would see his folly when it was too late, in the diminished ability of the public to purchase his produce? The continent of Europe, after twenty years of war and exhaustion, is assuming the attitude of confirmed tranquillity; her manufacturers can support themselves on half the wages of ours; and it is imperiously our duty to give a free course to those circumstances in our situation, which would lead to our abatement in the price of labour.

The writer of this pamphlet takes pains (pp. 5, 6, 7, 8, 9,) to explain the manner in which it is profitable for one nation to attach itself by preference to agriculture, and for another to give a priority to manufactures. If England exchange with Germany a piece of cotton-cloth, made by the labour of ten persons, for a quantity of wheat which could not have been produced in England without the labour of fifteen persons for the same time, we are evidently gainers by the arrangement; we save all the additional labour which would have been employed in an unnatural extension of our agriculture. The advantage to Germany is of course reciprocal; for the dark days are passed when belief was given to the theory that the profit of one country was the loss of another. It is now generally understood that both sides are gainers, and that a country must be flourishing before we can carry on a lucrative commerce with her. Those who dissent from this opinion will not long remain in doubt, if they compare the result of our late inter-



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course in Spanish America, with the profits of our trade to Holland, Germany, or the United States.

We are far from ascribing to the land-holders at large that character of selfish calculation which unfortunately actuates a portion of them,—a portion which, as it happens, is most conspicuously before the eye of the public; and we regret that a writer, so capable of solid argument as the author of this pamphlet, has permitted himself (pp. 32, 34. 69.) to fall into exaggerations and sarcasms against so important a class of the community. We flatter ourselves that the majority of the land-holders of the present day are intitled to the praise of disinterestedness which was so frequently bestowed on them by Dr. Smith; and that, when they err, the fault will be found to lie in a defective knowlege of a complicated subject. After this explanation, it will be apparent that the body at large is not contemplated in the strictures which we pass on its more loquacious and more selfish members. It is the custom of the latter to appeal to popular prejudice, by recalling to mind the period antecedent to 1765, (when we were accustomed to export corn,) and to ascribe the subsequent increase of price to the cessation of the bounty at that time. "Renew the bounty," say these gentlemen, "and you will have increased produce, reduced prices, and revived exportation." We should be excused, we believe, by most of our readers, for doubting whether any serious intention exists, in such a quarter, of reducing the price of corn,—or, in other words, of lowering rents: but, for the sake of argument, we shall suppose the declaration to be sincere. It is fit, then, to understand that the export of corn is one of the last measures to be promoted by a wise legislature; since it exists only in countries in which, as in Poland, the poverty and thinness of the population are such as to prevent the consumption on the spot. The true way to national wealth is to find the means of using our produce at home, and to send forth the fruits of our labour in a more convenient shape than that of corn. Few commodities are more bulky in proportion to their value; so that an unreasonable bounty would be necessary to make it stand competition with the produce raised in the neighbourhood of the quarter to which it might be carried. At whose expence would this bounty be raised?—in a great measure at the expence of the home-consumers; that is, we should be paying a tax for the sake of enabling foreign manufacturers to rival our own.

One of the resolutions adopted at the county-meeting in question deserves to be literally extracted, as comprehending the substance of the favourite arguments on the side of the land-holders:

"That

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"That the object of the measure proposed is not to increase the price as a premium to the land-holder and farmer, at the expence of the other classes of society; but to promote the investment of a greater capital in land, by which a constant increase of corn will take place, and the supply become steady and independent of foreign nations, ultimately tending to a diminution of the price, and securing the country against those fluctuations, which have in some years brought want and beggary on the labourer and manufacturer."

If such be in fact the expected result of the proposed measure, why not leave it to be suggested and carried by his Majesty's ministers?—It is not a little amusing to find any portion of the nation stepping forwards, and taking the trouble of constituting itself standing-counsel for the remainder. Unless the advocates for a new Corn-bill are contented to leave the subject in the hands of those to whom all measures of national utility properly belong, their declaration will incur the hazard of being placed on a level with those of Bonaparte, when he professed to wear the sceptre only for the good of the people. These suspicions receive confirmation, says the writer of this pamphlet, (p. 47.) from the covert opposition given by the landed interest to the proposal for a general act of inclosure. An increase of growth and a reduction of rents, would be, in common opinion, the consequence of such a measure; in other words, it would be a material step to the attainment of the advantages which are now professedly sought by a new Corn-bill.

The ensuing passage shews that the present author is exempt from the prejudices vulgarly entertained against the application of capital to keep corn back from market:

'Instead of great public stores or granaries, as resorted to in some other countries to counteract particular seasons of dearth, or scarcity, it is the private granary of the wealthy farmer or speculating corn-dealer that is the security of Britain. Great as is the public prejudice against this description of persons, and however little they may be actuated by any sense of public good, they are not the less most vitally promoting it while following their individual interests. In abundant years, when grain is cheap, their object is to purchase, to sell again in a year of scarcity or less abundance, when the price will be necessarily advanced; in this manner, securing to the country the superfluity of one year to meet the deficiency of another.'

The truth is that this appropriation of a portion of the private capitals of the country would form, in connection with an increased freedom in the export and import of corn, the best security against the danger of fluctuation in price. The great blessing arising from improved commerce is to procure, not an overflow of commodities, but a due supply at a fair price; and the situation of Europe, for a century past, happily shews that, however frequent has been the occurrence of the inconvenience of scarcity and high price, the miseries of famine are now in a measure

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measure banished from the history of a civilized community. The corn-merchant, who buys up or imports provisions in a cheap year, to be brought forwards in a season of scarcity, performs, from a view to individual profit, exactly that service which a philanthrophist would endeavour to render from higher motives. The more, therefore, such an occupation is exempted from popular odium or government-interference, the greater, we may be assured, will be our approximation to that steadiness of price which all parties are agreed in considering as a public blessing; and which we have sought in vain by the artificial expedient of bounties and prohibitions. Not that we go so far as to recommend a complete opening of the corn-trade, under the present burden of our taxes; the shock would be too great for either farmer or land-holder, and would involve a pernicious revolution of property. Let a due medium form the object and the rule of the opponents of innovation;—a medium which will probably be found in allowing the Corn-laws to subsist in their present state, as passed in the year 1804.

The necessity of a fall of rent is repeatedly adduced (pp. 36, 37. 57.) in this pamphlet; and we confess that such a measure appears to be unavoidable, with regard at least to the northern part of the island: where, for several years past, the competition for farms has been extravagant, and the disposition of the land-holders less marked by indulgence and liberality than in the case of their brethren in the south. At the same time, we are far from apprehending any consequent diminution of *wealth* to the individuals who may chuse to reduce their rents; or, to speak more to the point, of their nominal income. The price of bread is of almost universal operation on the rate of other commodities; so that the land-holder experiences little else than a nominal reduction, while 1000l. goes as far in peace as 1,200l. or 1,300l. in war. Nothing can be more unfounded than the alarms entertained in this country, by particular classes of the community, respecting an extension of the privileges of trade.

'On the first carrying the turnpike roads into the distant counties, such was the apprehension of the land-holders in the immediate neighbourhood of London, that they petitioned against the measure, on the grounds of the injury to their estates by promoting such a concurrence in the supply of the London market. Yet by this very extension of its resources has London so increased in opulence, that its overflowings have raised these neighbouring lands to a value infinitely beyond any thing they could ever otherwise have reached. Just such may not be viewed the present proceedings of the landed interest, in their misapprehension and false alarm of the more extended supplies of Britain?'



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The writer proceeds to dwell at considerable length on the operation of enhanced rent on the price of commodities, and has no hesitation in exhibiting it (pp. 22. 24. 27. 40.) as greatly beyond the ratio of augmentation produced by taxes. That we do not enter on this part of the subject is owing not to any doubt of the mischievous effect of our corn-laws, but to a sense of the difficulty of attaining precision in a point of such complexity. A similar reason deters us from adverting to a very elaborate discussion (p. 82. et seq.) on the effects of paper-currency; which, in the opinion of the author, have not been of such a nature as to augment materially the price of provisions. Enough has lately been advanced on this subject in our pages on the bullion-question; and the reduced price of corn, during the present year, sufficiently shews that paper-currency has much less power of producing enhancement, than the alarmed imagination of some of our countrymen have attached to it. We decline, likewise, to follow this indefatigable inquirer in his speculation (pp. 59. 64.) on farming-arrangements, and on the expediency of substituting tillage for pasture. No question in our remembrance has excited more general attention and agitation than the corn-bill of the last session; and our wish is to direct the reflection of our readers to those points only which are susceptible of practical adoption, and likely to enter into the consideration of the legislature. We regret, accordingly, that a tract so deserving of attention on the score of argument and research is deficient in the grand requisites of condensation and perspicuous order. The particular sentences seem to be sufficiently clear: but the writer has been so anxious to introduce and multiply collateral points of argument, that he impairs materially the effect of his leading positions; a disadvantage considerably increased by the want of a division into chapters or sections. It is not enough, therefore, to read this pamphlet; it requires to be studied and analyzed, — a task, it must be allowed, of no little difficulty: but those who have the patience to go through it will find themselves repaid by a very considerable addition to the stock of ideas that are generally offered on the subject.

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# MONTHLY CATALOGUE,
## For SEPTEMBER, 1814.

### POETRY.

Art. 15. *An Ode to his Grace the Duke of Wellington*, &c. &c. &c. By Irenæus. 8vo. 1s. Sherwood and Co.

Too much of *odeing* hast thou, splendid hero;—and thou must ere this be surfeited with indifferent poetry! Irenæus's tribute of song



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is of this quality; and we much doubt whether either his Grace or the public will relish such stanzas as these:

'Even here — prophetic fate had told,
That doff'd the civic chain,
A hero should arise, as bold
As story e'er embalm'd of old;
Humane — decisive — prompt — nor cold —
To lead the warrior train.

'Nor yet — though reach'd the Taian shore,
Was hope uprear'd in crest —
The vengeful note was heard no more —
Nor feeling burn'd — swell'd as of yore —
And ev'ry act, *Convention* bore,
Was wild — insane at best.'

Irenæus seems to have mistaken his talent, if he has *any*.

Art. 16. *Terrors of Imagination*, and other Poems. By John William Smith. Small 8vo. 6s. Boards. Cradock and Joy. 1814.

Of the principal poem in this collection, we can say little that would be acceptable to the author. It is, in truth, a very dull performance. Mr. S. has given one book of it at length, with specimens of a second and a third book: but, as these samples do not afford better hopes of the unpublished than of the published part, we must reluctantly hold up our hands against the appearance of any more of it.

In the style of occasional and humorous composition, however, Mr. Smith deserves a much more favourable report: particularly with respect to some of his prologues and epilogues, and especially the latter. We select the following piece:

'TOM TOPER.

'Toper, one night with jolly friend,
Drank just *two pints* of Sherry;
His Rib at home cried — "Tom, you're drunk!"
"No, dear, *I'm only merry!*"

'*Three pints* next ev'ning with his pipe
He readily consumes;
"Now, Tom, you're drunk!" "No, Dame, not I,
"I'm only *mops and brooms!*"

'*Two honest quarts* in merry mood
Next night down gullet whips he —
"To bed, to bed, you drunken beast!" —
"*I am not drunk, — I'm tipsy!*"

'*Three bottles* now — he can no more,
His power to drink is past. —
They bear him home — his wife exclaims,
"*Well, Tom, you're drunk at last!*"'



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'HAND AND HEART.

'*Extempore.*

'To a Lady.

'MADAM, you told me yesternight
If rightly I did understand,
That you had recently observ'd
I had a very pretty hand.

'You can't deny what you have said,
And let me then my mind impart:
Besides a very pretty hand,
I had a very pretty heart.

'But that was stolen t'other day,
Nor did its loss my mind surprise;
Because I found my pretty heart
Was taken by two pretty eyes.

'Nor do I yet the loss deplore,
That seems by wily Cupid plann'd,
But trust the nymph *that stole my heart*
Will shortly please *to take my hand.*'

Mr. Smith has apparently the power of versifying with much ease; and we wish that it may not seduce him into the faults which he mentions in his preface. To say the truth, we fear that he must confine himself altogether to the *vers de société*, and leave the 'Wonders of Imagination' and topics of that order to other hands.

Art. 17. *The Feast of the Poets*, with Notes, and other Pieces in Verse. By the Editor of the Examiner. Crown 8vo. 6s. Boards. Cawthorn. 1814.

If Poets obtain not a good dinner so frequently as Aldermen, they are not less fond of this luxury. Apollo, therefore, to make sure of their attendance, here proposes a feast: but his godship is not very gracious to the majority of the comers, being rather sparing of his compliments, except to a few favourites. Mr. Leigh Hunt, the editor of "the Examiner," acting as the secretary of the god, takes very high ground; and, though his body is in limbo, (for he dates from the Surrey Jail,) his mind expatiates with the most unbounded freedom, and his sentiments are expressed with a boldness and energy of which we have few examples. He plays the part of a critic with less mercy than the most merciless of reviewers; and his occasional praise is so drugged with vinegar and gall, that we question whether even the objects of his preference will stomach the draught which he has prepared for them. With a critic who thus rides the great horse of Apollo, we shall decline to appear in the lists: but we shall venture to enter our caveat against his condemnation of Pope, and must protest against that variety in poetry which is obtained by a contempt of rhythm. In this 'Feast of the Poets,' Mr. Hunt certainly shews himself to be a poet; and in the freedom and spirit of his numbers, as well as in his prose-comments, he manifests an acquaintance with the genius and spirit of poetry: yet we cannot allow the English Muse, under the pretext of a parody, to be so very easy and slip-shod as to 'us for good verse such a couplet as the following:



'And

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'And t'other some lines he had made on a straw,
Shewing how he had found it, and what it was for,'

or such a line as this;

'For either Jove he is terribly strong.' p. 154.

Apollo resolves on a visit to this nether world, 'to give our modern poets a lesson or two;'

'And as nothing's here done now-a-days without eating,
Tries what kind of a set he can muster worth treating.'

The descent of the God is first noticed, and his person is thus described:

'Imagine however, if shape there must be,
A figure sublim'd above mortal degree,
His limbs the perfection of elegant strength,—
A fine flowing roundness inclining to length,—
A back dropping in,—an expansion of chest,
(For the God, you'll observe, like his statues was drest)
His throat like a pillar for smoothness and grace,
His curls in a cluster,—and then such a face,
As mark'd him at once the true offspring of Jove,
The brow all of wisdom, and lips all of love;
For though he was blooming, and oval of cheek,
And youth down his shoulders went smoothing and sleek,
Yet his look with the reach of past ages was wise,
And the soul of eternity thought through his eyes.'

Now commences the ludicrous part of the exhibition:

'The God then no sooner had taken the chair
And rung for the landlord to order the fare,'

than Arnold, Reynolds, Dibdin, Cherry, Cobb, and Diamond rush in, but are mistaken by Apollo for the waiters; next Spencer, Rogers, and Montgomery present themselves: but they are only invited to tea, and poor Crabbe is consigned to a chair in the kitchen. Mr. Hayley is so coldly received, that he chooses to be off; Mr. Gifford is better treated, but with such repulsive strictures that he is glad to leave the room: Mr. Walter Scott is bidden to sit down; yet the god is not very gracious; and Mr. S. must be not a little mortified to see a marked preference given to Campbell. To Moore, the deity offers his hand, and, while he excuses certain amatory effusions of this lyric bard, directs him in future to moralize his song:

'And never should poet, so gifted and rare,
Pollute the bright Eden Jove gives to his care,
But love the fair Virtue, for whom it is given,
And keep the spot pure for the visits of heaven.'

Southey, Wordsworth, and Coleridge, with Croker and Peter Pindar, introduce themselves to the god: but, among all the crowd of modern poets, four only obtain the laurel, and seats at the board:

'But Phœbus no sooner had gain'd his good ends,
Than he put off his terrors, and rais'd up his friends,
Who stood for a moment, entranc'd to behold
The glories subside and the dim-rolling gold,



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And listen to sounds, that with ecstacy burning
Seem'd dying far upward, like heaven returning.
Then 'Come,' cried the God in his elegant mirth,
'Let us make us a heav'n of our own upon earth,
And wake with the lips, that we dip in our bowls,
That divinest of music,—congenial souls.'
So saying, he led through the dining-room door,
And seating the poets, cried 'Laurels for four!'
No sooner demanded, than lo! they were there,
And each of the bards had a wreath in his hair.
Tom Campbell's with willow and poplar was twin'd,
And Southey's with mountain-ash pluck'd in the wind,
And Scott's with a heath from his old garden stores,
And with vine-leaves and Jump-up-and-kiss-me*, Tom Moore's.
Then Apollo put his on, that sparkled with beams,
And rich rose the feast as an epicure's dreams,—
Not epicure civic, or grossly inclin'd,
But such as a poet might dream ere he din'd;
For the god had no sooner determin'd the fare,
Than it turn'd to whatever was racy and rare:
The fish and the flesh, for example, were done,
On account of their fineness, in flame from the sun;
The wines were all nectar of different smack,
To which Muskat was nothing, nor Virginis Lac,
No, nor Lachryma Christi, though clearly divine,
Nor Montepulciano, though King of all Wine.
Then as for the fruits, you might garden for ages,
Before you could raise me such apples and gages;
And all on the table no sooner were spread,
Than their cheeks next the god blush'd a beautiful red.
'Twas magic, in short, and deliciousness all;—
The very men-servants grew handsome and tall,
To velvet-hung ivory the furniture turn'd,
The service with opal and adamant burn'd,
Each candlestick chang'd to a pillar of gold,
While a bundle of beams took the place of the mould,
The decanters and glasses pure diamond became,
And the corkscrew ran solidly round into flame.
In a word, so completely forestall'd were the wishes,
Ev'n harmony struck from the noise of the dishes.
'It can't be suppos'd I should think of repeating
The fancies that flow'd at this laureat meeting;
I haven't the brains, and besides, was not there;
But the wit may be easily guess'd, by the chair:
Suffice it to say, it was keen as could be,
Though it soften'd to prettiness rather at tea.'

After having toasted our old poets, the party breaks up:

'Thus chatting and singing they sat till eleven,
When Phœbus shook hands, and departed for heaven;

* A provincial name for *Heart's-ease*.

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'For poets,' he said, 'who would cherish their powers,
And hop'd to be deathless, must keep to good hours.'
So off he betook him the way that he came,
And shot up the north, like an arrow of flame;
For the Bear was his inn; and the comet, they say,
Was his Tandem in waiting to fetch him away.

From the portions of this poem which are here given, the reader will perceive that it is full of most playful imagination; and the notes, which occupy the bulk of the volume, contain a variety of strictures which may be read with profit by those persons who are the subjects of them. They are, however, often too keen to be pleasant: but the most satirical strokes of a man of genius and discernment are of real value, and ought not to be contemptuously scouted. Mr. Hunt's notes may be considered as lectures for the modern school of poetry.

The annexed translations have not equal merit with the original poem.

Art. 18. *The Vale of Guasco; or the Maid with seven Lovers.* A Romance in Verse, in seven Cantos. 8vo. pp. 320. 12s. 6d. Boards. J. J. Stockdale. 1813.

Though the present age be not so enlightened as some individuals are inclined to suppose, it has less taste for extravagant and improbable fictions than our forefathers manifested: so that romances, properly so called, are rather tolerated than relished. The nursery is not supplied with the trash which formerly found its way into it; and, when we arrive at manhood, we look for something better than fables which outrage common sense and could never have been realized in the history of man. When a tissue of impossibilities is formed into a narrative, the reader, however he may applaud the ingenuity of the poet, cannot be pleased with so gross an attempt to impose on his credulity, and replies in the language of Horace, *Quodcunque ostendis mihi sic, incredulus odi.* With feelings of this kind, we worked our way through the Vale of Guasco, and experienced little pleasure in the beginning, the middle, or the end of our journey. We followed the hero Courtenay from the banks of the Medway to the provinces of Chili and Peru; we were long kept in suspence respecting the *Maid with seven Lovers*; and it was not till the sixth canto, (p. 223.) when Courtenay falls in love with Recloma, and thus makes her a maid with *eight* Lovers, that we understood to what circumstance this part of the title referred.

Like the poem intitled "The Missionary," (see our Review for April last,) a considerable portion of this Romance is borrowed from the history which constituted the subject of Ercilla's Spanish poem, the *Araucana*, and related the defeat of the Spaniards by the Chilians: but it surpasses all belief that an English emigrant (Courtenay), after a series of very improbable adventures, should not only obtain a settlement and family-connections among the Chilians, but be their General, and lead them to take vengeance on the Spaniards for their bloody outrages. The Romance ought to have been intitled *Courtenay*, since he is the leading and most interesting character; and Recloma,



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the maid with seven lovers, only comes in as an episode. We cannot spare time to follow him through his visions and adventures; nor shall we otherwise criticize the poetry in which his fictitious tale is told, than by observing that, if it be in general easy, and in some places forcible, it contains many defective rhymes. In the sixth canto, Courtenay, emerging from his retreat in the Chilian wilds, recognizes Recloma, 'the Chilian fair beloved of old,' a mourner in a funeral procession. Let the poet recount this part of his romantic tale:

'With cautious step, he reach'd a village near,
And learn'd what honour'd load had graced the bier;
A reverend chief, whose sons had fill'd the tomb,
Before their aged father met his doom.
A daughter still remain'd,—that weeping fair,
Now left forlorn, without a parent's care:
And, tho' endow'd with Nature's various charms,
To wake, in youthful bosoms, soft alarms;
Yet, still pursued by some peculiar fate,
Her beauty was the cause of dread and hate
To every sire and matron for their son,
Lest he, by love, a deadly risk should run;
Like others, who had rued their plighted *faith*,
And felt, unwarn'd, the chilling stroke of *death*.
Seven youths, before the day of marriage, fell;
More, it was fear'd, the fatal list might swell,
If, like the basilisk, her dangerous eyes
Should make some young predestined wretch their prize.
'The oracle was tried, to know the cause
Which seem'd to militate 'gainst nature's laws;
But some astounding change its awful voice
Foretold to follow her connubial choice.
'The tale with joy the dauntless Briton heard,
And the deep mysteries of fate revered.
"*She's mine*," he would have cried; but caution *held*
What caused his sudden transport *unrevealed*.
And now the ghostly band he call'd to mind,
Whom erst he saw careering on the wind,
Around her bower; when to his mental view
The POWER OF DREAMS the airy picture drew.
It shadow'd forth the doom of those who fell,—
A black presage, the stoutest hearts to quell!
Others had fled the risk, in time forewarn'd;
But the bold youth the coming danger scorn'd.
Soon had he means devised the fair to find;
For love and holy confidence, combined,
Against all terror steel'd his generous mind:
For some protector of the good, he thought,
Her doom, and his, had to a crisis brought;
And soon resolv'd his passion to declare,
And win her (if he could) his fate to share.
No jealous rival did he fear, to thwart
His title to the lovely orphan's heart.

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He pray'd: but she denied, with accents kind,
And warn'd of what the angry gods design'd;
By what, of yore, the hapless youths befel,
Sent to the tomb because they lov'd too well:
But reason was subdued, and forced to yield
To love, the great dictator of the field.
She saw, she loved, and every look belied
Her faint refusal, though her fears denied.
Not long his suit the amorous Briton pressed,
Till she the secret of her soul confessed;
And Hymen soon with soft connubial bands,
In hopes of better fortune join'd their hands.'

After the marriage, they are parted: he goes to lead the Chilians to victory over the Spaniards: but, in a subsequent attempt to assuage a mutiny among the Chilians, he is pierced by the brothers of a native whom he had killed; when at this juncture Recloma appears, to stab herself, and to fall on the body of her murdered husband. This is a tragical, but not a satisfying conclusion. When the hero and heroine are dispatched in such a hurry, it seems as if the poet did not know what to do with them. As the lady gives the secondary title to this romance, she should have been sooner introduced, and should have formed a more conspicuous figure on the canvas.

## RELIGIOUS.

Art. 19. *Christian Ethics*; or Discourses on the Beatitudes, with some preliminary and subsequent Discourses. The whole designed to explain, recommend, or enforce the Duties of the Christian Life. By Thomas Wintle, B.D., Rector of Brightwell in Berkshire. 2 Vols. 8vo. pp. 540. 16s. Boards. Longman and Co.

Some good reason ought to be assigned for adding to our present enormous heap of printed sermons. Merely the desire of doing good, or the persuasion that professing Christians require to be reminded of their duty, is not an adequate apology for the publication of plain discourses, which, however sensible, abound with explanations and exhortations that have been repeated times out of number. It is a stale and futile plea that 'the complexion of the times affords great occasion for discourses on the nature and practice of holiness;' since, if the people will not read those which at present sollicit, their perusal on every side, it is not very probable that they will be attracted by new assortments of the same kind. Mr. Wintle, aware no doubt that his first reason for sending these sermons to the press would occasion a demur, offers another towards the conclusion of his preface, which is generally admitted to be valid, viz. *Novelty*. 'It is possible,' he says, 'that the systematic form in which the Beatitudes are here considered, *which I conceive to be new*, may not only tend to fix the truths and duties more deeply in the minds of ordinary readers, but may recommend the work to the philosopher and man of science, or persons of superior understandings.' For ourselves, we are at a loss to see in what consists the *novelty of form* which these sermons are said to assume. They follow in the order of the texts, as they occur in the fifth chapter of St. Matthew; and

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and they contain, first an explanation of the moral qualities which our Lord recommends, and then an illustration of the blessedness annexed to them; which is the ordinary mode pursued by all preachers, and which Doddridge has exhibited in his Paraphrase. Indeed, these sermons are for the most part little more than a very expanded or dilated view of the matter contained in the compressed paraphrases of the "Family Expositor." As for the philosopher and man of science, he will look in vain for a full and well arranged system of Christian ethics; and he will probably turn with displeasure from some passages in which the preacher, in order to terrify the sinner, sacrifices the justice of God. To help the formation of these thin volumes, four sermons on the *principle* and *effects* of *Faith*, *Sin*, and *Eternal Life*, are offered by way of introduction, though our Saviour did not commence his sermon on the Mount with any preliminary matter of this description;—and at the end are subjoined four other sermons on *Prayer*, on the *Sacrament*, on *Preparation for Death*, and on *the Improvement of the restored Bodies of the Saints at the final Judgment*. We are too dull to perceive the necessity of these *prolegomena* and *addenda* to a set of discourses professedly on *the Beatitudes*; otherwise than as their publication might be useful towards increasing the number of pages in each volume, though the author tried by every means to swell out his matter; two, and in one instance *three*, sermons being employed on each beatitude. To avoid the possibility of misrepresentation, we shall copy Mr. Wintle's own words from his introductory preface:

'In the discussion of each of these beatitudes, and the rewards annexed to them, I have had occasion to employ two discourses; and in one instance have found it expedient to extend the discussion to a third. And though I have constantly had an eye to moral rectitude, or the suggestions of our own unprejudiced reason, yet I have taken care in general to urge the duties herein considered on Christian principles; not only as taught by our great Lawgiver, but often as enforced by motives and considerations peculiarly Christian. Yet, lest I might be thought not to have paid so much attention as was requisite to this last suggestion, I have begun my work with two preparatory discourses on Faith; the one explaining the right grounds and reasons of it; the other designed to shew its influence on the hearts and lives of Christians, especially in that ordinary classification of our duty, as relating to God, our neighbour, and ourselves. And as the demerits of sin, and the rewards of righteousness, are of the utmost importance, in order to awaken men to a right and permanent sense of duty, I have considered these also in two discourses, before I have entered upon an enlargement of the beatitudes.

'After I had finished my original plan in the discussion of the duties, I conceived it might be of no small use to subjoin two discourses, one on Prayer, and the other on the reception of the Holy Sacrament; in order to forward our growth in the Christian life, or to render the practice of the duties more easy and ready to the devout Christian. I have also added two other discourses, with a view

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a view to excite our more active pursuit; the former on preparation for death, the latter on the improvement of our restored bodies at the final judgment.'

Though we think that Mr. Wintle's sermons are often needlessly dilated, his explanations of the qualities of mind recommended in the several beatitudes are judicious, and well discriminated; while his exhortations are calculated to rouse the Christian to the exercise of the characteristic virtues of his religion.

We may be allowed to express our surprize that the preacher should select John vi. 53. for his text to the sermon on the sacrament, when he admits that the passage has no reference to this ordinance; and which, when placed in this connection, strongly favours the popish doctrine of transubstantiation. Other texts might easily have been found, more adapted to his purpose.

If any where we should look for novelty, it is in the concluding sermon, the subject of which invites the preacher to supply his want of knowlege from the storehouse of the imagination. Speculating on the incorruptible bodies of the saints, he seems to think that they will be all eye or all nerve; at all events, abundantly more capable of enjoyment than our present mortal bodies. That sinners, however, may have no pleasure in this sublime contemplation, he begs to be indulged with the following short digression:

'It is suggested that the bodies of unrepenting sinners may also be so raised or reformed as to experience a change likewise; a change which will render them more susceptible of pain and anguish than what can be now felt, when the most delicate parts of their present texture are suffering from the most excruciating disorders or defects. A very awful consideration this! which I mean not to insist on farther; for it would be vain to attempt a description of those bitter agonies, which may harass the improved bodies of the damned in the future abodes of inexpressible torment. Enough is discovered to us in holy writ to engage us to dread and abhor those horrid practices, which would not fail to bring us to that abyss of infernal misery; and may the tremendous account be suffered to have such a happy effect upon us, as to incline us to shun the ways of wickedness, and with all our souls to pursue the path of righteousness!'

We were not prepared for such a finale to a series of discourses on *the Beatitudes*, or a treatise on *Christian Ethics*.

## POLITICS.

Art. 20. *An Oration delivered June 29. 1814, at the Request of a Number of Citizens of New York*, in Celebration of the recent Deliverance of Europe from the Yoke of military Despotism. By the Honourable Governour Morris, Esq. 8vo. Printed at New York, and reprinted in London for Wilson. Price 1s.

Not even M. Chateaubriand could have displayed a more ardent enthusiasm on this occasion than the *honourable Esquire* before us; who is so very zealous in behalf of the Bourbons that he seems to forget that he is among republicans, and furiously declaims against Democracy. To interest his American audience in behalf of Louis XVI., Mr. Morris artfully reminds them that this unfortunate monarch

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was their friend in the hour of danger; and, to impress them in the strongest manner with horror at the recollection of "his most foul and cruel murder," he does not hesitate to compare it to 'a second fall of man.'

The orator reviews the instructive history of the last twenty-five years, and traces the changes which France has experienced from the assembly of the States General of the spring of 1789, to the abdication of Bonaparte and the restoration of the Bourbons in the spring of 1814. After having mourned like a true royalist over the holy martyr, he proceeds to advert to the operations of the French republic, and to trace the tumults of democracy to their termination in despotism. Now Bonaparte regularly comes on the stage:

'What had been foreseen, and foretold, arrived. The power of usurpation was directed and maintained by great talents. Gigantic schemes of conquest, prepared with deep and dark intrigue, vast masses of force, conducted with consummate skill, a cold indifference to the miseries of mankind, a profound contempt for moral ties, a marble-hearted atheism, to which religion was only a political instrument, and the stern persevering will to bend every thing to his purpose, were the means of Napoleon to make himself the terror, the wonder, and the scourge of nations. The galling of his iron yoke taught Frenchmen feelingly to know how much they had lost in breaking the bands of their allegiance. They had, indeed, to amuse them, the pomp of triumph, the shout of victory, and the consciousness of force, which made the neighbouring nations groan. But the fruits of their labour were wrested from them to gratify the extravagance of vanity, or supply the waste of war.'

His reverse of fortune and downfall are next oratorically introduced:

'In the month of September, 1812, the son of an obscure family, in a small island of the Mediterranean, was at the head of a greater force than was ever yet commanded by one man, during the long period to which history extends. His brows encircled with an imperial diadem, his sword red with the blood of conquered nations, his eye glaring on the fields he had devoted to plunder, his feet trampling on the neck of kings, his mind glowing with wrath, his heart swoln with the consciousness of power unknown before, he moved, he seemed, he believed himself a god. While at one extremity of Europe his ruthless legions drenched, with loyal blood, the arid soil of Spain, he marched with gigantic stride, at the other extremity, to round his vast dominion in the widest circle of the civilized world. Already he had pierced the Russian line of defence. Already his hungry eagles were pouncing on his prey.——Pause. View steadily this statue of Colossal power. The arms are of iron; the breast is of brass; but the feet are of clay. The moment of destruction impends. Hark! The blow is given. It totters. It falls. It crumbles to dust. This mighty man, this king of kings, this demi-god, is discomfited. He flies. He is pursued. He hides. Stript of royal robes, distracted with apprehension, flapping the wings of fear, he scuds in disguise across the wide plain of Poland, not daring to look behind. He takes a moment's breath, and slakes the feverish thirst of his fatigue in the waters of the Elbe. A second flight brings him

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him to the Rhine. After a third effort, he is within the walls of Paris.'

The magnanimity and clemency of the Emperor Alexander form a subject of appropriate eulogy: but the Bourbons occupy the highest place in Mr. Morris's affections; and, having given democracy a slap in the face, calling her 'the child of squinting envy and self-tormenting spleen,' he thus concludes an oration which seems not very well calculated for the meridian of America:

'That royal house now reigns. The Bourbons are restored. Rejoice France! Spain! Portugal! You are governed by your own legitimate kings. Europe! rejoice. The Bourbons are restored.'

The oration of Mr. Morris has the same general character with a sermon delivered by an American preacher on the same event, and which is noticed in another part of this number (p. 111): but the layman is more of an enthusiast than the divine.

Art. 21. *Reflections of a French Constitutional Royalist.* By Duschene, of Grenoble, Advocate. Translated by Baron Daldorf. 8vo. 3s. Souter, &c. 1814.

It is the opinion of this writer that the French people are cajoled by the mere semblance of a constitution; and that the nation has more reason to weep than to rejoice at 'the deformed embryo' which has been palmed on them for a constitutional charter. The multitude, who never look beneath the surface, considered the mode of Louis XVIIIth's return to France as auspicious to liberty: but those who were in the habit of scrutinizing the meaning of words perceived that, while he wished to be deemed gracious, he asserted the principles of despotism and divine right: taking care to represent the new constitution as emanating from his pure generosity, and not as a blessing to which they were intitled on the basis of reason and nature, and compact. Louis XVIII. first insists on the admission of the principle "that *absolute authority* is the inherent prerogative of majesty in France;" and then, at the desire of the French people, he *consents* to allow them, as a matter of pure favour, a constitutional charter. M. Duschene regards every form of liberty, under such circumstances, as no liberty. He first asks; 'Is it just that our constitutional charter should wear the form of a simple ordinance of reform:' but this the Chancellor of state had already answered in the affirmative, observing that the French people are "bound to bless the King, for not insisting on the exclusive prerogatives, which he *inherits* from God and from his ancestors." The Advocate of Grenoble demurs to this statement, both as to the right and as to the fact; remarking that 'his present Majesty cannot maintain that he inherits his crown from God, and from his ancestors; because it is proved, that, without the concurrence of the nation, his forefathers could not lineally have been kings — nor would he be better authorized in declaring, as some of his predecessors did, that he derives his crown from God and from his sword. Such declaration implies, that, when titles are founded in force, force may at any time annihilate them; and that would be a very silly argument indeed. We must, therefore, look elsewhere for the basis of the king's right to give us a simple

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*ordinance of reform*, in lieu *of a constitutional charter*; which latter we have claimed from him.' Concessions in favour of the people made by the monarch of France, at different periods, are here considered as nothing more than 'a lingering semblance of justice offered to a nation who had a right to claim justice in a more substantial form.' The prerogatives of majesty, it is contended, are founded on the suffrages of the people, who can revoke the grant of unlimited authority with which a chief at any period may have been invested; and therefore *a constitutional charter* cannot emanate from the mere benevolence of the king, but the people must be parties to its enactment; for it is to all intents and purposes a law, though paramount to all others.

M. Duschene proceeds to remark with great freedom on the conduct of the new legislature, and roundly asserts that 'the people now deplore a scandalous violation of the first and most sacred of their rights.' (p. 17.) We also find this writer adverting to the old whig principles of our own country, and maintaining that a *constitutional charter* implies incontestibly a contract between the king and his subjects. That which passes for a *magna charta*, therefore, he regards as only a royal grant, which a subsequent monarch may revoke; and, if we are to credit his report, the French nation views it in the same light. 'She obeys—but she applauds not. She is silent—but her heart writhes with agony, as she contemplates the dangerous councils that surround the King.' If this be a true picture of the public mind in France, the volcano may burst out afresh, and torrents of revolutionary lava may again flow:—but we will hope better things.

After having condemned the constitutional charter as defective in its fundamental principle, and as being nothing more than a mere ordinance of reform, this Advocate proceeds to discuss it in detail, and to point out its radical vices and imperfections. It will not be required of us to follow him through his remarks on the 72 articles of the constitution; and the style of his strictures may be inferred from the preceding observations, as well as from the objections which he makes to Louis XVIII. being styled *King of France*, instead of *King of the French*, and to his dating the ordinance in the 19th year of his reign. In short, it is pronounced that the royal constitutional grant is both positively and negatively bad: or that its provisions are false and dangerous; while, on account of its omissions, it leaves the people in a condition far from that of true freedom.

## MISCELLANEOUS.

Art. 22. *An Olio of Biographical and Literary Anecdotes and Memoranda, original and selected;* including Mr. Cole's unpublished Notes on the Rev. James Bentham's History and Antiquities of Ely Cathedral. By William Davis. 12mo. 5s. Boards. Rodwell. 1814.

A judicious collector of anecdotes and memoranda can easily produce an entertaining volume by making selections from his common-place book. Mr. Davis, in catering for the literary man and the antiquary, has manifested some extent of research, and has brought together, in a narrow space, articles which will administer amusement and information. His book is properly an Olio;



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and, from the different dishes, the reader must help himself according to his taste. As the work is chiefly calculated for antiquaries, we select an anecdote addressed to this class of the literati:

'Pine, the engraver and herald, used to relate the following anecdote of Dr. Stukely.

'As the Doctor and some other curiosos, among whom was Mr. Pine, were visiting certain antiquities in Hertfordshire, they came to a place called Cæsar's stile, situated on the brow of an eminence. No sooner was the place named, than the Doctor stopped all of a sudden, and, after an attentive survey of the neighbouring ground, pronounced it to be directly the scite of a fortified pass, which Cæsar had left behind in his march from Covey-Stakes to Verulam. Some of the company demurring against this opinion, a debate arose, and an aged man, a labourer, coming up, the Doctor asked him, with great confidence, "whether that was not called Cæsar's Stile!" "*Aye, master,*" said the old man, "*that it is, I have good reason to know it, for many a day did I work upon it for old Bob Cæsar, rest his soul; he lived in yonder farm, and a sad road it was before he made this stile.*'

We have many Dr. Stukelys, who, in their zeal for antiquity, fall into mistakes equally ludicrous.

Art. 23. *A few Reflections on passing Events.* 8vo. pp. 22. 1s. Hatchard.

The author of this little pamphlet professes to discuss no question of a political nature, but to trace the effects of Blasphemy, Infidelity, and the New Philosophy. France, because she sacrificed to the Goddess of Reason, has been severely visited: while Great Britain, having been 'true to her religion,' has been protected from the effects of that storm which has desolated the other kingdoms of Europe. Such is the doctrine of these reflections. We are finally put on our guard against the contagion of French principles, and advised to *export* our *commodities*, but to keep our *children at home.*

## SINGLE SERMON.

Art. 24. *A Discourse delivered in Boston, North America,* at the Solemn Festival in Commemoration of the Goodness of God in delivering the Christian World from Military Despotism, June 15. 1814. By William Ellery Channing, Minister of the Church in Federal Street, Boston. 8vo. 1s. Black, Parry, and Co. London.

Many of our readers, perhaps, will be surprized to find that a large party in the American States warmly participates in the exultations of Europe on the subversion of Napoleon's power, and hails with satisfaction the restoration of Louis XVIII. to the throne of his ancestors. No English or French royalist-preacher could be more animated than this minister of a republican church, in the condemnation of Bonaparte, as a conqueror, usurper, and tyrant; nor paint in blacker colours the fruits of his tyranny. 'We abhorred,' says Mr. C. 'the prosperous, as much as we contemn the fallen tyrant, who had no pity for the weak, no justice for the innocent, no regard for plighted faith, no settled end but universal conquest.' Mr.

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Mr. Channing's eloquence glows with increased fervour when he contemplates the *moral* influence of Bonaparte's despotism, which has given it peculiar horror. 'We would have forgotten it,' adds the preacher, 'had it only robbed and impoverished, but it degraded Europe.' When Mr. C. reviews the splendid career of the tyrant, he reflects with satisfaction on the circumstance that 'a little island now holds the conqueror of the world;' and when he descends, like other preachers on this occasion, to deduce some general and (as they are usually termed) improving reflections, he cautions his hearers against being ever dazzled by triumphant crimes, and calls on them to rejoice in the fall of the usurper as a death-blow to the system of atheism and infidelity.

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## CORRESPONDENCE.

The reserve which Dr. Hill lays to our charge we are ready to avow; for it may be prudent, in some instances, to state the existence of errors, (as we conceive them to be,) without specifying them. In perusing the Doctor's Lectures, we were impressed with their merit, but we did not agree with him on certain points; yet we wished to avoid controversy, and therefore we expressed our doubts of the correctness of some of his views without a direct statement of our objections. — As to his remarks on the Endor apparition, he allows that, even if the words which we quoted do not fully establish our assertion, it is confirmed by the following passage, which we did not cite. We think, therefore, that Dr. H. has no reason to be dissatisfied.

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We should have no objection to direct the attention of our readers 'to a subject on which humanity is much interested,' which are the concluding words of a letter accompanying a communication on that subject: but we can make no use of any such paper without knowing from whom it comes. The writer's name, if conveyed to us, shall be in confidence.

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Mr. G.'s polite letter, dated August 1. has hitherto by chance escaped our notice. We are truly glad to receive such assurances, as this letter conveys, of an impartial desire on the part of the writer to profit by the criticisms which our public duty has drawn from us.

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We know nothing of the tract respecting which '*A Constant Reader*' inquires.

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A. B.'s book was received, and has been considered. We are sorry that our opinion of it was not favourable.

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*Philo-Agris* is just received.

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*** The APPENDIX to Vol. lxxiv. of the M. R. is published with this Number, and contains (as usual) a variety of articles in FOREIGN LITERATURE, with the *General Title*, *Table of Contents*, and *Index* for the Volume.

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# THE MONTHLY REVIEW,

## For OCTOBER, 1814.

ART. I. *Travels in the Caucasus and Georgia*, performed in the Years 1807 and 1808, by command of the Russian Government. By Julius Von Klaproth, Aulic Counsellor to his Majesty the Emperor of Russia, Member of the Academy of Sciences of St. Petersburgh, &c. Translated from the German by F. Schoberl. 4to. pp. 436. 2l. 2s. Boards. Colburn. 1814.

READERS of German publications are already acquainted with the name of Klaproth, a literary man, (not the celebrated mineralogist,) who, like many of his countrymen, has devoted himself to the service of the Russian government, and has attained in that country a situation superior both in rank and emolument to any which he could have reasonably expected in his own. Having accompanied Count Potocki in the Russian embassy to China, and created a very favourable impression on the mind of that young nobleman, he was selected, by the Count's recommendation, to make the survey of the region of the Caucasus which the Russians had for some time meditated. This appointment took place in 1807, and was the more expedient because the country in question had been only for a few years subject to its northern masters. The ambitious Catherine had at first appeared in the unassuming character of auxiliary to the king or Czar of Georgia: but she soon found means to persuade this prince that the only effectual manner of resisting his enemies, the Turks and Lesgians, was by placing himself in a state of direct dependence on her crown. This first approach to submission occurred in 1783; and successive years continued to rivet the ascendancy of the Russians, until in 1800 even the name of independence was withdrawn, and Georgia was reduced, directly and unequivocally, to the condition of a province of the empire. Not satisfied with this extensive acquisition, the court of St. Petersburgh determined to reduce by degrees the whole of the Caucasus, and to push the boundaries of the empire to the river Araxes. Hence the importance of procuring accurate information regarding the manners of the inhabitants, and their relations with each other; a task which, in the case of the Caucasus, as of other provinces,



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was delegated by the government to the Academy of Sciences resident at St. Petersburgh. From that body, M. Klaproth received his commission; and he proceeded on the execution of it in September 1807, accompanied by a young Russian, who supplied his deficiency in the language of the country. The result of his labours is a volume containing a very considerable stock of new information, collected (we believe) at the price of much exertion, but unfortunately published in a manner that is little calculated to excite general interest: a circumstance which is the more to be regretted, as various considerations have concurred to lessen the value of the reports of other travellers; the premature death of Guldenstadt having rendered the publication of his MSS. extremely imperfect, while the descriptions of Reineggs bear marks, in numberless passages, of the haste and eagerness of an adventurer.

The volume opens with a copy of the instructions proposed to the Academy of Sciences by Count Potocki for the guidance of M. Klaproth in his intended expedition. This paper bears the marks of a thorough acquaintance with the subject, and is ushered in by the following preamble:

'The personal knowledge which I have of Mr. de Klaproth is of great advantage to me in pointing out to him what should be the drift of his observations. He is a man of letters; his mind is accustomed to reflection; we have therefore a right to expect from him such results as would not be required of a traveller who had studied only one single branch of human knowledge, for instance botany or mineralogy.

'What is particularly expected of Mr. de Klaproth is to make us acquainted with the country. Whatever can furnish useful information ought to engage his attention. Thus, each principality of the Caucasus should occupy a place in his pages. The inhabitants of those regions have one general character, but its different shades ought not to escape him. Some are susceptible of civilization, and others not. Some are capable of being governed by Russia, and others not.—

'It is expected that the Caucasus shall be better known after Mr. de Klaproth's journey than it was before. Such is its aim. As to the means, they must be left to the sagacity of the traveller. The principal persons in each district, for example, should be mentioned in his narrative; he will see them, he will converse with them, and he ought to state the opinion which he forms of them.

'Concerning officers of the Russian government we request him to say as little as possible.—The object is to make the Caucasus better known. On this head the utmost latitude should be given to the traveller. Olivier or Volney may be proposed to him as a model. Perhaps he will not equal, but at least he will approach them. It is certain that many calamities have happened in Russia in consequence of the want of information respecting distant provinces; so that he who furnishes correct notions concerning them renders an essential service to the state.'

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The general directions are followed by specific instructions relative to the topography of the country which was to be visited, and the various tribes that inhabit it. These instructions enter into a variety of details, and recapitulate a list of names, uncouth and of little moment to the general reader, though important in the eyes of the Russian government. However, amid a variety of topics of this comparatively uninteresting character, we find a few sentences which deserve to be extracted, both as indicative of the zeal of Count Potocki and as connected with subjects of general notoriety:

'Mr. de Klaproth will take pains to investigate the tradition yet extant relative to the Amazons. It is among the Circassians that it must be sought. The Mermadalis, on the banks of which the Amazons resided, according to the testimony of Strabo, still retains the same name. The Circassian fabulists clearly distinguish the ancient Scythians, to whom they give the appellation of Nogays. While all these ancient traditions yet exist, they ought to be collected and preserved. It would likewise be well to collect the genealogies of the Circassian princes, which date from about the year 1500, and are both curious and historical.

'The pagan Tartars, subject to the Circassians and the Abassas, and inhabiting the country behind them, ought to attract the notice of the traveller. These people are the purest descendants of the Scythians described by Herodotus; they deserve particular attention on account of their manners, their language, their religion, and their art of divination.'—

'In general the traveller will have at hand the fourth volume of *Stritter*, and study it continually.

'Of all the tribes in the Caucasus the Ossetes are perhaps most susceptible of civilization, and the traveller will consider them in this point of view; he will observe what may have hitherto retarded, and what is likely to promote its progress. I was acquainted with an archbishop in that country called Cajus, who had printed a catechism and several other things in the language of the Ossetes. The traveller will inquire what success attended the archbishop's exertions.

'A geographical difficulty, which has not been sufficiently elucidated, is that which relates to the Caspian gates and the Sarmatian gates. The traveller, by extracting and carrying with him all those passages of the ancients which refer to them, and making minute inquiries respecting all the passes of the mountains, will probably come at a satisfactory solution.'—

'We know scarcely any thing of the banks of the Abassa, from Anapa to Mingrelia; yet we are pretty sure that at the foot of the mountains there are tribes totally different from the other Caucasians. Among others, there are on the high lands, and towards the sources of the Ubbuch, the Azge, also called, according to some accounts, the Alans. They are said to speak a peculiar language, and to wear hats. I have no need to observe how interesting it would be to learn something concerning these people, who are the Asians and Ascipourgians of the ancient geographers.



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'As to the other Alans, who, according to Reineggs, dwell to the north of the Leigi, I doubt their existence. In general, the traveller should make it a rule to follow up every notion that has been furnished us by Reineggs, and to sift it till he has decided how much ought to be retained and how much rejected. His work, which was not intended to be accurate, since the author was a kind of adventurer, swarms the more with errors, as it was published since the death of Reineggs.'

In the shape of a supplement to the instructions, is given an account of the Polowzians; a nation of unknown origin, who inhabited the immense levels or *Steppes* lying between the Don and the Wolga. The name of this people is mentioned for the first time in Russian history, in the year 996 of the Christian æra; and the two succeeding centuries contain various notices of their predatory contests, till, in the year 1296, they cease to be described by that name in the Russian annals. An abstract of their history during the period in question is here given (p. 18. et seq.), and affords the first specimen of that defective style of composition to which we have already alluded, and which unluckily pervades all the historical part of this volume.

We are aware that it is no easy matter to give method and interest to the annals of a barbarous tribe: but, in this age of improved composition, it is the part of a writer to exclude mere matters of detail from the body of his work, and to throw them into an appendix. Had M. Klaproth confined himself, in the text, to general views and useful illustration wherever the subject suggested any thing in that shape, his readers would have derived from its perusal both information and satisfaction; while the painful task of studying strange names, and repetitions of massacres, might have been performed only as far as it was necessary to give once for all a distinct impression of so revolting a subject. Of this arrangement, however, simple as it appears, M. Klaproth seems to have had no idea; since he introduces one narrative after another, without any attempt at general reflection. We quote, as a specimen, a passage containing an account of the country called the "government of the Ukraine villages:"

'It is chiefly composed of what were formerly termed the Slobodian Regiments, whose territory extended on the east to the Don, on the south to the sea of Asow and the Dnieper, on the west to the river Worskla, on the north to the sources of the rivers Psiol, Donez, and Oskol. It was bounded by ancient Russia: on the east by the Polowzians; on the south by the Chazarians and Petschenegs, and formed no inconsiderable part of the grand-principality of Kiew.

'The towns and other ancient settlements in this quarter were often plundered in the incursions of the Polowzians and Petschenegs, but from

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from their hills they prevented these marauders from extending their ravages to the interior of Russia. In the thirteenth century, however, this country suffered infinitely more severely from the invasion of the Mongols and Tartars from Great Tartary, under the conduct of Tuschi-chan a son of Dshingis-chan; and on the 16th of June 1223 the disastrous engagement of the Russians with the Mongols on the river Kalka or Kalmüs was the commencement of a tremendous and long continued devastation of the most fertile part of Russia. The people having lost their princes, their generals, and their judges, abandoned their paternal abodes, and removed further westward, hoping by flight to save at least their wretched lives; and the victorious Mongols having destroyed the towns and laid waste the country, turned from the Dnieper toward the east. There also they slaughtered a great number of the inhabitants; and after subduing the country on the Don and Donez, and penetrating to the Taurian Chersonesus, they returned home to the great Dshingis-chan.

'In 1237 Batu-chan, grandson of Dshingis-chan, son of Tuschi-chan, and sovereign of Kipdschak, had subdued the Wojagarians, and laid waste with excessive slaughter the grand-principality of Wladimir, then the most considerable of the Russian principalities, with several others contiguous to it; on which in 1239 he turned his arms against the south of Russia, where his Tartars, after destroying the principal towns, likewise made themselves masters on the 6th of December 1240 of Kiew the capital, which now became the residence of viceroys appointed by the Tartar chans to govern the country and to collect the imposts.

'Thus from 1240 the Russian princes reigned over the grand-principality of Kiew and the contiguous principalities partitioned off from it, under the supremacy and protection of the Tartars, during a period of thirty years, till Gedimin, grand-prince of Lithuania, first subdued Volhynia and the other southern and western principalities of the Kiew division, and, after the flight of Stanislaw Prince of Kiew to Rjäsan, also made himself master of Kiew itself.

'The terror of this conqueror's name preceded his armies, and soon reduced the north-eastern principalities of Kiew to subjection. Gedimin consigned the government of his extensive conquests to his cousin Prince Mindow, and returned to Lithuania.'

The descriptive part of the volume consists in a great measure of similar collections of minute and disjointed particulars. That such a work would be amusing in the perusal could hardly have entered into the imagination even of the author; and the only way to give it a value with the public was to study the means of rendering it useful to a patient inquirer. A distinct map, and a copious index, were primary requisites: but for either of these we look in vain.

Tcherkask, the capital of the Don Cossacks, is already known to those of our readers who have seen our report of Dr. Clarke's first volume of travels. On account of the inundations occurring in the months of April, May, and June, most of the houses are



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erected on high poles; while lofty wooden bridges run along the streets, with smaller bridges leading to the door of each house. As the waters leave a great quantity of mud, which produces exhalations, the town was extremely unhealthy; and, as the removal of these wooden edifices was no formidable affair, another city, under the name of New Tcherkassk, has been lately built on a branch of the Don, at a distance of four or five miles from the former capital.

While he was in these parts, M. Klaproth took an opportunity of travelling eastward among the Calmucks. The manners of those savages being already sufficiently known, he deems it superfluous to enlarge on them: but he expatiates at great length (from p. 88. to 145.) on the history and customs of the Mongol tribes, of whom he considers the Calmucks as a branch. In his opinion, it is an error to blend the Tartars with the Mongols, because they are different not only in features and language but in origin; the ancestors of the Mongols having inhabited, according to him, the borders of the lake of Baikal in eastern Siberia:

'No people of Asia are so strikingly distinguished by their physiognomy and the figure of the skull as the Mongols. They exhibit almost as wide a deviation from the ordinary conformation of man, as the negroes in Africa; and it is truly remarkable that this cast of countenance is almost indelible even by long intermixture with other nations; and that where this singularity once prevails it can scarcely ever be eradicated. A Mongol might marry an European woman in the midst of Europe, and his latest descendants would nevertheless retain the features of Mongols, as abundance of examples in Russia attest. The characteristics of this physiognomy are the corners of the eyes next to the nose running back rather obliquely, and completely filled up; small eye-brows, black, and but little arched; a remarkably broad but at the same time small and flat nose; prominent cheek-bones; round face and head. The ears are large, and stand out from the head; the lips broad and thick; and the chin short. A beard composed of detached strong hairs, which soon grow gray, and entirely fall off in advanced age, is likewise a peculiarity of this nation.

'The Mongols are for the rest of middle size; the women may be pronounced small, but yet they are delicately shaped. There are scarcely any cripples among them; but crooked legs and thighs are a very common personal defect, which arises from the circumstance that infants already in their cradle are constantly placed astride on a kind of spoon, and, as soon as they can go alone, are obliged to travel on horseback upon every removal to a fresh pasturage. The skin and complexion of the Mongols is by nature tolerably fair; at least this is the case with all young children: but the custom of the common people, whose children of the male sex run about stark naked in the sun and in the smoke of their tents, and among whom likewise the men generally sleep in summer without other covering than their under



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garment, occasions their ordinary colour to be a sallow brown. The women on the contrary are very white under their clothes, and among people of quality you meet with faces of a delicately fair complexion, still further heightened by the blackness of the hair; and which in these respects, as well as in the features themselves, bear a strong resemblance to the figures in Chinese paintings.

'All the Mongols lead a roving life, and dwell in moveable felt-tents, commonly called *Jurts* or *Kibitkas* (in Mongol *Gär*). They are circular and of different dimensions, and rest upon lattice-work about four feet high, which is held together by borders above and below, but may easily be taken to pieces. The skeleton of the habitation, which stands upon this frame, is composed of poles which meet at top. These are covered with thick gray or white felt, which, among the more opulent people, are worked at the borders with cords of plaited hair. They are tied round with hair-ropes, which keep them fast, and only one opening is left for an entrance, which is closed externally with a felt-curtain.

'The Calmucks are a tribe of the Oirät or Dorbon Oirät, that is, of the four confederates, called by the Mongols Oelöt. According to an ancient tradition current among them, the greatest and most powerful part of the Oelöt, having migrated westward and proceeded as far as Asia Minor, afterwards settled about the Caucasus. On this the rest of the Oelöt, who remained in Great Tartary, received from their Tartar neighbours the name of *Ckâlimack*, which signifies *those who staid behind*, from the verb *ckâlmack* to stay behind, which is still used in modern Turkey, and from this appellation the *Calmuck* of the Europeans is derived.'

After a very circumstantial account of the manners, religion, and history of the Mongol tribes, M. Klaproth proceeds to the more immediate object of his journey, and enters on the country adjoining the Caucasian mountains. The result of his inquiries respecting the Polowzians is that they were a tribe of Tartars, called Skabdscha Tartars, governed by Tcherkessian princes: but he admits that this conclusion is subject to the uncertainty generally attendant on the assumptions which regard so dark a period of history. While he was travelling in this region, he passed through the country inhabited by the descendants of the Nogays, or Ckuban Tartars; who have, during the present age, been severely chastised by the Russian government, and obliged to relinquish their predatory mode of life:

'They are hospitable and sociable, and all profess the Mohammedan religion. It is remarkable, that we yet find among them that infirmity of which Herodotus, in treating of the Scythians, makes mention in these words: — "When the Scythians were masters of Asia, they went thence towards Egypt; but when they had reached Syria and Palestine, Psametichus King of Egypt went to meet them, and by presents and entreaties prevailed on them not to advance; they returned, therefore, by way of Askalon into Syria, and left the



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country without doing any further mischief, excepting that some who remained behind plundered the temple of Urania. This temple, from all accounts that I have been able to collect, was the most ancient which this goddess ever had, and that in Cyprus owes its origin to it, according to the admission of the Cyprians themselves: the temple of Cythera was likewise erected by Phœnicians, natives of Syria. The goddess hereupon sent a feminine disease among those Scythians who had plundered her temple at Askalon, and this punishment was perpetuated for ever among their posterity. The Scythians say that this disease was a chastisement for the sacrilege; and strangers who visit the country of the Scythians witness it in the state of those who are called by those people Enaræans."

'Hippocrates, in his Treatise on Air and Vapour, in which he gives many particulars concerning the Scythians, also speaks of these Enaræans. "There are likewise among the Scythians," says he, "persons who come into the world as eunuchs, and do all the work of women; they are called *Enareans* or *womanish*. The people of their country consider this defect as a visitation of the gods, and pay respect to these Enaræans in order to divert a similar misfortune from themselves. For my part, I believe that this evil is no more sent by the Deity than any thing else we see; for I think that every effect has its cause, and that nothing can happen without one." — Reineggs is the first modern who found this kind of infirmity among the Nogays, only with this difference, that they are not born with it, but that it arises from incurable debility after diseases, or from increasing age. The skin then grows wrinkled, the scanty beard falls off, and the man assumes a completely feminine appearance. In this state he is obliged to shun the company of men, and to associate with women, whom he perfectly resembles.'

The recent opening of the Continent has afforded, to the travelling part of our countrymen, a sight of places which exhibit a curious contrast to the cleanliness and comfort of Old England: but the meanest towns of France or Germany are intitled to the epithet of *magnificent* in comparison with the cities of the interior of Russia. Charkow, a town to the south of Moscow, the seat of an university and of a provincial government, is so encumbered with mud and filth, that a carriage drawn by two strong horses often sticks fast in the streets. 'It would not be possible,' says M. Klaproth, 'to walk through the dirt on stilts: but, fortunately, the weather was dry during part of my stay, and the mud became so fixed and compact that we could walk over it without sinking.' He found it necessary, however, to follow the established practice of wearing very wide fur-boots, fastened over the knee with straps and buckles. The etiquette is to take off these leg-covers when entering a house: but it may happen, in this receptacle of wet and filth, as was the case with M. Klaproth, that the boot will stick so fast in the mud as to oblige the



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wearer to break the strap at the knee and leave the whole behind.

M. Klaproth's observations on the state of education in Russia appear intitled to much attention:

'Charkow has become better known abroad in consequence of the university founded there by the present emperor; but this measure does not seem to have rendered the place more flourishing: for, excepting some public buildings which have been repaired for the use of the university, no change of consequence has taken place here, and the number of inhabitants, amounting to 6000, has not increased in any considerable degree.

'Among the professors of Charkow I found some Germans well known by their works, but who seemed to me not to be exactly in their element here. This observation applies to most of the Germans who when no longer young emigrate to Russia and enter into the service of the crown, if they are not appointed to situations in Petersburgh and Moskwa. It is however in some measure their own fault. Many of them, for instance, neglect to learn the Russian language, under the idea that they have no occasion for it, and expect the natives to converse with them in a foreign idiom. This is unreasonable; for, when a man resides in a country, and receives a salary from the government of that country, he ought certainly to take the trouble to learn its language —Again, the Germans would have every thing to proceed in Russia just as it does in their own country, and most of them insist on this point with such obstinacy as to excite the hatred of the Russians. They also in general think themselves wiser and better than their new countrymen, and in betraying these sentiments to the latter they prove that they are neither the one nor the other. This conduct occasions circumstances extremely unpleasant to themselves; but in the Russians, who are accustomed to take things more easily, it creates contempt and aversion for these strangers. I have often wondered in silence at the blindness of self-conceited foreigners, who fancied themselves esteemed by all, and perceived not that wherever they appeared they were the objects of universal derision.—In my opinion, therefore, only such young Germans should go to Russia, as are yet capable of adapting themselves to the way of thinking and acting in that country.

'The building appropriated to the university is spacious, and according to report is about to be still further enlarged; but the number of the students would be very small had it not been augmented by a recent ordinance of the emperor, according to which no person shall be appointed to any civil employment unless he has studied at some Russian university, nor any individual without a previous examination in the sciences be promoted to a staff officer, or from a collegiate counsellor to a counsellor of state.

'The idea of founding an university at Charkow was not of itself a bad one, because many opulent gentry whose sons might have benefited by it resided in that vicinity. But in Russia there is yet too little taste for learning, and the old French mode of education is still too fashionable; on which account people of rank and fortune very seldom avail

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avail themselves of the advantages offered by universities and other seminaries. It was likewise an exceedingly injudicious step to attempt to introduce knowledge into Russia by means of foreigners, and to raise a fabric which requires the labour of ages, as expeditiously as a triumphal arch may be patched up. The only method of effectually promoting the diffusion of science in Russia would have been to have sent young Russians who had distinguished themselves in the ordinary schools to some good seminary in Germany, and thence to an university where they might have prepared themselves for their destined career. Such persons as these, at their return, would certainly have furnished the best teachers for the institutions for the promotion of learning.

'At present, on the contrary, the whole course of instruction from the normal schools upwards is radically faulty, because the encyclopedian method of teaching so prevalent in Germany has been introduced; by which method the pupil learns a little of every thing but nothing thoroughly, and at most acquires an historical notion of each science, which in the end proves of no further use to him, and which he very soon forgets. As long as the sciences have been cultivated in Russia, the mathematical have been considered as best adapted to the diffusion of knowledge in the country; but it was long since justly remarked by Schlözer, that no nation in the world was ever yet rescued from barbarism by the mathematics. Nature changes not her course; and it is by the arts and sciences, by the belles lettres and poetry, that the Greeks and Romans, the Italians, French, English, and Germans attained to so high a degree of civilization.

'Another almost insurmountable obstacle which will long prevent Russia from making any progress in the sciences, lies in the political constitution. As there is no middle class in this country, the whole nation is divided into two parts, masters and slaves; and at present in another way, into persons who are in the service of the state and such as are not. To the latter belong the vassals and tradesmen, who have neither inclination nor opportunity to cultivate their minds. The others are much too anxious to obtain honours and titles, which the service alone confers, to devote much time to the sciences. Every one strives at as early an age as possible to procure an appointment under the crown, for which he needs nothing but a good recommendation, and an acquaintance with the Russian style of business and the laws of the country. He has no encouragement to study the sciences, of which he knows nothing, and for which he thinks that he has no occasion. Till, then, a middle class of citizens shall arise in Russia, no real diffusion of knowledge can be reasonably expected.'

The capital of the Caucasian provinces is Georgiewsk, a small but fortified place, founded in 1777. Though the adjacent country is agreeable, and free from marshes, the climate is such as to have a powerful effect on both strangers and natives. From this spot the eye takes in the whole chain of the Caucasus, as far as the Lesgian mountains; a spectacle so vast

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vast and magnificent as scarcely to be equalled in any other part of the world. The Caucasus appears to form two parallel chains, the northern, called the Black Mountains, and the southern, known by different names, but chiefly conspicuous by their snowy coverings:

'The loftiest mountains in the snowy chain are the Kasi-beg and the Elbrus; but the latter is by far the highest, and little inferior in elevation to Mont Blanc. It has never yet been ascended, and the Caucasians have a notion that no person can reach its summit without the special permission of the Deity. They likewise relate that here Noah first grounded with the ark, but was driven further to Ararat. The ascent from the south side would perhaps be the most practicable, did not the mountaineers throw innumerable obstructions in the way of such an enterprise. Its foot is totally uninhabited, and surrounded by marshes produced in summer by the melting of the snows.'

M. Klaproth had now been about two months on his travels, having left Petersburgh in the middle of September 1807, and reached Georgiewsk on the 24th of November. His wish was to proceed without delay to the northern division of the Caucasus: but the government dissuaded the attempt at that season, on account of the interruption which was to be apprehended from the enforcement of the quarantine-laws, the plague having lately raged among the mountaineers. He made accordingly a short stay at Georgiewsk, and went by way of Mosdock to the town of Tiflis, the capital of Georgia, which he entered in the middle of January. In this central situation, he was enabled to form acquaintance with many Georgians of distinction, and to procure various notices connected with the history of the country. — Leaving Tiflis in the beginning of March, he performed a tedious and dangerous journey along the mountains, in the direction of the source of the river Terek. This excursion was followed, during the summer, by others; in which, making Tiflis his head-quarters, he traversed various districts of the adjacent country. After having enlarged his collection with several extracts from the public documents, he set out in July on his return northward; and, having revisited the more interesting places which he surveyed in his first progress, he returned, in January 1809, to St. Petersburgh.

Several chapters (from p. 173. to p. 224.) are appropriated to a kind of historical journal of the 'relations of Russia with the Caucasus and Georgia.' The materials were procured from official sources, and, as a document, this narrative is of considerable interest: but it falls completely under the scope of the objections which we have already applied to the insertion of such details in the body of a book of travels. It is followed

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by a description of the manners of the Tartar-tribes inhabiting the neighbourhood of the Caucasus, particularly the tribe called Ckaratschai.

'All the Ckaratschai were formerly heathen like the Balkar and Tschegem; but at present no other religion prevails among them than the Mohammedan, and they now abhor swine's flesh, of which they used to be very fond.—To Christianity they are utter strangers, and keep no other fasts than those prescribed in the Ckuran.'—

'The Ckaratschai, in their persons, are some of the handsomest of the inhabitants of the Caucasus, and bear a much stronger resemblance to the Georgians than to the roving Tartars in the steppe. They are well shaped, and have remarkably delicate features, which are embellished by large black eyes and a fair complexion. Among them you meet with none of the broad, flat faces, and hollow oblique eyes, which are so common among the Nogays, and would prove an intermixture with Mongol tribes.

'In general they take only one wife; but some have two or three, with whom they live very happily, and, contrary to the practice of the other mountaineers, treat them with humanity and affection; so that here, as among the Europeans, the wife is the companion, and not the menial servant, of the husband. The wives of the princes have separate habitations, and dare not show themselves to any stranger, and still less converse with him. The husband is not allowed to visit his wife in the day-time, but only at night. The same Tscherkessian custom prevails also among the wealthy usdens or nobles; but the common man lives together with his wives, and permits strangers to see and converse with them. The daughters likewise go but little abroad; they are occupied in the manufacture of gold and silver thread, and in making clothes for their fathers and brothers. Among them, as among the other Tartars, the parents, on the marriage of a daughter, receive a kalim, which is here termed the *price of blood*. The bridegroom, if he is wealthy, sends a complete dress to the bride, who must put it on when she is conducted to him, which is always done in the night. On the wedding-day the bridegroom assembles at his house all his friends of the male sex, and gives them an entertainment, at which they eat and drink heartily. A similar treat is given in the house of the bride, but only her female acquaintance are invited to it. Towards evening the young men repair to the bride's, to conduct her with her whole train to the habitation of her future husband. The festivities last three days; the company dance, feast, and make merry; the youths have an opportunity of forming an acquaintance with the girls of the village, and thus commences many a passion which terminates in a new marriage.'

The traveller's report of this tribe is on the whole favourable: but many other parts of the book reminded us of the justice of Count Potocki's remark, that "several of these nations were incapable of being governed by Russia;" of which the ensuing passage, short as it is, will convey a tolerably clear impression:

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'1803.—In the month of April, Prince Paul Zizianow arrived from the Line at Tiflis.—In the beginning of May, Mary, widow of the late King Giorgi, stabbed Major-general Lasarew, when communicating to her the Emperor's command to repair to Russia.'—

'On the 6th of November 1805, Prince Zizianow set out with 3000 men for Baku, where he arrived in January 1806. The circumstances attending his *assassination* at the gate of that city, owing to his own imprudence, are well known. He carried with him to the grave the reputation of having been the ablest commander that Russia ever had in Georgia.'

M. Klaproth gives a chapter to the ruins of Madthar, a city which formerly stood on the left of the river Kuma. Its remains are now decayed: but he considers them as indicative of a magnificent town, although he very properly rejects the popular notion that this was the original capital of the Huns. He visited these ruins several times while residing at Georgiewsk; and, in the course of his travels, he likewise found a British missionary-settlement established, since the year 1802, at the foot of the highest of the Beschtau mountains. It consisted of eight families, and was partly supported by the Scotish Society for the Propagation of the Gospel. The main objects of their establishment are the translation of the Bible into the Tartar language, and the conversion of the neighbouring heathens to Christianity:

'As these missionaries enjoy the right of purchasing slaves, they already possess several Tscherkessians and Tartars, whom they have instructed in the precepts of Christianity and baptized, with the intention of restoring them, at some future time, to liberty. Excellent as the object and plan of this institution may be, it seems very doubtful whether it will ever accomplish the aim of the founders, since it is extremely difficult to persuade Asiatics to embrace a religion unaccompanied by external ceremonies, and the moral part of all religions is almost invariably alike. The missionaries have moreover excited the animosity of the neighbouring Nogay Tartars, by the conversion of a person belonging to one of the principal families of that nation. Their houses are small and very ill built; but they have commenced the erection of a more spacious edifice, where they mean to reside together, and where, according to the plan, they will have abundance of room.'

The volume is terminated by an account of the attempt made by the missionaries at Sarepta, near Astrachan, to diffuse the light of revelation among the Tartars of the Caucasus. This institution dates a considerable way back, and consists of Herrnhutters or United Brethren; of whom two, Gottfried Grabsch and George Gruhl, set out, in the beginning of the year 1782, on the hazardous enterprise of preaching the gospel to the pagans of the mountains. At Tiflis they were favourably

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ably received by Prince or Czar Irakli or Heraclius: but the success of their efforts appears to have been very limited; and the advantage resulting from the establishment at Sarepta seems to have been in a great measure confined to the adjacent tribes.' —M. Klaproth gives this account of the city of Tiflis:

'Tiflis, the capital of Georgia, is situated in 61° 57′ east longitude, and in 41° 30′ north latitude, on the river Kur, which is called by the Georgians Mtk'wari, and runs through the middle of the city. The proper name of this place is Thphilisi, or Tphilis K'alaki, that is, Warm City, which it has received from its fine warm baths. It is composed of three parts: Tphilisi proper is the most ancient, and here the baths are situated; it lies to the south-west of the Kur, and is very inconsiderable. K'ala, to the north of the preceding, on the west side of the river, is now the most populous portion of the city; and Issni, the suburb, communicates with the other two parts by the only bridge which here crosses the Kur.' —

'The city itself makes a very mean appearance; for since the last destruction by Agha Mohammed Chan, in September 1795, great part of it resembles a heap of rubbish, not more than two-thirds of the houses having been rebuilt. The streets are so narrow that the most spacious of them are barely wide enough to admit an arba without inconvenience; whereas in the cross streets there is scarcely room for a horseman, and in dirty weather two pedestrians often find it difficult to pass one another. The houses are carelessly built in the Georgian fashion, of bricks and rough stones intermixed and cemented with dung or clay, so that they scarcely ever stand more than 15 years. — There is not one large or prominent building in the whole city: some Georgian princes, accustomed to the Russian manners, have indeed erected for themselves habitations which commonly have two stories, and a gallery running round them; but with these exceptions no other objects meet the eye than wretched stone huts, most of which are extremely filthy. Windows are to be found in very few of them; instead of these they have but holes, which are not always so much as stopped up with oiled paper.

'Tiflis has two markets, (*Basari*), containing together 704 shops, kept principally by Armenian, Tartar, and Georgian tradesmen; for here are but very few Russians, who expose their goods for sale in what is called the Armenian basar. These markets comprehend, according to the Asiatic fashion, the work-shops of all the artisans. You here find a whole street inhabited exclusively by shoemakers, another occupied by the shops of cap-makers, and a third by those of smiths. Silk-spinners, silver-smiths, gun-makers, and sword-cutlers, all pursue their respective occupations, and by their public industry afford a pleasing spectacle to the traveller, so that the basar is one of the most interesting walks in Tiflis.' —

'The population of Tiflis, exclusively of the Russian civil officers resident there, and the garrison, is computed at 18,000 souls, nearly half of whom are Armenians.

'The celebrated warm baths here were once very magnificent, but are now much decayed; yet most of them are still floored and lined with

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with marble. The water contains only a small proportion of sulphur, but is extremely salubrious. The natives, and the women in particular, carry their fondness for bathing to such excess, that they frequently remain in the baths for a whole day together, and have their meals brought thither to them from their own houses. From the use of the bath twice a week at Tiflis, I and my whole retinue experienced great benefit.'

We conclude our extracts by an anecdote relative to a formidable bird of prey, with which the traveller happened to meet in the neighbourhood of Tcherkassk:

'Here we witnessed an extraordinary spectacle; it was a battle between a vulture and my great Chinese hound, which I had brought with me from Siberia. This spirited animal used to keep constantly on the look-out for game and birds by the way, and just when our carriages stopped here he was beating about the whole country. He spied something in a small pit, crept towards it, and immediately sprung in. I hastened to the spot, and found him engaged in a desperate battle with a vulture, whose wing he had probably dislocated or broken at the first onset. The issue of this contest might perhaps have been unfortunate for him, as his antagonist used all the means in his power to peck out his eyes, had not a blow from my stick soon extended the vulture on the ground, and thus terminated this singular conflict between the quadruped and the bird.'

The translator, M. Schoberl, apprizes his readers that the discrepancy perceptible in the manner of spelling proper names, in different passages of the book, is to be attributed solely to the author; and he takes the freedom likewise of inserting, in p. 274., a spirited vindication of the sect of Herrnhutters: than whom, he says, no denomination of Christians has ever been less influenced by selfish motives. He would have afforded us additional gratification, had he new-modelled the work in the translation, to a certain degree, on the plan recommended in the first part of our report. Such alterations are legitimate, under a due notice of their nature and extent; and it will be matter of great regret if we are not able to recognize something of the kind in the second volume promised by M. Klaproth, either in the German original, or in the dress in which it may be exhibited to the English public.

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ART. II. *Researches into the Physical History of Man.* By J. Cowles Prichard, M.D. F.L.S. of Trinity College, Oxford, &c. &c. 8vo. 16s. Boards. Arch. 1813.

IT is the object of this volume to ascertain whether the human race be derived from one original pair, or whether several distinct species exist among mankind. Dr. Prichard embraces the

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the former opinion, and, in support of it, enters very largely into the nature and causes of the physical diversities which characterize the different races of men.

The investigation pursued in these pages resolves itself into the question, Are the physical diversities observed in man sufficient to constitute *specific differences*, or are they to be considered merely as *varieties?* Under this point of view, the author commences his inquiry, and endeavours to apply to it those rules which have been adopted with respect to other animals. Certain circumstances, however, in this particular instance, prevent the strict application of the rules; so that, for the solution of the difficulty, it is necessary to employ a less compendious, although a more satisfactory method. Dr. Prichard thus describes the general plan of reasoning which is followed in the course of his researches:

'In the present state of our knowledge, it will be better to proceed on a cautious and inductive mode, and in the first instance to ascertain as nearly as possible what are the kinds of variation in which Nature chiefly delights. When we have found that any particular deviation from the primitive character has taken place in a number of examples, the tendency to such variety may be laid down as a law more or less general; and accordingly when parallel diversities are observed in instances, which do not afford us a view of the origin and progress of the change, we may nevertheless venture to refer the latter with a sufficient degree of probability to the class of natural varieties, or to consider them as examples of diversified appearance in the same individual species. Thus, if we find mice, rats, or crows, resembling in other respects the animals commonly known to us under those names, but having their hair or plumage perfectly white, and their eyes of a light-red colour, we need not hesitate in referring these peculiarities to variation from the primitive hue of their respective races, because we find a change exactly similar exhibited in many parts of the animal kingdom, concerning which we are well informed.'

The two most obvious sources of diversity, between different species of the same animal, are the colour and the form; and, as the author observes that, in the human race, variations of colour produce distinctions which are more permanent than those of figure, he enters first on the consideration of the former circumstance. He enumerates and describes seven varieties that depend on colour, begining with the Albino, then coming to the ruddy, sanguine completion, and passing through the different shades untill he arrives at the Black of the negro. He traces the analogy between these several shades of colour, and those which occur in the inferior animals; and he concludes that, as in the latter case they are only *varieties*, and do not constitute *specific differences*, so no specific difference exists in the various

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various colours of the human species. In order that this analogy may be complete, it is necessary to shew that the tendency to the transmission of colour, from the parent to the offspring, prevails in the same degree in the inferior animals and in the human species; and that in both cases the colour of the parent, when connate, however it be produced, is liable to become hereditary and permanent. The same remarks apply to the diversity of form; which has, in like manner, a strong tendency to become hereditary, although it is, on the whole, both less observable and less permanent than that of colour. Yet of the general fact we can have no doubt; and, as we every day observe in other animals that a diversity of form, which becomes permanent in a particular race, does not depend on any distinction of species, we extend the analogy to man.

After some observations on the variation of form in the human species, Dr. Prichard devotes his attention more particularly to that of the skull; and he gives an account of the different methods which have been proposed by physiologists, for classing the varieties that occur in this part, and reducing them to some systematic principles. The plan adopted by Camper, who estimated the form of the skull by the size of what he calls the facial angle, — the method of Cuvier, who compares the size of the vertical and longitudinal sections of the head,—and Blumenbach's remarks on the size and shape of the bones which compose the upper part of the face, — are detailed. The result of these observations is well known, that an obvious gradation prevails in the shape of the skull, from the European to the negro, bearing a ratio to the degree of intellect. These peculiarities of form are, like those of colour, liable to be transmitted by hereditary descent: but Dr. P. endeavours to shew that, in this as in the former instance, the diversities are not absolutely permanent, but sometimes appear promiscuously; so that, among Europeans, we occasionally observe a tendency to the form of the African head, and among the Africans a tendency to that of the European. The same degree of hereditary transmission, with a similar liability to exceptions, occurs in the form of the inferior animals; and, as these are admitted to constitute varieties only, so by analogy we conclude that the different races of men are not to be regarded as distinct species. The other distinctions between the several races of men are less striking and permanent than the colour of the skin, or the shape of the skull: such as the stature, the length of the limbs, the texture of the hair, &c. Dr. P. considers them in detail, and compares them with the analogous circumstances belonging to the brute-animals; concluding the investigation with these remarks:



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'We have thus taken a sufficiently ample view of the principal examples of diversity in physical characters, which have been observed in the several races of mankind. Whatever other instances may be found are of inferior importance to those we have mentioned, and less in the degree of their deviation, and the conclusions which we form concerning the greater will hold *a fortiori* of others which are less. All the varieties to which we have adverted in the foregoing pages appear to be strictly analogous to the changes, which other tribes through almost the whole animal creation, have a general tendency to assume.

'We are therefore compelled in obedience to the most firmly established laws of philosophical reasoning, to refer these similar phænomena to similar causes, and to consider all the physical diversities of mankind as depending on the principle of natural deviation, and as furnishing no specific distinction.

'One accessory argument tending to the like conclusion, which has incidently appeared in the course of our analogical reasoning, has been separately noticed. Those instances of variety which have been thought to lead most forcibly to the doctrine of distinct species in mankind, and to be the most insuperable difficulties on the contrary opinion, are the diversities of figure. But the varieties of form, are less permanent in mankind than those of colour, and there is none of them so general in any race of men, that it is not in many examples wanting.'

When we have gone through the first part of the inquiry, and rendered it probable that the *genus* of man consists but of one *species*, we may still suppose that the human race was not all the progeny of one original pair, but was produced primarily and separately in different regions. To solve this difficulty, Dr. Prichard has again recourse to the argument of analogy; and, taking the different kinds of mammiferous animals, as those that bear the nearest resemblance to the human species in their power of loco-motion, he proceeds to examine whether every existing species may not be traced with probability to a certain point, which appears, in the first instance, its only abode. He collects a number of facts in natural history, which seem to confirm this opinion; makes many ingenious strictures on those points that are seemingly adverse to the hypothesis; and, on the whole, may be considered as having rendered it at least very plausible. Buffon observes that the animals in the American continent are generally different from those of the old world; and that, where any species is common to both, it consists of those who are able to bear the extreme cold of the arctic regions, and might therefore have passed over from the eastern parts of Asia. Since the time of Buffon, this fact has been denied, but, as Dr. Prichard remarks, without foundation; he therefore again displays his knowlege of natural history, by separately examining the different classes of animals, and

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and observing how far the facts at present ascertained respecting their situation support or controvert the doctrine of the single creation of each kind. The conclusions of Dr. P. are decidedly in favour of his hypothesis. It does not appear that any animal was originally common to the warm parts of the old and the new world; nor that any European species are aboriginal in America, which are inhabitants of the northern parts of each continent. It is farther stated that, with the exception of the dog, which seems to have accompanied the first settlers in almost all parts of the world, the whole stock of Australasian quadrupeds is peculiar, and strikingly different from those that exist in other countries. Although some difficulties remain respecting the manner in which remote islands receive their animal population, yet, for the most part, the facts render it probable that they were transplanted by accidental circumstances, and all originated from one common pair.

The same mode of reasoning, which has been used with respect to inferior animals, is now applied to man; and the author proceeds to inquire, how the more remote and insulated parts of the earth can be supposed to have been peopled from the original stock, in the earliest ages, before the art of navigation could afford them any mode of migration. The question is very curious and interesting, and can only be answered by conjectures: but, on the whole, we do not appear to have sufficient ground for deviating from the same mode of reasoning which we have applied to the inferior animals. The islands of the Pacific Ocean, which are situated at the greatest distance from the main land, and the most widely dispersed from each other, are all inhabited by tribes that seem to have sprung from the same common stock; and several remarkable circumstances would lead us to conclude, that the native Americans originally passed over to the new continent from the eastern parts of Asia.

Having thus endeavoured to shew that the human race must be considered as composing only one species, and derived from one common pair, our next subject of inquiry is to ascertain in what manner the varieties which we now observe were originally produced. The difference of complexion is first investigated; and the author discusses at length the opinion, whether the dark hue of the inhabitants of the torrid zone depends on the effect of the sun's rays. This idea he controverts with much ingenuity and research: adducing facts to prove that, when persons of a white complexion have migrated into warm climates, and their posterity have remained there for a number of successive generations, their colour never experiences any permanent change; and that any degree of



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brownness which is the consequence of exposure to the sun, or of hard labour, is not transmitted to the posterity. Other proofs of the same position are derived from the circumstance of particular tribes existing in very hot climates, who have never acquired the dark hue of their neighbours; and, on the contrary, of some colder districts that are inhabited by a race of dark complexioned men. If it should then appear that the effect of the sun's rays is not to produce a permanent darkness of the skin, and one that is transmitted to the offspring; and that there are no other external causes which seem in any degree likely to effect this change, we are led to search for internal causes, depending on some peculiar state of the constitution generally, or of the surface of the body in particular. On this point, it appears extremely difficult to arrive at a decisive conclusion: any thing that promotes the vigour of the body seems to have a tendency to darken the skin and the hair; while the effects of civilization and refinement have an opposite tendency. Civilization appears, indeed, to be the most permanent cause of a change in the complexion; and many facts are brought to prove the influence of this agent in altering the tinge of the skin. The natives of the South-sea islands, who all appear to have sprung from the same common stock, but are now dispersed through a wide extent of surface, who are prevented from communicating with each other, and exist in very different states of refinement, seem to the author to afford all the data for determining this question. The fact is that the most savage tribes among them are quite black, with woolly hair; while the more civilized communities are nearly of the same complexion with Europeans, and have long hair, with the same anatomical structure. It is to be observed that these whiter nations live nearer the equator than many of the more black and savage islanders.

Dr. Prichard recapitulates the train of reasoning employed in this part of his work so judiciously, that we shall gratify our readers by giving it in his own words:

'It will be proper to recapitulate in this place our inferences concerning the effects of climate and of civilization on the human species.

'We endeavoured in the first instance to shew that there is no foundation for the common opinion which supposes the black races of men to have acquired their colour by exposure to the heat of a tropical climate during many ages. On the contrary the fact appears to be fully established, that white races of people migrating to a hot climate, do preserve their native complexion unchanged, and have so preserved it in all the examples of such migration which we know to have happened. And this fact is only an instance of the prevalence of the general law, which has ordained that the offspring shall

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shall always be constructed according to the natural and primitive constitution of the parents, and therefore shall inherit only their connate peculiarities and not any of their acquired qualities. It follows that we must direct our inquiry to the connate varieties, and to the causes which influence the parent to produce an offspring deviating in some particulars of its organization from the established character of the stock. What these causes are seems to be a question which must be determined by an extensive comparison of the phænomena of vegetable and animal propagation. It appears that in the vegetable world cultivation is the chief exciting cause of variation. In animals climate certainly lays the foundation of some varieties, but domestication or cultivation is the great principle which every where calls them forth in abundance. In the human species we endeavoured to ascertain what comparative effect these two principles may produce, and first to determine whether climate alone can furnish any considerable variation in tribes of men uncultivated or uncivilized. We compared the appearances of two great races of uncivilized people, each of which is scattered through a great portion of the world, and which taken collectively, constitute nearly all the savage tenants of the globe. It resulted from this comparison, that little effect is produced by the agency of climate alone on savage tribes. Varieties indeed appear more ready to spring up in moderate than in intensely hot climates, but they are not sufficient to produce any considerable change on the race. Civilization however has more extensive powers, and we have examples of the greatest variation in the human complexion produced by it, or at least which can scarcely be referred to any other cause, viz. the appearance of the sanguine constitution in a race generally black. Lastly, it appears that in races which are experiencing the effect of civilization, a temperate climate increases the tendency to the light varieties, and therefore may be the means of promoting and rendering the effect of that important principle more general and more conspicuous.'

The necessary consequence of the principles which have now been laid down is, that the primary inhabitants of the earth were black; and that the progress of nature has been the gradual transmutation from the negro to the European. Several analogical arguments, drawn from the inferior animals, are adduced in proof of this position, which at least tend to render it probable; and various considerations are also brought forwards to shew that the negro form and complexion are better adapted to his savage condition, while that of the European is more suited to the civilized state in which he is placed. Still, however, all these arguments must be considered as merely giving probability to an hypothesis, which must be established by a reference to facts and historical documents. The author, therefore, devotes the latter part of his volume to an investigation of the physical history of man; in which he collects all the historical data that bear on this question, and endeavours to shew how the different races of men are connected with each



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other, and thus to refer them to one common origin. We shall not attempt to follow him through this long detail; only remarking concerning it, that the general impression produced in our minds is favourable. It is interesting, comprehensive, and candid; and although, on such topics, much must be left to conjecture, and important conclusions are often built on slender foundations, yet Dr. P. seems to have employed the best arguments that the nature of the subject afforded him. His general conclusion from the historical is the same with that which he draws from the physical argument; viz. that all the different tribes of mankind may be traced to one common origin. Even those who should not agree with us in thinking that Dr. Prichard has made out a plausible case must, we apprehend, allow that he defends it with learning and ingenuity, and that he has produced a work of much amusement and information.

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ART. III. *Elements of Agricultural Chemistry*, in a Course of Lectures for the Board of Agriculture. By Sir Humphry Davy, LL.D. F.R.S. L. & E. M.R.I. &c. 4to. 2l. 2s. Boards. Longman and Co. 1813.

OF the importance of a rational attempt to improve the theory of agriculture, to explain the principles which ought to regulate the practice of it, and to determine how far we are enabled to direct the operations of the vegetable functions, no person can doubt. Even the most unscientific cultivator of the ground will admit that his art requires farther improvement, that his knowlege is still extremely imperfect, that he is ignorant of the causes of many of his actions, and that, when he ventures to reason, the attempt often leads him into error. It will also be granted that considerable light has been thrown on the physiology of vegetables, that many valuable discoveries have been made respecting the connection between this science and chemistry, and that, in various instances, we are able to comprehend the manner in which the vital powers influence inorganic matter. Although in agriculture, as well as in the arts which are intimately connected with the functions of the animal body, successful practice is the ultimate appeal to which all our hypotheses must be referred, yet the experience of ages concurs to prove that practice alone is almost as fruitful in mistakes as mere theory; and mankind are now generally agreed that all expectation of extensive improvement must be founded on a judicious union of the two.

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With these impressions on our minds, we entered on the perusal of Sir Humphry Davy's elements with high expectations both of amusement and instruction; and, if in some particulars the work has not fulfilled our expectations, we acknowlege that it contains much important matter, a considerable part of which is now for the first time given to the world.

It is stated in the preface that the author has delivered lectures to the Board of Agriculture for the last ten years, and that these lectures are now published at the request of that body. They are eight in number. The first is entirely devoted to introductory observations and to pointing out the difficulties of the undertaking, the principal objects which he proposes to accomplish, the plan of the course, and the arrangement of his materials. Sir Humphry thus defines or characterizes agricultural chemistry: 'Agricultural chemistry has for its objects all those changes in the arrangements of matter connected with the growth and nourishment of plants; the comparative values of their produce as food; the constitution of soils; the manner in which lands are enriched by manure or rendered fertile by the different processes of cultivation.' He then very appropriately illustrates the connection that subsists between agriculture and chemistry, shews how the former is calculated to derive assistance from the latter, and points out several individual instances in which chemical investigations immediately lead to agricultural improvement. The definition given of agricultural chemistry may probably be deemed too comprehensive, since it includes much that strictly belongs to physiology: but, at the same time, we must remember that the two sciences are so intermixed and blended together, that it would be very difficult to draw an accurate line of demarcation between them, or to treat of one without encroaching on the other. The subsequent observations, which occur towards the conclusion of the lecture, will be regarded by our readers as exhibiting a philosophical view of the mutual advantage that results from the judicious combination of theory and practice:

'Information collected after views of distinct enquiry, would necessarily be more accurate, and more capable of being connected with the general principles of science; and a few histories of the results of truly philosophical experiments in agricultural chemistry, would be of more value in enlightening and benefitting the farmer, than the greatest possible accumulation of imperfect trials, conducted merely in the empirical spirit. It is no unusual occurrence for persons who argue in favour of practice and experience, to condemn generally all attempts to improve agriculture by philosophical enquiries and chemical methods. That much vague speculation may be found in the



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works of those who have lightly taken up agricultural chemistry, it is impossible to deny. It is not uncommon to find a number of changes rung upon a string of technical terms, such as oxygene, hydrogene, carbon, and azote, as if the science depended upon words, rather than upon things. But this is in fact an argument for the necessity of the establishment of just principles of chemistry on the subject. Whoever reasons upon agriculture, is obliged to recur to this science. He feels that it is scarcely possible to advance a step without it; and if he is satisfied with insufficient views, it is not because he prefers them to accurate knowledge, but generally because they are more current. If a person journeying in the night wishes to avoid being led astray by the ignis fatuus, the most secure method is to carry a lamp in his own hand.

'It has been said, and undoubtedly with great truth, that a philosophical chemist would most probably make a very unprofitable business of farming; and this certainly would be the case, if he were a mere philosophical chemist; and unless he had served his apprenticeship to the practice of the art, as well as to the theory. But there is reason to believe, that he would be a more successful agriculturist than a person equally uninitiated in farming, but ignorant of chemistry altogether; his science, as far as it went, would be useful to him. But chemistry is not the only kind of knowledge required, it forms a small part of the philosophical basis of agriculture; but it is an important part, and whenever applied in a proper manner must produce advantages.'

In the second lecture, Sir H. presents his audience with a brief account of the general powers of matter which influence vegetation, gravity, cohesion, and chemical attraction. He then proceeds to heat, light, and electricity, and afterward to the different substances which are in any degree connected with the growth of plants. Much ability is displayed in the manner in which these brief notices are drawn up: but, on the whole, we should doubt whether they would greatly interest the audience to whom they were addressed. If we consider the author's hearers as previously unacquainted with the subject, the remarks are too concise to convey any distinct idea to the mind; and yet, in so short a course, we think it is not proper to occupy so large a space with matter which can be regarded as little more than a string of definitions. Many of them seem to us unnecessarily introduced; for example, the greatest part of the metallic bodies, which have a very remote connection with agricultural chemistry. In describing the different substances, Sir Humphry always mentions the numbers that represent the quantities in which they combine, according to the doctrine of definite proportions; and he introduces the subject with this brief notice: 'In most of the inorganic compounds, the nature of which is well known, into which these elements enter, they are combined in definite proportions, so that if the elements

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ments be represented by numbers, the proportions in which they combine are expressed either by those numbers, or by some simple multiples of them.' We will venture to assert that, to those who had not previously studied the matter, this explanation would be totally inadequate to afford them any conception of the meaning of the figures which are afterward employed; and the subject is rendered more obscure, because the author makes use of a different system of notation from that which was employed either by Dalton or Berzelius: the first of whom was the founder, and the latter the zealous defender, of the hypothesis.

In the third lecture, Sir Humphry gives an account of the structure and organization of plants, and details the generally received opinions with a sufficient degree of accuracy and perspicuity. The basis of the descriptions is the same with that of our excellent countryman Grew; and the plates are taken from his original work.—In addition, Sir H. adopts the theory of Mr. Knight respecting the motion of the sap through the different parts of the vegetable; with the later discoveries of M. Mirbel and other French writers.—The remaining part of this lecture is occupied by an account of the different vegetable substances that enter into the composition of plants; which are thus enumerated: 'The compound substances found in vegetables are, 1. gum, or mucilage, and its different modifications; 2. starch; 3. sugar; 4. albumen; 5. gluten; 6. gum elastic; 7. extract; 8. tannin; 9. indigo; 10. narcotic principle; 11. bitter principle; 12. wax; 13. resins; 14. camphor; 15. fixed oils; 16. volatile oils; 17. woody fibre; 18. acids; 19. alkalies, earths, metallic oxides, and saline compounds.' All these substances are then briefly described, and some valuable information is given respecting the vegetable analysis, principally taken from Gay Lussac and Thenard.—This lecture, which is considerably the most extended of any of the course, occupying nearly one-fourth of the whole volume, contains much that is important: but we think that it might have been curtailed.

Lecture IV. is on the nature of soils and their analysis, and may be said to be the most valuable part of the work. The author begins by giving directions for the method of ascertaining the constituents of soils, with sufficient accuracy for the purposes of agriculture. He directs that the specimen to be examined shall be digested with diluted muriatic acid, by which the lime and magnesia will be dissolved; the iron is to be detected by the prussiate of potash; neutral carbonate of potash is to be added in excess, to separate the lime in the form of a carbonate; and the magnesia is afterward to be re-



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duced to the carbonated state by boiling. If any clay has been dissolved with the lime, it may be separated by the action of caustic potash.—After these general directions for analysis, the lecturer proceeds to give several individual examples: stating the result of 'a good silicious sandy soil from a hop garden in Kent;' of 'a good turnip-soil, from Holkham in Norfolk;' of 'some land in Sussex, remarkable for producing fine oaks;' of 'an excellent wheat soil from Drayton in Middlesex;' and, lastly, of 'the barren sand of Bagshot-heath.' The results of these analyses agree very much with the previous ideas which we should entertain respecting these several soils, from their fertility, or from their physical properties. The nature of different soils, according as they are warm or cold, wet or dry, is next examined; and some very ingenious observations are offered on the correct import of these terms, when applied to soils. Lands that contain a large proportion of clay are less heated by the same quantity of the sun's rays, and, at the same time, being more moist, are less retentive of its warmth. Chalks are heated with difficulty: but, being dryer, less evaporation is produced from them, and consequently they retain their heat longer than argillaceous soils.—The colour of a soil also affects its property of absorbing caloric; and a black soil is more quickly heated, and also is capable of acquiring a higher temperature, than one which is light-coloured.

With respect to the moisture of soils, Sir Humphry very justly observes that water exists in the earth in two states, united to it either by *chemical* or by *cohesive* attraction. These two kinds of attraction are thus illustrated:

'If pure solution of ammonia or potassa be poured into a solution of alum, alumina falls down combined with water; and the powder dried by exposure to air will afford more than half its weight of water by distillation; in this instance the water is united by chemical attraction. The moisture which wood, or muscular fibre, or gum, that have been heated to 212°, afford by distillation at a red heat, is likewise water, the elements of which were united in the substance by chemical combination.

'When pipe-clay dried at the temperature of the atmosphere is brought in contact with water, the fluid is rapidly absorbed; this is owing to cohesive attraction. Soils in general, vegetable, and animal substances, that have been dried at a heat below that of boiling water, increase in weight by exposure to air, owing to their absorbing water existing in the state of vapour in the air, in consequence of cohesive attraction.'

It seems to be the *cohering* water which is principally useful in the process of vegetation; and it is on the power which different soils possess of imbibing or retaining water, that their fertility in a great degree depends. Indeed, their fertility is



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almost in an exact ratio with their power of absorbing water from the air; and it appears that a considerable share of the benefit, which land derives from cultivation, may be attributed to an increase of the power of absorption which is thus given to it. Besides the soil itself, the power of retaining or absorbing moisture is intimately connected with the nature of the sub-stratum on which the top-soil rests; and many examples are given, of the various effects which would be produced by the same agricultural processes, depending on a difference in the constitution of the sub-soil. This consideration leads the author to enter into a general description of the different rocks and strata of which the surface of the globe is composed; which he divides in the usual manner into primary and secondary. Their relation to each other is afterward explained and well illustrated by an engraving; and we have a general description of the geological constitution of Great Britain and Ireland.

Lecture V. treats on the nature and composition of the atmosphere, and its influence on vegetation. After having described the atmosphere as consisting of oxygen, azote, and water, combined with a little carbonic acid, Sir H. proceeds to give an account of the chemical effect of germination on the air. He says, if the air in which a seed germinates be confined, it is found that 'the oxygene or a part of it is absorbed; the azote remains unaltered; and no carbonic acid is taken from the air: on the contrary, some is added.' This statement, however, although of considerable importance, does not appear to be made with the author's accustomed accuracy: for the best experiments seem to prove that the whole of the oxygen is absolutely removed, and that its place is supplied by an exactly equal bulk of carbonic acid gas. Though this is an essentially different view of the subject from that which is given by Sir Humphry, it is the one which we believe to be correct; for, from the manner in which he makes his statement, we can scarcely suppose that he intends to bring forwards a new opinion, in opposition to that which is commonly received: and we are more disposed to ascribe the difference to one of those inadvertencies, into which the most learned and acute are occasionally liable to fall.

The effects of vegetation on the air of the atmosphere are next described, but not more accurately than those of germination. Some of the experiments are related on the formation of oxygen in air that has been confined in contact with plants; and the author observes that 'these facts confirm the popular opinion, that when the leaves of vegetables perform their healthy functions, they tend to purify the atmosphere in the common

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common variations of weather, and changes from light to darkness.' He adds that it is the process of vegetation 'which is the principal cause of the uniformity of the constitution of the atmosphere.' This hypothesis, which was originally founded on the experiments of Dr. Priestley, however beautiful it may appear, and however it may coincide with our ideas of final causes, has received so many modifications (or rather contradictions) from later experiments, that we are surprized to find it still maintained by Sir Humphry Davy. The best established facts seem to shew that the oxygen produced by plants arises solely from the decomposition of carbonic acid; and that this production of oxygen depends altogether on the chemical effect of light on the leaf, and is unconnected with the function of vegetation. In the course of his observations on this topic, Sir H. brings forwards a few original experiments, chiefly with the view of opposing the doctrine that plants, by their respiration, convert oxygen into carbonic acid, in the same manner with animals: but the experiments are very few, and in all respects seem quite inadequate to the refutation of those against which they are opposed. Altogether, indeed, we consider this as the most imperfect part of the work; and by no means conveying an accurate idea of the present state of knowlege on the subject.

Some very excellent observations occur in the sixth and seventh lectures on Manures; a topic in itself of the first importance to agriculture, and rendered still more so by the gross ignorance and culpable negligence which prevail respecting it in most parts of the kingdom. The author first considers the manures of vegetable and animal origin, and afterward the mineral or fossil manures. The primary point is to ascertain in what manner they are rendered fit for the nourishment of plants, or how they are to be reduced to a state proper for entering into their vessels. He determines by various considerations, as well as by some direct experiments on charcoal, that manures must be reduced to a soluble form before they can be absorbed by plants. It seems probable that various substances, when dissolved in water, will pass unaltered into the pores of the roots; and that, in this way, not only their proper nourishment, but even useless or deleterious matters, may be introduced. In the common course of events, however, it appears that all substances which are employed as manures must undergo certain chemical changes, before they can become the food of plants. Accordingly, Sir H. D. proposes 'to take a scientific view of the nature of these changes; of the causes which occasion them, and which accelerate or retard them; and of the products they afford.' The principal of these

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these changes consist in a species of fermentation, by which the texture of the coarser parts of plants is broken down, other parts are rendered soluble in water, and the remainder is converted into gaseous substances. The great object to be attempted, in the practical application of manures, is to moderate this fermentative process; so that the plants shall have an adequate supply of soluble and gaseous matter at all times applied to their pores, for the purposes of absorption and nutrition; and yet that the operation shall be so gradual, that no portion of the matter may be wasted or dissipated. Manures which are naturally soluble should therefore be kept from fermentation; while this process ought to be promoted in those which are of a coarse and hard consistence. Of the former kind are all animal substances, and the greatest part of the composts in which animal and vegetable matters are mixed together; of the latter kind are recent vegetables, woody fibres, and peat. Many questions of practical importance come under consideration in this part of the volume, especially the much agitated point whether farm-yard-dung and other similar substances should be applied to land in their recent state. Sir Humphry adduces many arguments, backed by high authorities, in favour of this practice: but we apprehend that this is one of those points of which the determination must rest very much on local circumstances and situations. — The sixth lecture concludes with some beautiful reflections on the relation which subsists between the decay of animal substances and the production of vegetables:

'The death and decay of animal substances tend to resolve organised forms into chemical constituents; and the pernicious effluvia disengaged in the process seem to point out the propriety of burying them in the soil, where they are fitted to become the food of vegetables. The fermentation and putrefaction of organized substances in the free atmosphere are noxious processes; beneath the surface of the ground they are salutary operations. In this case the food of plants is prepared where it can be used; and that which would offend the senses and injure the health, if exposed, is converted by gradual processes into forms of beauty and of usefulness; the fœtid gas is rendered a constituent of the aroma of the flower, and what might be poison becomes nourishment to animals and to man.'

It is well known that some attempts have been made to prove, by experiment, that all the variety of principles found in plants may be formed by the mere action of the atmosphere on them; and, in treating on the subject of mineral manures, this question naturally falls under our consideration. Sir H. Davy is disposed to dissent from the opinion, by general considerations, by being able to point out some inaccuracies in the experiments that

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that have been adduced in its support, and by some experiments performed by himself. He remarks, 'as the evidence on the subject now stands, it seems fair to conclude that the different earths and saline substances found in the organs of plants are supplied by the soils in which they grow, and in no case composed by new arrangements of the elements in air or water.'

We regret that we cannot attend the author through his observations on the action of lime as a manure; a subject which has been so much discussed, but which is treated by him with clearness and ingenuity. We have also some good remarks on the operation of what is called the magnesian lime-stone.

With respect to the eighth lecture, on paring and burning, irrigation, fallowing, the rotation of crops, and other miscellaneous topics that have a remote connection with chemistry, we may in general remark that it contains many judicious and important observations, but less that is striking or original than some of the preceding chapters. The subjects are indeed in their nature less intimately connected with that department of science, to which the attention of the author has been particularly directed.

From the above remarks, it will be perceived that the opinion which we have formed of this work is of a mixed nature. It certainly contains much that deserves commendation, and we think that it cannot fail to promote the knowlege of the subject on which it treats. Yet it betrays some imperfections, and some considerable excrescences; and when we reflect that it is the fruit of ten years of successive application, and reflect on the unparalleled advantages which the author possesses for every species of experimental investigation, we rise from the perusal of it with a certain feeling of disappointment.

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ART. IV. *A Sermon preached in Lambeth Chapel*, October 3. 1813, at the Consecration of the Rt. Hon. and Rt. Revd. William Howley, D.D., Lord Bishop of London. By Wm. Stanley Goddard, D.D., Rector of Bepton, Sussex. Published by command of the Archbishop. 4to. pp. 47. Hatchard. 1814.

THE solemn occasion on which this sermon was preached, and the high authority by which its publication is enforced, must recommend it in a particular manner to our notice; while the importance of the subjects introduced, and the ability manifested throughout the whole discussion, cannot fail to attract towards it a degree of attention which is rarely bestowed on a single sermon. As an example of calm dispassionate argumentation, it is creditable to the Christian temper

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temper and philosophic mind of Dr. Goddard; who assumes no supercilious elevation in his *ex cathedrâ* defence of our episcopal government, but modestly appeals to the authorities of reason and Scripture, and cautiously confines his propositions within the boundaries of *expediency*.

Three points are attempted to be established in this discourse: 'I. The Expediency of defining and settling by fixed Rules, whatever relates to Christian Worship, or to Christian Doctrine. 2. The Expediency of adhering to such Regulations, when Experience shall have proved them to be useful and necessary. And 3. The Expediency of investing Persons with due Authority, to superintend the Concerns of Religion, and the Government of the Church.'

A preacher in the pulpit of Lambeth chapel, addressing the highest dignitaries of our Establishment on the consecration of a metropolitan prelate, could not be more moderate in his assumptions; yet, when we advert to the state of the controversy which these subjects involve, we cannot suppose that Dr. G.'s doctrine will obtain universal acquiescence. The circumstance stated in the text (Acts, xvi. 5, 6.) cannot, by any ingenuity, be made to apply to the present state of the church; and it is admitted by the preacher that our Saviour 'left no precise instructions as to the form or manner of celebrating divine worship.' It does not appear that our Lord or his apostles ever contemplated what has been called the union of religion with the State, or the junction of ecclesiastical with civil authority. Christ expressly says, "*My kingdom is not of this world;*" and, though we are inclined to believe that this phrase has been generally misunderstood, and interpreted to mean much more than the divine speaker intended, still it is a declaration which seems to contain an absolute protest against what we understand by the *establishment* of Christianity. Dr. Paley, in his Moral and Political Philosophy, B. 6. Ch. 10., has placed this subject in the clearest point of view: "A religious establishment is no part of Christianity; it is only the means of inculcating it;" and, if this distinction were always kept in sight, the controversy would be greatly narrowed. Archbishops, bishops, deans, and prebendaries, are no parts of Christianity, which is purely moral and spiritual, having its seat in the mind; yet archbishops, bishops, deans, and prebendaries may be good and proper means of promoting it. It does not follow, however, that a system including a series of ecclesiastical dignities is the *only one* by which the interests of Christianity can be effectually promoted. As the Gospel stands distinct from what is termed the church, every body of Christian believers is at full liberty to make whatever arrangements

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ments may be deemed proper for their own edification; and every form of church-government must be considered as a mere matter of human arrangement.

'If,' says Dr. G., 'our Saviour, who, we are well assured, must have distinctly foreseen the exigencies of his church at every period of the world, nevertheless thought it sufficient to give his apostles little more than *general* instructions for the propagation and maintenance of his religion; if he left them no specific rules for the government of the church at *Antioch*, or at *Ephesus*, at *Corinth*, or at *Rome*; nor any express declarations of his will, how they should settle the dissensions, which he knew and had foretold would arise;—and if the apostles, in the execution of their high commission, appear to have been careful only to adjust those particular matters which claimed their immediate attention, without extending their view to remote possible contingencies;—have we not abundant reason to conclude, that the government of the Christian church was designed to be carried on through all succeeding periods (under the controul, no doubt, of Infinite Wisdom;) yet (as far as we are capable of discerning) by the immediate and *visible* operation of second causes?'

In one word, we are left in this respect to the voice of reason: prudence and good sense should alone direct us in all that concerns the externals of religion: but, though every church, or body of believers, must regulate the time and modes of Christian worship by fixed rules, the expediency of interfering in matters of doctrine is not so evident.

To some expressions employed by Dr. G. in illustrating his second proposition, strong objections will be offered. Bishop Warburton's phrase, "the alliance of Church and State," is admitted, though nothing can be more incorrect; the Church is an integral part of the State, and its whole constitution exists by virtue of acts of Parliament: it cannot, therefore, any more than the army or the navy, make an *alliance* with the State. It is, as the preacher observes, in the body of his discourse, 'united and incorporated with the State;' and both parties find their interest in this incorporation: but, when Dr. G., not attending to Dr. Paley's distinction, ventures to ask, 'What period can be pointed out, when Christianity may be said to have flourished independently of all connection with the civil government?', many will be ready to ask him in return, "When did Christianity ever flourish, connected with the civil government?" Was not the age of Constantine, when this establishment took place, a period fatal to the interests of pure Christianity; and did not the Christian church then assume a form and aspect for which no provision is made in the Gospel? Some persons are of opinion that Christianity loses its native simplicity by an incorporation with the State; while

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while others think that those ecclesiastical arrangements, which have taken place since the time of Constantine, were the necessary consequences of the conversion of the head of empires to the faith of Christ. It may not be easy to reconcile these discordant opinions: but, whether an ecclesiastical constitution exists under the patronage of the State, or altogether separated from such patronage, the necessity of internal regulations must be evident to all; and it is very natural for every church to adhere to such as have been found *useful*. Here, however, another question arises. When an ecclesiastic talks of *useful* regulations, does he mean useful to the Establishment or useful to the church of Christ at large? Test-laws may serve the former purpose, but not the latter. Dr. G. very adroitly shifts the odium of them from the Church to the State; considering the policy of the adoption of tests and articles to be 'a question purely political.'

The preacher next 'adverts to the "example of our Lord and his Apostles," with whose conduct the assent required to our Articles is supposed to be at variance: but how does this appear?'

'We are told, that although different sects prevailed amongst the Jews in our Lord's time, he was solicitous only to reform the immorality of their lives, paying little or no attention to the errors which had given occasion to their religious dissensions. It were easy to disprove this *assertion* by referring to various passages in the Gospels: wherein our Saviour not only rebukes the vices, but corrects also many of the "false Opinions" prevalent amongst the Jews. Yet, had He suffered them to pass unnoticed, it should be recollected, that He came not to reform *their* religion, but to promulgate *his own*.'

This remark is more ingenious than satisfactory, and the same may be asserted of Dr. G.'s observations on the simple *confession of faith* demanded from converts in the apostolic age. Indeed, the Doctor himself does not seem to be thoroughly satisfied with them: but he expresses a wish for an union with those who dissent from the national faith, and avows himself willing to co-operate in promoting so good a work. He is no great stickler for the Articles, which are very modestly represented, in the language of a learned writer, as "Articles of Inquiry."

As a general position, the third principle laid down by Dr. G. will be admitted; viz. 'the expediency of investing certain persons with authority to superintend the concerns of religion and the government of the church:' but then the question will be,—who is to invest these persons, and what is to be the extent of their authority? Bishops or presiding ministers,



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sisters, presbyters or elders, and deacons, or subordinate officers, were appointed in the primitive church: but, as then no *dioceses* existed, each church or body of the faithful, assembling in a specified place for public worship and the administration of the sacraments, chose or appointed its own officers, who were invested with *certain* authority; yet a faint parallelism exists between the state of the primitive church and that of modern established churches. This seems to be allowed by the preacher, who says. 'Whether or not the form of our church be, in all points, precisely the same, as that which was instituted by the apostles, *it will not be material to enquire*,—the objection can, at the utmost, be made to apply only to the *temporal* power, which has been derived from its alliance with the civil government.' As matters are now settled in the Established Church, *episcopacy* is a necessary feature, and Dr. G. is eloquent in displaying its advantages. It must be admitted, setting all comparisons of primitive and modern times out of the question, that the ecclesiastical system established in this country is adapted by its politico-religious nature to answer a double purpose; and, from the satisfaction which it gives to the government, to the nobles, and to all the rich proprietors of the land, it is in no danger of being disturbed. The character of our bishops is respectable and dignified; and, while they strenuously plead in favour of the church as by law established, they express themselves of Dissenters with mildness and liberality, 'freely conceding to every one the liberty of worshipping God agreeably to the dictates of his conscience.' For the security of the national church, indeed, they would make a reservation of the offices of civil trust and power in favour of its members: but, as we have seen, Dr. Goddard regards this matter in the light of a regulation *purely political*. If this be the case, the Church can offer no objections to the repeal of the Test-laws, whenever Parliament may deem it expedient to expunge them from the Statute-book.

Dr. G. thus concludes:

'In defending our ecclesiastical establishment, in asserting our church to be pure and apostolical, we fear not the misrepresentations of its enemies: we rest not our pretensions on the partiality of those, who are in communion with us; nor yet on the declarations (however favourable) of foreign divines. Let them be decided, not by abstruse reasonings, but by incontrovertible facts: by that portion of real good, which it has so long continued to produce: by its effects on piety, on morals, on learning, on the intellectual powers of men, and on their happiness, as individuals, as subjects, and as members of society; by the proud pre-eminence, which, through the peculiar blessings of Divine Providence, has so eminently distinguished that State, which has adopted our Church into a close and lasting

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lasting alliance. To expect a time, when institutions, laws, and government, shall be unnecessary, is to expect perfection in man: which can never be attained, "till this corruptible shall have put on incorruption." '

Several parts of this discourse are doubtless open to animadversion; and, in this age of controversy, some writers may be inclined to enter the lists with the preacher: but all must commend it as a neat and able composition, and allow it to be laudably free from that superciliousness and asperity which formerly were disgustingly prominent in disquisitions of this kind.

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ART. V. *A popular Survey of the Reformation, and fundamental Doctrines of the Church of England.* By George Custance, Author of "A concise View of the Constitution of England." 8vo. pp. 565. 12s. Boards. Longman and Co. 1813.

WHAT is the precise meaning of the epithet *popular* in this title? Perhaps we are to understand by it such a survey as the good people of England ought to read, who should not look at the Reformation, and the doctrines which it introduced, except through glasses of a particular sort. The people, it has been said, have nothing to do with the doctrines of the State, but to believe them; nor with the laws of the State, but to obey them. Philosophic investigation, and cloud-dissipating inquiry, are mental luxuries which the multitude should never be invited to enjoy: but they should be exhorted to venerate all that is established, and to suspect every man of heresy and rebellion who has the audacity to think for himself. Mr. Custance's present treatise is written in the true spirit of this principle. His popular survey of the Reformation is happily contrived to render the idea of reform unpopular, and to convince οἱ πολλοί that the reformers left them nothing to do but to adopt their system in its utmost extent. Of this we are very certain, that, if those who are contented to have others think for them do not relish Mr. C.'s book, they who are in the habit of thinking for themselves will never be pleased with it. As the Devil occupies a very conspicuous station in the creed of the common people, Mr. C. has not forgotten this *illustrious* personage in his popular survey; for he tells us, or rather John Bull, (p. 44.) that 'in the eighth century all the kingdoms of the world were bestowed on the Pope *by the Devil*, whom he worshiped.' The good Protestant money-getting shopkeeper will unquestionably be led by this information to hate the Pope *who worshiped the Devil*; unless, finding that his Satanic majesty



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has all the kingdoms of the world at his command, he should himself consider it as no bad speculation to worship the Devil also. Thus it is with this popular mode of address; it is as likely to do harm as good; for it is impossible to compromise matters with error, superstition, and folly, without involving in ridicule our awkward patronage of truth and virtue.

By the word *popular*, we might suppose that the author meant *pious*; for he has interlarded his historical narrative with more texts of scripture than are to be found in the generality of modern sermons, and he preaches in almost every page. His zeal for orthodoxy displays itself incessantly; and he introduces points of doctrine before doctrinals become the avowed objects of discussion, though he professes to steer as wide as he possibly can from controversy. Desirous on all occasions of employing scripture-allusions, he informs his readers (p. 79.) respecting William Sautrè, rector of St. Osyth, who in the reign of Henry IV. was condemned to the flames for his religious principles, that 'he was taken up to heaven in a chariot of fire;' and speaking of John Badly, who in the following reign was executed in the same way, and for similar reasons, he tells us that 'he thus obtained a far more glorious victory than Henry did at the battle of Agincourt:' a remark which may be considered as very *popular*, but which institutes a comparison between two objects that cannot be fairly compared. Proceeding in his sketch of the state of religion previously to the Reformation, or rather of the persecuting steps which were then taken by our catholic rulers and bishops to suppress heresy, Mr. C. remarks that 'we cannot wonder that such measures should have been taken by men, who laid the greatest stress imaginable on pilgrimages, processions, indulgencies, confessions, and absolutions by the priests. It is curious to observe the calculations that were made by them respecting venial sins. Neville, archbishop of York, specified *thirty-seven* kinds of sin, which *none but the pope or a bishop* could pardon. What these were is immaterial for us to ascertain, since we now know from our testaments that the blood of Christ alone cleanseth from *all* sin. The right application of this grand catholicon will give a peace to the wounded conscience, under all possible circumstances, which the absolution of popes and priests never could nor ever can bestow.' We give this passage as a specimen of the sort of preaching which is interwoven with the history; and with more of this kind the first chapter concludes. We hasten to the professed subject of the survey, and in the second chapter we are invited to a view of the commencement of the Reformation under the reign of Henry VIII. As an apology for re-writing this interesting portion of our history, Mr. C. stigmatizes



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Burnet's Narrative as 'containing so many exceptionable passages as to render it unfit for juvenile reading.' We recollect the passages to which this remark refers, and must admit that the good bishop has employed some expressions which now would be called coarse and indelicate: but his account of the Reformation must be esteemed a valuable record, for he has endeavoured to narrate facts with fidelity. Allowance must be made for old writers. The mode in which he speaks of Anne Boleyn's pregnancy was not regarded as coarse in his time, though in a modern writer it would be deemed low and vulgar in the extreme. If, however, the bishop has not employed a style suited for the juvenile reader, he has kept closer to the province of the historian than Mr. C.; who, in his preaching-manner, illustrates the superintendance of Divine Providence at the era of the Reformation, by tracing the circumstance which led Cranmer to the notice of Henry VIII.: but, in the concatenation of causes and effects, the incidents which placed Anne Boleyn's beauty under the eye of the monarch are as much a part of the chain as Cranmer's visit to Waltham.

'There is not, perhaps, in English history, a more striking instance upon record, than this visit of Dr. Cranmer's to Waltham, of the superintendance of Divine Providence in the government of human affairs; or, a clearer proof, that whatever are the designs of men, their actions do not interrupt the secret councils of God, but are so many means of effecting them. When Mr. Cressy sent his sons to Jesus College, it was solely for the purpose of placing them under the tuition of so learned a man as Cranmer. When the plague broke out in Cambridge, it was, doubtless, considered as one of the greatest calamities. But God had vast designs of mercy to the whole nation, in directing Mr. Cressy in his choice of a tutor for his children; and visiting Cambridge with one of his sore judgments. It was the combination of these two circumstances that sent Cranmer to Waltham; that brought him acquainted with the king's confidential servants; that occasioned his giving an opinion which turned the whole current of the meditated divorce; that called him to the king's councils; that led to his pre-eminence in the state, and the Reformation of the church! "We are too apt," says a pious and elegant writer, "to forget our actual dependance on Providence, for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or misery of our lives*." This is not the chimera of a visionary; not the language of enthusiasm! but "the words of truth and soberness!" the voice of revelation! "†And Joseph said unto his brethren, I am Joseph your brother, whom *ye* sold into Egypt: Now, therefore, be not grieved, nor angry with yourselves, that *ye*

* Cecil's Works, Vol. iv. p. 31. † Gen. xlv. 3, 4.'



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sold me hither: *for God did send me before you, to preserve life.*" The conduct of Joseph's brethren was iniquitous; their motives base; yet they were instruments in the hands of him, "who worketh all things after the council of his own will," to bring about his gracious designs, not only towards their own family; not only towards the whole race of Israel; but also towards the Gentile world! And we must come to the same conclusion respecting the particular Providence of God, if we attentively consider the events recorded in the fourth chapter of St. John's Gospel. Here we read that when Jesus left Judea to depart again into Galilee, that "he must needs go through Samaria." But why not go some other way, as doubtless he might have done? Because, then he would not have met with the woman of Samaria, who came to draw water at Jacob's well, just as our Lord sat down to rest himself there! Because this woman would not probably have otherwise been brought to believe to the saving of her soul!'

We did not expect to meet the woman of Samaria in a professed history of the Reformation: but, if Mr. C. thus on every occasion travels out of the record, he may introduce us to Jack the Giant-killer, Sinbad the Sailor, and the Seven Champions of Christendom. The inference with which the above passage closes we have not copied, because it is not justified by the premises. Burnet does not tell us that Wolsey said that "he preferred the king's favour to that of Almighty God;" and this charge against him, which Mr. C. advances as true history, is a palpable misconception *. With all his faults, Wolsey was a man of a great mind, and we cannot subscribe to Mr. C.'s condemnation of him that 'his ambition stifled *every patriotic feeling in his mind.*' His noble institutions at Oxford must ever remain a monument of his zeal for the advancement of learning and the improvement of posterity.

'Having mentioned the execution of Harding, who retired into a wood to read the scriptures, and in whose house *some parts* of the New Testament were found, Mr. C. introduces a reflection against complete liberty of conscience:

'Do we *now* talk of *persecution* and *emancipation?* Are we obliged to secret ourselves in holes and corners to read the word of God? Are we afraid that scraps of the New Testament should peradventure be found in our houses? Or, are we not rather ashamed that any one should suppose that we are *not* possessed of the whole volume of Revelation; or, imagine that it is not meditated by us day and night, and more unto us than our necessary food? Surely a

* The words which he is said to have used to Sir Wm. Kingston were "This is the just reward of my pains and study, not *regarding my service to God; but only to my prince.*" How different is this to the above. Wolsey reflects on himself for having served man more than God.

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slight acquaintance with the history of our country is sufficient to fill *our* hearts with gratitude and joy, and to stifle every murmur on account of any *civil* disabilities which the wisdom of the legislature has enacted to *secure* to all a more extended and more *permanent religious* freedom than could be otherwise enjoyed.'

The result of this *popular* reasoning is, we are not persecuted to blood as some protestants were in the reign of Henry VIII.; therefore, we ought to stifle every murmur on account of *civil* disabilities. What excellent logic! The rising generation will read history with great advantage, if they draw such inferences from it! — At the end of chapter two, which finishes with an account of the death of Henry VIII., are attached some reflections on the *saving* advantages of poverty over riches, and on the problematical effects of what is commonly termed a death-bed-repentance; for experience has proved 'that God very rarely visits those in sickness with his salvation, who in their health have despised it.'

It is unnecessary to follow the author of this survey through his sketches of the reigns of Edward VI., Mary, and Elizabeth, as they contain nothing new, and as the tendency of his reflections is sufficiently evinced by the extracts which we have already made. We shall only remark that, as Mr. C. contemplates human events in subserviency to Divine Providence, the title of his 4th chapter may be termed improper; 'The progress of the Reformation prevented during the reign of Queen Mary:' for the cruel burnings of heretics, as they were called, in this bloody reign, "lighted up a flame," to use old Latimer's prophetic words at the stake, "which could not be extinguished;" and hence the Reformation was so far from being prevented by the persecutions then employed, that they were instrumental in generally disposing the people in favour of a cause for which the wisest and most conscientious men in the kingdom were ready to shed their blood. When appeals to reason and scripture are answered only by torturing and burning, reason and scripture must in the end be triumphant. Persecution promotes the cause against which it is employed.

With a glance at Elizabeth's reign, the historical part of this work concludes; the remainder of the volume being composed of a series of dissertations on the lawfulness and expediency of the established Church, — on the Trinity, — original Sin, — Justification, — Sanctification, — and on the spirit and utility of the Church of England. Here Mr. C. plays the part of the controversialist and politico-theologian: but his performance of these characters has afforded us no great pleasure. Though we admit the lawfulness of an established religion, we should never quote as a decisive argument in its favour Gen. xvii. 19., in



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which Abraham is applauded by the Almighty "for *commanding* his children and household to keep the way of the Lord," for this text has no reference whatever to the duty of civil rulers to provide for the religious instruction of their subjects. The next argument employed is, however, still more curious, and we must quote it, if not for the conviction at least for the amusement of logic-loving readers:

'It cannot be denied that rulers are bound "to love God with all their hearts, and with all their souls, and with all their strength; and their *neighbours* as themselves." Now how can they possibly do either the one or the other, if they neglect to employ their authority and power, in *providing* places for the public *worship of God*, and ministers duly authorized and qualified to conduct it, and instruct the people in the knowlege of those truths which are essential to their present welfare and everlasting happiness?'

Could not this argument have been made to serve a double purpose, or to prove the *lawfulness* of an established church and the *unlawfulness* of taxation; since if rulers are bound to love their *neighbours* as themselves, they should not tax their neighbours or subjects any more than themselves? In proving the expediency of an established church, the author is more successful.

Strenuous as Mr. C. is in support of the doctrine of the Trinity, he readily admits that, in the damnatory clauses of the Athanasian Creed, the established church 'certainly departs from her usual moderation.'

On the subject of original sin, Mr. C. tells us that 'it is a mistake not less fatal than absurd, to suppose that we are not guilty before God, until we commit *actual* sin:' but it is not easy to conceive how, in common justice, guilt can be charged to a person's account before he be actually guilty. A tendency to criminality is a very different thing from actual crime. A corruption of nature may facilitate the introduction of vice: but vice itself cannot be said to exist till this corrupt nature commences its operations. Before a being exists, he cannot possibly sin in thought, word, or deed; the title therefore of the ninth article, *Original Sin*, does not seem to be strictly proper, not being expressive of the circumstance mentioned in the subsequent wording of the article, viz. "that man of his own *nature* is inclined to evil." That 'Adam stood as the covenant head of all his race,' as asserted by the author, (p. 317.) is not asserted in the article, and ought not to be here introduced as a fundamental doctrine of the established church. To illustrate his doctrine of the imputation of original sin, Mr. C. instances the diseases inherited by children from debauched parents: but, if they suffer the effects of a parent's crimes, the guilt of those crimes is never charged to their account; so that this is not a

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case in point, and is by no means an elucidation of the subject. In the chapter on The Nature of Justification by Faith, an equal want of nice discrimination occurs: but we shall refrain from following Mr. C. through his long discussion. We must, however, tell him that, as a prudent advocate of the fundamental doctrines of the established church, he should have abstained from quoting the following very reprehensible methodistic stanza in illustration of them:

> "There is a fountain fill'd with blood
> Drawn from Immanuel's veins,
> And sinners plung'd beneath that flood
> Lose all their guilty stains."

The idea which this vile poetry conveys is coarse, disgusting, and incorrect. In what part of scripture is our Saviour's blood represented as drawn into a large cistern, into which sinners are to take a plunge and then to rise spotless? A writer of any credit ought to blush at giving such a picture of salvation by the cross or sufferings of Christ. Perhaps Mr. C. will say that this is a *popular* sketch of christian redemption: but we are at a loss to conceive what the common people will understand by a plunge into a fountain or cistern full of blood.

In the chapter on Sanctification, Good Works are recommended as *necessary* or essential to salvation, because they produce a *meetness* for the inheritance of the saints: but care is taken to prevent the notion of their being the procuring cause. This distinction between the *merit* of virtue and its *fitness* for a state of pure enjoyment has been made ten thousand times; yet its correctness may be called in question, notwithstanding its frequent repetition. Let us select one virtue by way of making an experiment between the difference of *meriting* the favour of God and of being *meet* or *fit* to enjoy it. If love, or the principle of benevolence, as St. Paul tells us it is, be superior to faith, there must surely be as much merit in love as in faith. If love be an attribute of the Deity, there must be absolute merit in that virtue which produces in us a resemblance to him. Moreover, on what do the promised rewards of good works or virtue depend? Not on the arbitrary will of the Deity, but on his moral attributes. As the poet says, "He *must* delight in virtue, and that which he delights in *must* be happy." Its *necessity*, its *meetness*, its *fitness* or *adaptation* to salvation, stamps so high a value on it, that a certain quantity of *desert* seems to belong to it, and God as a moral governor stands engaged to reward it. The merit attached to the righteousness of Christ proves that righteousness is considered in one instance as intitled to an infinite reward, though in all other cases it is represented as intitled to no reward at all. We

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throw out these hints to induce our orthodox divines to review their opinion on the subject of *good works*, which phrase is supposed to include the affections of the mind as well as our outward actions.

To the prominent principles advanced in the last two chapters, on the spirit and utility of the church of England, we are not disposed to object, but would rather recommend them to notice; yet it was not necessary, in urging the benefits which result from our civil and religious constitution, to adopt the wild speculation that we shall in the year 1866 be instrumental in overthrowing the *infidel wilful king*, and in restoring the Jews to their own land.

In point of style, the same character may be given of the present as of Mr. C.'s former work (see M. R. Vol. lix. N. S. p. 266.). He writes, no doubt, with the best intentions, and aims at doing good: but he is too prolix and sermonizing, and often displays something which has a nearer affinity to canting than to genuine sound judgment.

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ART. VI. *The Letters of Mrs. Elizabeth Montagu*, with some of the Letters of her Correspondents. Part the Second, containing her Letters from the Age of Twenty-three to Forty, ending with the Coronation of George the Third. Published by Matthew Montagu, Esq. her Nephew and Executor. Vols. III. and IV. Crown 8vo. 14s. Boards. Cadell and Davies.

WOMEN, it has often been observed, write better letters than men. They take more interest in little things, and do not affect to despise the every-day business of life. They indulge without scruple in details which would be supposed to imply, in the other sex, a trifling taste or a frivolous leisure. They have time to make a rough scrawl of their gossip, and then to write it out neatly; which, without impairing its unaffected cordiality, commonly curtails any idle superfluity. Indeed, the best printed letters are precisely those which have been published without other alteration than omissions.

Cicero edited his own letters, which form the earliest collection of good epistolary models; they are admirable for every thing but frankness; they are parade-letters, which display all the versatilities of eloquence except a sincere familiarity, and the natural talk of a writer in the negligence of undress. Pliny is often insipidly diffuse; Seneca is affectedly stimulant; and the Alexandrian sophists, who forged letters in the names both of famous philosophers and of courtezans, have failed in the imitation of those personal and local allusions, which give to letters their sympathetic action and dramatic effect.



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The moderns have deluged us with letters. One observation deserves to be enforced, that only those letters continue to amuse, which have a business and a purpose. Chit-chat prosings undertaken to dispel individual tedium, however wittily expressed, fade on the interest; and there must be a topic more enduring than family-chronicles, or daily news. Unless they relate to the great characters or the great questions of the times, they rarely retain a claim on our notice. Geographical letters form perhaps an exception. The wanderer, who describes the scenery, or the society, or the monuments, of a remarkable district, may acquire with posterity a value for having copied the traces of phænomena which have since yielded to time and vicissitude.

Among our English letter-writers, the poet Gray is one of the best; he writes from the spot and from the heart. A letter that could be dated any where, and addressed to any place or person, is ill-conceived; yet how many of Pope's letters, full as they are of witty turns, admirable thoughts, and penetrating sagacity, could spare both the superscription and the date? — the post-mark should always be legible in the contents. Letter-writing ought to have the ease, but never the diffuseness, of conversation; out of what we would say to a friend, we should pick the best things to send him. The old letter-writers were very tedious; Sir Matthew Hale, writing to his children, Sir William Temple to the Countess of Essex, and Dr. Doddridge to a young lady going into the East, have penned long sermons of advice which would excite a yawn even if heard from the pulpit.

After all, letter-writing is too often time poorly spent. Unless there be business to transact, intelligence to communicate, or inquiries to make, why write? For two minds to play at battle-door and shuttlecock in punctual alternation, without any other object than to beat back with brilliant sublimity a loaded feather, is barely allowable as exercise for youth, or pastime for confinement; manhood should have something weightier at which to strike. We advise those idlers, who are always on the catch for a new correspondent, to try the experiment of writing letters to themselves; and to give a weekly account of every thing worth remembering, which has happened to them during that week.

An inkspot is no ornament to the finger or the apron of a female:—not but that we would have our wives learn to write to us when we are from home, and are contented that our sisters also in that view should practise writing to one another. They would do well, therefore, to peruse the best specimens of epistolary art. Lady Russel's letters have rather a moral and political than a beautiful value. Miss Talbot and Mrs. Carter

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are frequently as tiresome as Tillotson and Atterbury. Mrs. Rowe's piety has more of feeling and of grace: but even her letters are fitter for the pulpit than the post-office.

Dismissing the good books to seek for those that are elegant, we believe, as we before observed (Vol. lxi. p. 272.), that, with the exception of Lady Mary Wortley Montagu, her namesake Mrs. Eliz. Montagu has furnished the best collection of a lady's letters in the English language. It may at least vie with the correspondence of Miss Seward, which has been so popular. We will make a few extracts in addition to former samples: whence it will be perceived that the petulance, the affectation of humour, and the effort to shine, which diminish the beauty but not the poignancy of the early letters, are progressively giving way to nobler observations, to weightier good sense, and to judicious criticism. (Vol. iii. p. 99.)

'*To Mrs. Donnellan.*

'DEAR MADAM,

'Two days before I received your kind and agreeable letter, I had prepared my pen, ink, and paper, to write to you; but some domestic affairs prevented me; I did not design to mortify myself so far with a penance enjoined me by a lay doctor, as not to write to my dear Mrs. Donnellan, of whom I think often, and with great desire to know how she does, what she does, and if she remembers me. I agree with you that Miss Clarissa Harlow is a melancholy companion; her story is very affecting; and though it wants two of the greatest merits of a narration, elegance and brevity, yet it is interesting and natural; her virtue is exalted to the highest degree human nature is capable of, with all the assistance of piety, goodness of disposition, the best education, and constant practice of what is right; her virtue is as amiable as severe, which shews art in the writer, for it is difficult for the same thing to be the object of love and reverence; and a strict character, like regular features, is apt not to please from its too great exactness. Lovelace is a detestable wretch, constant in nothing but mischief; his good resolutions soon laid aside, and his repentance very short; a shocking levity in the most affecting instances; a character of pride without its usual mixture, generosity; great captiousness without delicacy; a nice sense of blame without an intention of being innocent; the most injurious, and at the same time the most revengeful of men; in short, I think his character unnatural, and that he might have brought about the mischief without so many inconsistencies as are put into his composition. There is a certain connection of vices and virtues, and there is no creature in whom they are not in some degree blended; some shadow of virtue in the worst, some allay of vice in the best. There is a great uniformity in the character of Clarissa; she is always the same, rising in virtue and dignity to the occasion. Miss Howe's character is very natural, and well kept up; but Hickman and she are not well matched. Mrs. Howe, with her parental authority, is a representative of many good mothers; always in the right because she

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she is old; always to be obeyed because she is a parent; very good motherly logic. Madam Howe was a petulant wife as well as an imperious mother; why did not Miss let her and Mr. Anthony Harlow join their obstinacy, covetousness, and infirmities together? I approved the party. — Our screen goes on well. I wish you would be so good as to get Lucas to send half an ounce of French partridge feathers, and half an ounce of the best dyed yellow feathers to you; and that you would be so good as send them in covers. Pray has not the Macaw dropt some small blue or yellow feathers? I desire my best respects to Mrs. Percival. I grieve for the poor tippet, for which I have a grateful remembrance; it was a comfortable friend in cold weather. Mr. Montagu is much your's.

'I am, dear Madam,
your most affectionate and faithful friend,
'E. M.'

We agree with Mrs. Montagu that the character of Lovelace is unnatural; that he is the ideal rake of a chaste man's imagination, not the libertine of appetite without principle. Clarissa has (p. 134.) something of the *precieuse*, and the interest of the novel is very slow in coming.

An important note occurs at p. 147. in which the editor observes that these papers are intended to convey the biography of the writer; and that the letters to and from Mrs. Montagu, which were omitted in the first two volumes, have been since sorted, and the dates ascertained, and will henceforth form a part of the collection.

An interesting epistle is that which introduces the great Pitt during his stay at Tunbridge: Vol. iii. p. 233.

'*To her Husband.*

*The 6th*, 1753.

'My Dearest,

'I am much obliged to you for your letter from Doncaster, as it has allayed my fears on account of the hazards of a journey, to find you have performed so much of it happily. I reckon with impatience every day of absence from so dear and good a friend; nothing could keep me in tolerable humour during this separation, but the daily progress I make towards better health; the only blessing I want, and which, though you cannot absolutely bestow it on me, yet you furnish me with means and opportunity of gaining it. It has been much the turn of the society I am in, to go out in parties to see places, and last post day we resolved upon an expedition of this sort, with such precipitation, I had not opportunity to write without keeping all the company waiting. We went to see an old seat of a Mr. Brown's; it is well situated, was built by Inigo Jones, has some fine portraits, none of which delighted me so much, as one by a great hand, of an old woman of above fourscore, great, great grandam to the present possessor: the health and vivacity of the complexion, and the happy serenity of the countenance, expressing the gay conscience of

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of a life well spent, were highly pleasing: her grandson, painted by Vandyck, is in the same piece; he has the amiable grace of infancy, and a countenance void of care, as is usual to children; but it does not express the heart-felt joy, the sober certainty of waking bliss, which is signified in the old lady's, who, I find, is held in veneration by her descendants. The house is furnished with the good woman's work; I dare say her pleasures were all of the domestic kind, her dairy and poultry her care, her garden her amusement; perhaps to know no more, is woman's highest honour and her praise, and more in our proper character than the cabal and intrigue of state, in which the French ladies place their happiness and glory. We went from this venerable seat, to a place called New Vauxhall, where Mr. Pitt had provided us a good dinner; the view from it is romantic; we staid there till the cool of the evening, and then returned home. We drank tea yesterday in the most beautiful rural scene that can be imagined, which Mr. Pitt had discovered in his morning's ride, about half a mile from hence; he ordered a tent to be pitched, tea to be prepared, and his French horn to breathe music like the unseen genius of the wood. The company dined with me; and we set out, number eight. After tea we rambled about for an hour, seeing several views, some wild as Salvator Rosa, others placid, and with the setting sun, worthy of Claude Lorrain. These parties are good for health and pleasure, and break the dull line of a Tunbridge life. Sir George Lyttelton and Mr. Bowers are come to spend a few days with Mr. Pitt.

'I am, &c. &c.

'E. Montagu.'

An active correspondence with the poet West decorates the latter part of this volume.

In the fourth volume, occur many letters to Lord Lyttelton, and the congratulation on his attaining the peerage is worth transcribing: (P. 32.)

'*To Lord Lyttelton.*

'My Lord, 'Sandleford, the 16th of Nov. 1756.

'I think you should have written me a letter of congratulation on Sir George Lyttelton's being made a Peer. Who can feel more joy for any honour, virtue and he obtain? we congratulate our friends on the most transient prosperity; but this peerage is a most solid and lasting advantage, happily timed, and accompanied with such agreeable circumstances, on which I reflect with so much sincere satisfaction, that I take it almost ill you should take no notice of my felicity. I am too well pleased, and too happy to be captious and quarrelsome, and though it is contrary to all the settled rules of right courtesy, the greater joy shall do homage to the less, and I will congratulate you on the event. You tell Mr. Stillingfleet, your greatest pleasure in this affair arises from the advantage it will be of to your son, and indeed, as you had before raised your name above the dignity of a title, you have not laid any additional weight upon him; but if my little friend was not as extraordinarily promising as he is, I should advise

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vise him by all means to change his name, leave his country, turn Mahometan, settle in Turkey, and try whether he could not make a good original Bashaw; for what a task have you imposed on him, who wearing your name or title, will be required to resemble you in public and private life, to bear such esteem with his cotemporaries, and establish such fame with posterity! as Mr. Lyttelton has so great a race to run, I hope he will lose no time; but exactly follow those first steps your Lordship took towards the acquirement of knowledge and improvement of your talents. I beg my best compliments to him on this happy occasion, and assure him I rejoice without reserve in all advantages he can receive, as I am convinced he will wear them with honour to the world, and the highest gratitude to the person who has procured them for him.

'I imagine that when you take your seat in the House of Peers, the ghost of Henry the Second will claim his seat in the temple of Fame, near the heroes recorded by Livy and the great historians of antiquity, assuring them that your Lordship is making out his patent for eternal fame.

'I am, &c. &c.

'E. Montagu.'

We would also quote the matronly letter of advice to Lord L.'s son:

'*To the Hon. Thomas Lyttelton.*

'Dear Sir,

'I have often check'd my inclination to write to you, while you were at Eton, for fear of calling you off from your school exercises; but as you are now in a situation, where there is a vacancy of business and pleasure, I do not feel the same scruples, may write you long letters, and expect full answers to them. However I will be so far reasonable, that if you send me a card, to signify that you are engaged for the week, or month, to Cicero or Livy, it will be a more valid excuse to me, than if, on inviting you to dinner, you told me you were engaged to a beauty or a duchess. — My love for you, my hope of you, my wishes for you, and all my expectations from you, unite in giving me a respect for your time, and a deep concern for your employment of it. The morning of life, like the morning of the day, should be dedicated to business. On the proper use of that "sweet hour of prime," will depend the glory of your noon of life, and serenity of its evening. Give it, therefore, my dear Mr. Lyttelton, to the strenuous exertion and labour of the mind, before the indolence of the meridian hour, or the abated fervour of the exhausted day renders you unfit for severe application. — I hope you will not (like many young men, who have been reckoned good scholars at Eton and Westminster) take leave of it there, and fall into the study of les belles lettres, as we call our modern books, I suppose from the same courtesy as the weakest part of the rational species is styled the fair sex, though it can boast of few perfect beauties; and perhaps the utmost grace and dignity of the human form is never found in it. As you have got a key to the sacred shades of Parnassus, do not lose your

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your time in sauntering in the homely orchards or diminutive pleasure gardens of the latter times. If the ancient inhabitants of Parnassus were to look down from their immortal bowers on our labyrinths, whose greatest boast is a fanciful intricacy, our narrow paths, where genius cannot take his bounding step, and all the pert ornaments in our parterres of wit, they would call them the moderns' folly; a name the wise farmer often gives to some spot from whence the Squire has banished the golden harvest, to trim it up for pleasure with paltry ornaments and quaint conceits. — I should be sorry to see you quit Thucydides for Voltaire, Livy for Vertot, Xenophon for the bragging Memoirs of French Marshals, and the universal Tully and deep Tacitus for speculative politicians, modern orators, and the dreamers in universities or convents. — I will own that in natural philosophy and some of the lesser branches of learning the moderns excel; but it would not be right for a person, in your situation, to strike into any of the private paths of science. The study of history will best fit you for active life. From history you will acquire a knowledge of mankind, and a true judgment in politics; in moral, as well as physical enquiries we should have recourse to experiment. — As to the particular study of eloquence I need hardly exhort you to it, for eloquence is not only the most beautiful of all the daughters of wisdom, but has also the best dowry; and we may say of her, as Solomon did of her mother, riches and honours are in her right hand. — Elevation of sentiment and dignity of language are necessary to make an orator; modern life and modern language will hardly inspire you with either. I look upon virtue as the muse of eloquence, she inspired the philippics of the Grecian and Roman orator, her voice awakened Rome, slumbering in the snares of Catiline. Public spirit will teach the art of public speaking better than the rules of rhetoric, but, above all things, the character of the orator gives persuasion, grace, and dignity to the oration. Integrity of manners gives the best testimony of sincerity of speech. If you form your conduct upon the sacred book which gives rules far more perfect than human wisdom could contrive, you will be an honour to religion, a support to your country, and a blessing to your family. It may seem strange that I have last mentioned what should be first regarded. The Bible alone will make a good man; human learning, without the fear of God, which is the beginning of wisdom, and the knowledge of him, which is understanding, will produce but a poor and inconsistent character; but duties are enlarged and mutiplied by the power and circumstances with which God has intrusted us, and in which he has placed us. Your talents and situation will fit you for public trusts; it is a duty in you to qualify yourself for them; to give your virtue every strength and then to employ it in the service of your country in its most important interests, true religion, and good government. I hope you will excuse my having said so much, that has the air of advice to one who wants it so little, but young people are apt to be prodigal of time, because they think they have so many years before them; but if life be long, the season for improvement is short.

'I am, &c. &c.

'E. MONTAGU.'

Some

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Some letters of that well known humorous character, Dr. Monsey, are inserted: but it is not every sort of drollery that will keep well; and perhaps comic literature grows old faster than any other. Laughter can talk with echo, but not with posterity; and the god Jocus, like the soul of the Lama, though doomed to eternal transmigration, inhabits but a perishable body. We tried to be diverted, but could only mimic the cold, unfeeling, motionless grin of the masks in Terence.

On the whole, these letters, though mostly too long, will afford amusement and excite admiration. If Mrs. Montagu, having read much, had something of pedantry in her manner, still she had rare accomplishments, habits of the high world, and the felicity to live and move among the intellectually eminent. Her attachments, if cold, are judicious; and her choice of acquaintance, as of books, has less in it of feeling than of prudence. Without that sylphid lightness of the French woman of fashion, which affects to be superficial and capricious only in order to be select and discriminating, Mrs. Montagu has the patience to observe and the justice to value merit, and unites the taste of polished life with the dignity of virtue. Her correspondence introduces us to celebrated persons, records the fashionable opinion concerning books of the time, and frequently paints the private manners of men who are illustrious in literature or history.

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ART. VII. *Proverbs,* chiefly taken from the Adagia of Erasmus, with Explanations; and further illustrated by corresponding Examples from the Spanish, Italian, French, and English Languages. By Robert Bland, M.D. F.S.A. 2 Vols. Crown 8vo. Boards. Egerton. 1814.

MORAL philosophy may be said to begin in proverbs; since, among all nations, the first attempts of the savage man to infer a rule of action from a personal incident are couched in short sentences. Such sayings are quickly understood, and, when stimulantly expressed, are easily remembered: hence they echo far and wide. Every time that such a sentiment is compared with the passing occurrences which it is adapted to characterize and to class, it gains or loses something in the confidence of the repeater. Maxims which fail on trial are suffered to expire; and those which stand their ground are taught to grand-children as a treasury of wisdom. Tradition preserves awhile these efforts to generalize experience; and at length they are collected into a code of conduct by some judicious *gnomologist.*



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The earliest and one of the best assemblages of apophthegms is contained in the sacred volume, and ascribed to Solomon; but perhaps he was rather the gleaner than the author of them all. Some persons employed under Hezekiah to make a fresh transcript of the Proverbs added five chapters more, and ascribed these also to Solomon, who was become by excellence the sage of his nation. A farther addition, of little value, was made by Agur, the son of Jakeh, who flourished after the captivity; for he quotes the book of Job, which, in Bp. Stock's admirable preface to his less admirable version, has been proved to be a composition posterior to that event. Lastly occurs the moral advice of some literary lady of antiquity, who styles herself mother to king Lemuel.

The Arabians ascribe to Lokman much of their proverbial wisdom, and make him a cotemporary of Solomon. Pococke translated, from the Arabic, proverbs of Meidan; and Schultens, proverbs of Zamachsjar. Sir William Jones, in the fourteenth chapter of his Commentaries on Asiatic Poetry, enumerates the Persian gnomologists, and quotes from them many beautiful sentences. Gentius has translated and edited those of Sadi.

Another early and admirable collection of moral aphorisms is the Ecclesiasticus: which was probably composed in Hebrew by the Babylonian Jesus Hillel, and translated into Greek at Alexandria. Pythagoras, Theognis, and Plutarch, also enriched Greek literature with select sentences.

From Plautus, Terence, Laberius, Syrus, and other dramatic writers, the Latin collectors of aphorisms derive copious contributions: as also from Horace and Seneca. Of modern sentences, the earlier collection is supposed to be the Havamaal, ascribed in the Edda to Odin. Of English sentences, Ray's Proverbs, which were first printed in 1672, form the most curious and full assemblage: although preceded by Howell's Parœmiographia.

The volumes before us are principally derived from a collection of apophthegms, which Erasmus printed in Latin, at Leyden, with the date 1559. Clerk, under the title *Adagia Latino-anglica*, republished much of Erasmus, with additions from Junius, Cognatus, Brassicanus, and others. This fountain also has furnished supplies to Dr. Bland. Only a part of the original texts is here translated; viz. that which relates to expressions striking enough to deserve preservation, and general enough to allow of being transplanted. The parallel phrases current in modern languages are drawn into comparison with the antique forms of diction; and thus a selection of moral common-places is brought together, all remarkable for a quaintness

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quaintness or a pithiness of expression, which naturally adheres to the memory. The work is adapted to supply the reader with reflections, the converser with quotations, the writer with metaphors, and the moralist with rules of life.

By transcribing a few articles, we shall give a better idea of the book than by any farther explanatory introduction:

'*Manibus, Pedibusque.*

'With the utmost exertion of our hands and feet, or "with tooth and nail," as we say. "Nervis omnibus," "straining every nerve," exerting our utmost power or ability to effect the purpose; "Remis velisque," pushing it on with oars and sails; "Omnem movere lapidem," "leaving no stone unturned," to discover what we are in search of, are forms of speech used by the Romans, which have been adopted by us, and are therefore here admitted; as may be also "Toto pectore," with our whole soul, loving or hating any one. These are all, and indeed many more similar expressions, treated of by Erasmus as distinct proverbs; but it was thought to be better to bring them together here, in this manner.

'It may not be amiss, once for all, to observe, that I have not confined myself to the sense given by Erasmus to many of the adages. As I have frequently passed over very long disquisitions, when they appeared to me not suitable to the present state of literature, or of the times; so, on the other hand, I have sometimes expatiated largely, where he has given the exposition in two or three lines. Another considerable difference is, that here are introduced many corresponding adages, in the French, Italian, Spanish, and English languages, none of which are to be found in his book. It is singular, Jortin remarks, that though Erasmus spent a large part of his time in France, Italy, and England, it does not appear that he was ever able to converse in any of those languages; or perhaps to read the productions of any of the writers in those countries, excepting such as were written in Latin; which, as a language in general use, appears to have been adopted by most of the literati down to his time; excepting perhaps by the Italians, whose language had attained a higher degree of polish and perfection than any of the others.'—

'*In Vino Veritas.*

'"La verdad está en el vino," and "Dans le vin on dit la vérité." Wine opens the heart and makes us speak the truth. "Vin dentro, senno fuora," that is, "When wine is in, wit is out." "Il vino non ha temone," "wine hath no helm or rudder." "El vino ho trae bragas, ni de paño, ni de lino," "wine wears no breeches, neither woollen, nor linen." Men intoxicated with wine, are easily led to betray their most secret thoughts. "Quod in corde sobrii, id in lingua ebrii," "what we think when sober, when drunk we blab." "As fire discovers the properties of gold, so wine lays open the hearts of men;" and certainly in a state of ebriety, we have so little command over ourselves, that there are few things, even those regarding our personal safety, which a crafty man might not extract from us.



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'Though drinking to excess is in general improper, and we can hardly conceive a more despicable character than an habitual sot, yet occasional intemperance in this way may be excused. "Nonnunquam," Seneca says, "usque ad ebrietatem veniendum, non ut mergat nos, sed ut deprimat curas," sometimes we may extend our draught even to intoxication, not that the wine may drown us, but that it may drown our cares. It was for that purpose we are to suppose that Cato had such frequent recourse to the bottle.

"Narratur et prisci Catonis,
Sæpe mero caluisse virtus."

'Sylvius, an eminent French physician, thought that taking wine to intoxication once in a month, might be useful in strenthening the digestive power of the stomach; and the late Dr. Cadogan, who lived to a great age, is said to have approved, and to have followed this regimen.

"Qu'il faut à chaque mois,
Du moins s' enyvre une fois."

We should get drunk, at the least, once in a month. This is an old French proverb, fathered, I know not on what authority, upon Hippocrates. But as some men are quarrelsome when intoxicated, it is right to remind them, "That he that kills a man when he is drunk, must be hanged for it when he is sober." "He that drinks all night, and is hanged betimes in the morning, will sleep the soundlier all the next day," is one of our jocular proverbs; as is, "The man was hanged, who left his drink behind him;" though this is said to have been done by a thief, on hearing that he was pursued. He was taken, we are to suppose, and hanged. Of such stuff, are some of our old proverbs made. "Drunken folks seldom take harm," is as true perhaps as "Naught, though often in danger, is seldom hurt." Neither of them will bear a very exact scrutiny. Not alien to the purport of this adage are the following lines,

"Dives eram dudum, fecerunt me tria nudum,
Alea, Vina, Venus, per quæ sum factus egenus."

'I was rich and prosperous, but gaming, wine, and women have reduced me to misery. Either of them singly, if followed up, would be sufficient to produce that effect.'—

'*Festina lente.*

'"On slow," a frequent motto on dials, and giving a name to a noble family in this country; but to be considered here, as affording an important rule for human actions. "Tarry a little, that we may make an end the sooner," was a favourite saying of Sir Amyas Paulet, that is, let us consider a little before we begin, and we shall get through the business with less interruption. "Qui nimis propere, minus prospere," too much haste in the beginning makes an unhappy ending. "Propera propere," "make no more haste than good speed," for "haste makes waste." "Sat cito, si sat bene," "soon enough, if well enough." "Presto et bene, non conviene," hastily

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hastily and well rarely or never meet. "Pas à pas on va bien loin," step by step we may to a great distance go. "Chi va piano va sano, e anche lontano," who goes slowly, goes sure, and also far. "It is good to have a hatch before your door," that you may be stopped a minute or two before you get out, which may enable you to consider, whether you have taken with you every thing you may have occasion for in the business you are going upon. From these adages, and many more might be added, all bearing on the same point, we see how highly the precept has been esteemed in all ages. Erasmus thought it of such general utility, that it might not improperly be inscribed upon our public columns and buildings, upon the doors of our houses, and upon our screens, or other pieces of furniture, and to be engraved upon our rings and seals, that it might be met by us whichever way we turned our eyes. "Poco a poco van lexos, y corriendo a mal lugar," slow and softly go far, the Spaniards say, and haste may bring the business to an ill conclusion.'

In this agreeable and not uninstructive manner, the principal proverbial phrases of the Europeans receive a commentary in their turn: but the puzzling conclusion too often results, that experience, like Janus, seems double-faced, and speaks from each mouth a contradictory oracle. Whatever, almost, be the proposition advanced, in some one language we are sure to find "a Rowland for an Oliver," or that the antithetic maxim is as current, and as neatly expressed, as the saying in the text; so that, after having studied this collection of counsel, if a person does not exercise discrimination as to circumstances, he may be more at a loss what to *do* than at the time of sitting down to it. However, as he will be less at a loss what to *say*, and may find solemn sentences applicable to either determination, and apologetic of failure in either direction, we can conscientiously recommend the book to preachers, preceptors, orators, essayists, and other sage advisers of every description and denomination. Skill in practical conduct necessarily anticipates advice: it consists in seizing opportunities at their crossing our station. He who stops to ask, "shall I snatch at this?" will find that the fore-lock might have been caught, but that the wings can never be overtaken.

We will make an extract or two from the second volume:

'*Naturam expellas Furca tamen usque recurret.*

'Which may be aptly enough rendered by our English proverb, "what is bred in the bone will never get out of the flesh." "Lupus pilum mutat, non mentem," it is easier for the wolf to change his coat than his disposition: habits are with difficulty changed, and with greater difficulty if of such long continuance as to become a second nature. As the bough of a tree, drawn from its natural course, recoils and returns to its old position as soon as the force by which it had been restrained is removed; so do we return to old habits as soon as the motives, whether interest or fear, which had induced us to quit



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them,

them, are done away: the cat that had been transformed into a fine lady, on seeing a mouse, forgetting the decorum required by her new form, sprung from the table where she was sitting to seize on her prey. "Vizio di natura dura fino alla sepoltura," the vice that is born with us, or is become natural to us, accompanies us to the grave. A rich miser being at the point of death, his confessor placed before him a large silver crucifix, and was about to begin an exhortation, when the usurer, fixing his eyes on the crucifix, said, "I cannot, Sir, lend you much upon this." '—

'*Optimum Obsonium para Senectuti.*

'Make ample provision for old age. "Chi in prima non pensa, in ultimo sospira," who does not think before, sighs after; therefore, "Make hay while the sun shines." "Lay up against a rainy day," and "Take care to feather your nest while young," for "Non semper erit æstas," it will not be always summer; and it is as disgraceful for young persons to neglect the means of improving their fortunes, as it is for the aged to be over solicitous about increasing theirs. Diogenes being asked what he considered as the most wretched state of man, answered "an indigent old age." This seems to have been said with too little consideration. Poverty is generally and not undeservedly esteemed an evil, and the averting it affords the most powerful incentive to action, but the pressure of it must be much less felt in age, than in the vigour of life. Among the ancients, indeed, age was itself esteemed an evil, as it incapacitates from making those excursions, and following those pleasures which contribute so much to the felicity of the early part of our lives. But if with the capacity for enjoying, we lose the propensity or desire for having them, it should rather be considered as a blessing. By losing them we attain a state of calm and quiet, rarely experienced by the young, neither would it indeed be suitable to them, the passions and desires being the gales which put them in motion, and lead them to signalize themselves. Without them they would become torpid, and would do nothing useful to themselves, nor to the public. Action therefore is the element of the young, as quiet and retirement is of the aged. If life has been passed innocently, and the aged have not to reproach themselves with having deserted their duty, or with the commission of any crime for which they ought to blush, the reflection on their past conduct, and on such acts of beneficence and kindness as they may have performed, or of any thing done by which the community may eventually be benefited, will abundantly compensate for what time has taken from them. The aged will also have learned among other things, if it should happen to be their lot, to bear poverty with composure. If little should now remain to them, their wants will also be equally few. The plainest and simplest diet, clothes, and apartments, may very well serve them, and are, perhaps, the best suited to their state. The old man, therefore, if his poverty is not the effect of vice, or folly, will soon accommodate himself to his situation. But if he has been himself the author of his degradation, he will regret and pine, not so much at the loss of that affluence which he no longer wants, as at the vices or follies which occasioned



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the loss of them. Old and infirm people should continue to exert themselves in all matters regarding their persons, as much and as long as they can, and they generally may do this, nearly to the period of the extinction of their lives, if they early and resolutely resist that languor, which feebleness is apt to induce. While they shew this species of independance, they will retain the respect of those who are about them. A total imbecility and incapacity to perform the common offices of life is the most miserable state to which human nature can be reduced.' —

'*Massiliam naviges.*

'You are going the way of the Massilians, may be said to inconsiderate spendthrifts, who are dissipating what had been acquired for them, either by good fortune or the industry and frugality of their ancestors. The Massilians, once a brave and independent people, having by their commerce acquired great affluence, became so debauched, extravagant, and effeminate, as to fall an easy prey to the neighbouring states.'

Some articles might have been wholly omitted; those, for instance, which allude to false natural history, and which, if allegorically just, propagate erroneous opinions: such are *Aquilæ Senecta*, vol. i. p. 205., and *Testudinis Carnes*, p. 229. *Oculus dexter*, vol. ii. p. 16.; *Serpens*, p. 78.; and several others. We think, also, that something more might have been done, in the several argumentations attached, towards appretiating critically the practical value and moral soundness of the maxims here promulgated. For want of this philosophic spirit, the dissertations are more often illustrative than instructive; so that it is yet more a book of eloquence than of wisdom. We are persuaded, however, that it will contribute to mend both the style and the character of its readers; and we exhort the venerable author to undertake an additional volume: — ore is still left in the mine which he has been exploring, that well deserves to be smelted for general currency.

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ART. VIII. *Letters from the Levant;* containing Views of the State of Society, Manners, Opinions, and Commerce, in Greece, and several of the principal Islands of the Archipelago. Inscribed to the Prince Koslovsky. By John Galt. 8vo. pp. 386. 10s. 6d. Boards. Cadell and Davies. 1813.

ALMOST as expeditious in writing as in travelling, Mr. Galt sends forth his volumes with a rapidity which completely outstrips the regular progress of our critical labours. The diversity of his compositions, too, is scarcely less amusing than the promptitude of their appearance; since he flies from prose to poetry, and from travels to biography, without any of those cautious procrastinations which literary sages have been in the



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habit of recommending since the days of Horace. The present volume is a kind of sequel to a larger work published under the title of "Voyages and Travels in 1809, 1810, and 1811," of which we made a report in our number for August 1813, vol. lxxi.: but it is right to mention, *en passant*, that the travels *last* described were *first* performed. As to the letters containing the present narrative, Mr. Galt assures his readers that they were really written at the different places whence they are dated, and have undergone no alteration, except in the suppression of a few local and personal allusions of no interest but to the author and the friend to whom the epistles were addressed. The time comprized in the present tour is about five months, viz. from January to June 1810; and Mr. G.'s course comprehended successively Malta, Valona in Albania, Zante, Corinth, Argos, Tripolizza, Megara, Athens; the islands of Idra, Zea, and Scio, the cities of Smyrna, Scalanuova, and Ephesus; concluding with the islands of Samos and Myconi.

The same *liveliness* of sentiment and style, which marked the author's former volume, appears in this, with regard both to matters of antiquity and the character of the clerical body in the present day. Mr. Galt appears to think that he cannot recur too often to our exaggerated impressions concerning the exploits of the Grecian republics; or to what he chuses to consider as a misplaced veneration for our own universities, and the members of our church who are educated within their walls. With reference to these topics, however, it is unnecessary for us to make any farther remark, than that the author can hardly claim the character of a competent judge either as to seminaries which he has but transiently visited, or concerning the history of a nation with whose language he is very slightly acquainted. We shall accordingly take leave of this part of the subject with the general notice and warning just now given, and shall confine our attention to those local descriptions which Mr. G.'s activity enabled him to give in considerable variety:

'Valona is a wretched place. It may probably contain four or five thousand souls; but, from some accidental cause, it exhibited the appearance of a more considerable population. A number of Albanians, inhabitants of the adjacent country, were in the streets, seated round the doors of the gunsmiths' shops, and a sort of warlike bustle was every where visible.

'I was much pleased with the frank and military air of the Albanians. Their form is more athletic, and their stature is more commanding, than I expected to find in the people of these latitudes, having formed an erroneous opinion from the slender and loquacious Sicilians.

'Their

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'Their dress, also, is very handsome and becoming. It consists of a loose cloak or toga, made of shaggy woollen cloth; an embroidered waistcoat, commonly of velvet: and they wear their shirt-tails on the outside of their drawers, somewhat in the style of a philabeg. Instead of stockings, they make use of gaiters, neatly ornamented. Few of them wear turbans, but cover the top of the head with a little red cap, decorated with a tassel, which, half worn on some of them, reminded me of the nipple of a highlander's bonnet. They had all sashes, and a leathern belt, in which were stuck two large pistols, a sword, &c. The belts were fastened with silver clasps, considerably broader than a dollar; and many wore ornaments, resembling symbals, at their knees and ancles. At their right side hung a small embroidered bag, in which they carried their tobacco; and I think, without a single exception, each had a long Turkish pipe in his hand, or at his mouth. One of them had on his vest a double row of nondescripts, which I believe must be called buttons: they were, however, as large as lemons, of the same shape, and made of silver wire neatly interwoven.'—

'*Zante, 8th Feb.* — The appearance of the interior of this island from the fortress above the city is uncommonly beautiful; — a large fertile valley, richly cultivated and studded with neat lodges and villages embosomed in olive plantations, presents a prospect rarely to be excelled. The produce of the country consists of wine, currants, cotton, a little silk and grain, but not enough of the latter to support the inhabitants for more than two months. The vicinity, however, of the Morea, renders it still a very cheap residence, for a superabundance of every species of provisions generally prevails in that country.

'It is the custom of the peasants of Zante to go over to the Morea in harvest-time to assist in reaping the corn. One year with another about five thousand persons annually migrate, and, being paid in grain for their work, return, it is supposed, with not less than fifty thousand bushels.

'The population is estimated at forty thousand; and from the great number of very old people, I imagine the air must be in general salubrious. Ninety and even a whole century of years is a common age in Zante. My landlady is above a hundred and four, and still retains all her faculties in venerable preservation. Every day she is early and constantly at her distaff, and it is only in her limbs that she feels the effects of old age.—

'Like all the adjacent countries, Zante is greatly subject to earthquakes; but they seldom do much damage, although several of the buildings in the town exhibit marks of their violence.

'The city of Zante, which is supposed to contain about seventeen thousand inhabitants, is for its extent entitled to the epithet of handsome. The principal street is pretty well built, and many of the houses have arched piazzas, which in this climate cannot but prove a great convenience during the rains of winter and the heats of summer. With respect both to appearance and to the condition of the inhabitants, it may be described as a substantial place in which comfort is more studied than elegance. It has no public amusements if you except

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cept billiard-tables. The churches are not in any respect remarkable. The clergy, being of the Greek persuasion, are of course neither so numerous, so arrogant, nor so opulent as those of the Roman catholic countries. They are here under a proper degree of subordination to the civil power.'—

'The air and appearance of these islanders is greatly superior to those of the Sicilians. They have a cheerful confidence in their looks, which to me is always agreeable. In their persons they are stouter, and in their complexions much fairer than the Maltese. The women are more like those of our own country in the cast of their features than any I have seen since leaving home.—To the praise of being industrious they are well intitled. Every female appears to be employed either in spinning with the distaff, knitting, or weaving; and I have nowhere observed those chattering groupes of idle loungers with night-caps so often met with in Sicily.'

From Zante, Mr. G. proceeded to Patrass, where he found nothing remarkable except the fertility of the surrounding country. He had here, however, an useful lesson with regard to the caution with which statements of mercantile transactions should be received by travellers; the *cargoes* of corn, wool, oil, and silk, shipped annually from Patrass, and said to amount to twenty or more, proving on inquiry to be as many *boat-loads*. — Proceeding along the gulph of Corinth, he had a view of the country which formed the antient Achaian territory, and which he found to present a mountainous aspect, diversified occasionally with cultivated fields and a few hamlets:

'The existing city of Corinth has a mean and ruinous appearance. A few columns of a temple, and two or three masses of mason-work, are the only visible relics of its antient grandeur. The population cannot, I think, exceed three or four thousand souls. The mansion of the Governor is a very respectable edifice, situated on a delightful eminence, which commands a noble prospect of the gulph and isthmus, with Parnassus, and other mountains of Romalia.

'After leaving Corinth, the road to Argos proceeds along the breast of the hills, parallel to the sea, for about a couple of miles, when it turns into the interior. It is tolerably good for horses, but the valley through which it lies is very dreary. Indeed it was not till we had almost approached the half-way stage to this place that I saw any cultivated soil, or land that could be cultivated.'—

'The city of Argos is airy and cheerful, though the houses are little better than sheds. The streets are wide, and the inhabitants appear to be cleanly and well-dressed. The population is probably about four thousand souls, of whom by far the greatest number are Christians; indeed, except among the soldiers attached to the office of the Governor, there is scarcely a Turk in the town, and I understand that even many of the soldiers are Albanian Christians.

'The most remarkable object that I observed in Argos was a large building belonging to the Post, and which, considering the tendency

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tendency of events, is probably destined to be converted into barracks. There is also a very handsome structure, for a town of so small a population, appropriated as schools for the education of the youth.'—

'On the top of a precipitous hill stand the remains of a castle built by the Venetians on the scite of a still more antient fortress. At present it has no garrison, and Argos, like Corinth, is ready for any power who may chuse to take it. At the foot of this hill, the old city seems to have been situated; for several broken columns and fragments of edifices are still to be seen in the fields, and the ruins of a theatre may also be traced.—

'After leaving Argos about a mile or two behind, I passed the vast fountain of Erasinos, which is supposed to be the vent of the Stymphalian lake. It flows from a cave at the base of a rocky hill so copiously, as to form at once a considerable river. Within the cave are the ruins of a Christian chapel, where very probably a heathen temple not more idolatrous formerly stood.—

'Crossing the stream of Erasinos, the road presently winds up among the mountains, when the appearance of the country is in every respect as wild, and more barren, than that of the highlands of Scotland. Here and there I passed a few cattle, and saw two or three straggling flocks of sheep. The shepherds were commonly seated near the road; and in one or two instances brought a pitcher of water, which they offered me to drink, in the expectation of being rewarded with a para, a small coin, equal in value to about the fortieth part of a shilling. They had all a remarkable grave and melancholy look, doubtless the effect of their lonely mode of life; and they were armed with muskets to protect their sheep from the wolves and vultures. The time may come when this class of men shall be induced to turn their weapons against their oppressors.'

In Tripolizza, Mr. G.'s courage was rather suddenly put to the test:

'Feeling myself rather tired, I went to bed immediately after supper, but I had scarcely laid my head on the pillow when the whole house began to tremble. It was an earthquake. I instantly started up, and made for the door. Before I had half crossed the room, a second shock much more violent than the first made the whole building rattle.

> "The very principals did seem to rend,
> And all to topple."

I ran back to bed, and for some time after felt that the motions of the house had communicated a sympathetic tremor to my nerves of a very dishonourable kind. However, as none of the inhabitants of the house thought it worth their while to enquire what I thought of the affair, my fears were fortunately concealed, till I could laugh at them myself.

'In the morning, Dr. Teriano informed me that earthquakes are very common at Tripolizza, but they are seldom so violent as to do much damage. They are severest after warm wet weather, especially if the wind happens to change suddenly to the north, and to blow

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blow unusually cold. While we were at dinner to-day, another slight motion was felt, but it passed off in a moment, and excited no alarm. These three visits, however, have quite satisfied me, and I desire no further acquaintance with such phænomena.

'In the afternoon, about four o'clock, I set out for the Seraglio, with the Doctor and the Vizier's Italian secretary. The gate of this palace is not unlike the entrance to some of the closes in Edinburgh, and the court within reminded me of Smithfield in London, but it is not surrounded by such lofty buildings, nor in any degree of comparison so well built.'—

'We walked through several streets of the town, not one of which is half so well built as the worst village that I remember to have met with in England. The buildings are constructed with large unburnt bricks; and many of the walls being rent by earthquakes, the general features of the city are ruinous and slovenly. The people, however, seemed vastly better dressed than one might have expected from the condition of their houses. Here and there wretched spectacles of squalor and beggary were seen; but, on the whole, the appearance of the inhabitants was respectable.

'There is no place of public amusement in Tripolizza, except a small pavilion, which the Vizier has constructed near the fortress, where Turks and strangers go to lounge and drink coffee. The Vizier himself frequently dines there. We walked to see it; but when we arrived at the gate, a number of his attendants were in waiting, and his Highness was at dinner within; on which account we did not enter, but proceeded to look at the fortress. Castles I have always regarded as very grave and dignified edifices; but the fortress of Tripolizza has convinced me, that there are exceptions to the rule, and varieties in the species. The castle of Tripolizza had no garrison, nor other guard or sentinel than a prodigious rusty iron padlock, which as effectually secured the gate as the largest-whiskered grenadier of Christendom.'

Having passed some time at Athens, Mr. G. proceeded to Ægina; where, though he found a miserable town, and a country of unequal fertility, he was much gratified with the independent character of the inhabitants. He was highly pleased to see new buildings rising on the site of the antient capital of the island, and a hope entertained of reviving the commercial exertions of former days. It was the first place at which he had seen the Greeks to advantage, or likely to carry into effect those sentiments which, throughout the whole country, he had found to form the burden of their conversation.

'The perfect separation of the Greeks and Turks is certainly not the least interesting circumstance that one meets with in this interesting country. The Turks bear no proportion, in number, to the Greeks. In Athens, the former do not amount to a thousand, and the latter are more than seven times that number. In all the rest of Attica, a Mahomedan is rarely to be seen. In point of capacity, the Greeks are no less superior to the Turks. The habits which they

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they respectively acquire produce an intellectual result, that is of the same effect as an innate difference of endowment. The Turks here may be considered as domiciliated military: they are idle and insolent. The young, from their earliest years, imitate the practices of the old. A Turkish lad, just entering his teens, carries his pipe, tobacco-pouch, and pistols, with all the gravity of his father; frequents the coffee-houses and the baths with the same arrogance, and passes the time in reveries equally mystical and useless. The Greeks, on the contrary, are all activity and industry. The oppression and injustice with which they are treated by the Turks at once sharpen their spirits and stimulate their address. They are the slaves of the Turks. It is not, however, the slavery of individual servitude, but the degradation of an inferior cast. All handicraft labour, in this part of the country, is performed by them; and, except in those instances where state necessity requires a few persons to be respected, in order to ensure the obedience of the commonalty, they are not permitted to accumulate wealth with impunity, to wear arms, or to resent the injuries of their lordly masters. Examples may be adduced in contradiction to this statement, but they can only be regarded as exceptions against its universality; as a general fact, it is indisputable.'—

'The Athenians, from time immemorial, have been a superstitious people. The history of their antient public transactions is full of the special interposition of the celestial powers; and they are, at this moment, as strongly persuaded that Providence is operating for their emancipation, as ever their ancestors were of the particular patronage of Minerva. As credulous as the Roman Catholics, they seem to consider the power of the saints, as confined to local and particular objects, or rather that the saints have succeeded to the jurisdictions and partialities of the gods of their fathers.'—

'If I were called upon to give a general opinion of the Greeks, as they are at this moment, I should find myself obliged to declare, notwithstanding all my partiality for my own countrymen, that in point of capacity they are the first people I have had an opportunity of observing. They have generally more acuteness and talent than I can well describe. I do not mean information or wisdom; but only this, that their actions are, to a surprising degree of minuteness, guided by judgment. They do *nothing* without having reflected on the consequences. They have the fear of the Turks constantly before their eyes, and their whole study is to elude their tyranny and rapacity. It is owing, no doubt, to the perpetual operation of this fear, that they have incurred the charge of matchless perfidy and cunning. With all their genius and ability, however, there is nothing noble in the character of the Greeks. They are invidious, to a degree, which even their degraded and oppressed condition is scarcely sufficient to account for.'—

'Besides the Greeks and Turks, the Albanians form, in Greece, a third cast, distinct in their language, manners, customs, and dress. In the country of Attica they outnumber the Greeks, but in Athens they are not numerous. They are found here in a more domesticated state than at Valona. They are a much more simple people than the Greeks; and in all the honest durable qualities of

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of good citizens, their superiors. They differ also from the Greeks in this respect, that they are a rising people; and the history of the Greek nation has long since been closed. The Greeks, in speaking of their bondage, do not consider the Albanians as fellow-sufferers; but, in estimating the means of obtaining emancipation, they have a great reliance on their courage and aid. There is always something like presumption in giving an opinion on a prospective probability; and I know you are very apt to make a grave face when you hear political predictions. Nevertheless, considering the number of the Albanians, and their undebauched qualities, and comparing them with the handful of Turks, and the invidious Greeks, I think the new nation, about to arise in these parts, will be Albanian. The Turks have a number of good military capabilities, and the Greeks may excel in political intrigues, but the Albanians alone possess the solid qualities essential to the founding of a state. Here they have hitherto been known only as husbandmen and shepherds, and in Attica they exhibit many traits of primitive simplicity. Their dress, except in wanting the military cloak, is the same as that which is worn in the neighbourhood of Valona, but in Attica they do not aspire to the dignity of arms. They have, almost universally, both men and women, blue eyes and high cheek-bones, with an air of frankness and contentment in their countenances. The Greeks sometimes marry Albanian women, but an Albanian man is rarely thought noble enough to be connected with a Grecian family. Their children never associate with the young Greeks, and have diversions and amusements peculiar to themselves. Being from the earliest moments possible accustomed to assist their fathers and brothers in their agricultural and pastoral employments, it is only on the Sundays that they appear to enjoy any leisure, and then they are commonly seen in little bands at the gates of the town, with whistles formed of reeds, upon which they play alternately, dancing to the sounds, or laughing at the imperfect efforts of their younger companions. Chandler has described the Albanians in Attica, I think, correctly. "It is chiefly their business to plough, sow, and reap; dig, fence, plant, and prune the vineyard; attend the watering of the olive-tree, and gather in the harvest; going forth before the dawn of day, and returning contented on the close of their labour. If shepherds, they live in the mountains, in the vale, or the plain, as the varying seasons require, under arbours or sheds covered with boughs, tending their flocks abroad, or milking the ewes and she-goats at the fold, and making cheese and butter to supply the city. Inured early to fatigue and the sun, they are hardy and robust, of a manly carriage, very different from that of the fawning obsequious Greek."'

The favourable impressions excited in Ægina were greatly confirmed in Mr. G. by a visit to the island of Hydra or Idra. Nothing can be more barren than this spot: but its convenience in point of navigation has made the inhabitants extremely industrious, and enabled them to rival the enterprize of the antient Phœnicians. The town of Idra is well built, and is said to contain not fewer than 20,000 inhabitants.—From Idra, the author

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Author sailed in a south-east direction, and landed on the island of Zea, (the Antient Cos,) situated to the southward of Attica, and possessing one of the finest harbours in the Archipelago:

'The island itself is beautiful, and differs greatly from Idra. It appears to have been originally as barren; but, in the course of the many ages that it has been inhabited, the precipitous sides of the hills have been formed into innumerable artificial terraces. The town stands very high; and I counted, on the lower side of the road which leads to it, at one place, forty-nine terraces under me, and in several places on the opposite hills upwards of sixty. The number of these rude but necessary works, more effectually impresses on the mind of a stranger a just notion of the long period that the island has been inhabited by a civilized community, than monuments of greater invention and art.

'The form of the town resembles that of the city of Idra; but it is inland, and stands much higher. From the sea it appears an inconsiderable village; and even until arriving at the upper part, I thought it in a state of Sicilian dirtiness and misery. However, in getting out of the narrow and nasty lanes by which I ascended to the Consul's house, I was agreeably surprized at its magnitude, and the respectable appearance of many of the buildings. It is said to contain not less than a thousand houses. The population of the island is estimated at upwards of five thousand souls, all Christians.'—

'Zea is better fitted for being a commercial seat, than to furnish much itself to commerce. Its situation is singularly happy; and, by its excellent port, one might almost conclude that it could not fail to become a place of great trade. It commands equally the Gulph of Egina and the straight that runs up between the large island of the Negropont and Greece. But, as Idra demonstrates, habits of industry are of infinitely more consequence to prosperity, than situation or fertility of soil.'

'*Scio, April* 10. — In the course of the night, after I had written to you from Zea, the wind became fair, and we again weighed anchor. When I awoke in the morning, we were passing between Andros and Negropont. About noon we saw the fatal *Old Men*, two large rocks which stand in the middle of the channel, and on which many vessels are annually wrecked. At the closing-in of the day-light we were off the little island of Venus, with Scio on the left, the stupendous mountains of Asia in front, and the hills of Samos and Necaria, blue and distant, on the right. The breeze, which had hitherto continued favourable, now checked round into the north, and so opposed our passage to the city, which is situated on the east side of the island, that it was the middle of the following day before we reached the port. The delay and opposition of the wind I did not however regret; for the different tacks that we were obliged to make afforded agreeable views of the coast of Chezmaih, and the rural scenery of Scio.

'The city of Scio, from the innumerable villas, gardens, and windmills, with which it is surrounded, and the trees, interspersed among the houses of the town, has the appearance of a vast village. The vessels in the harbour, the insulated light-houses and fortresses, and

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and the mountains behind, abrupt and lofty, render the view one of the most beautiful landscapes in the Mediterranean. I have seldom been so delighted with the external aspect of a town; and the gratification that I have received in the course of these two days, has tended to confirm the first impression.

'This island formerly belonged to the Genoese, by whom the present fortresses were constructed, and its beautiful silk manufactures established. The houses are built in the Italian style, with lofty pyramidal roofs. The Turks having intermarried with the natives, the society is said to be more free in this island than in any other part of the Ottoman empire. Except in the particular of dress, and the streets where the shops are situated, every thing about Scio has the appearance of a town in Christendom. The women sit at the windows, go about with their children, and look at strangers, with the unaffected air of persons in the full enjoyment of liberty. The Turk is here different, indeed, from what he is at Tripolizza and Athens. There he is seen in his legitimate military character, but in Scio he is comparatively a citizen of the world. In his look and gestures, and in his mode of treating strangers, even of regarding the Greeks, he is affable and courteous.—

'The shops are well filled, many of them with those gorgeous stuffs, of woven gold and silver, which are but rarely seen even in London. The town of Scio is one of the principal manufacturing seats in the empire; and silks, which rival in beauty and elegance the richest of France and Italy, are produced in the Sciot looms.'—The inhabitants of the city are estimated at twenty thousand souls. The population of the whole island is very great, not less, it is said, than a hundred and thirty-five thousand persons. — It must be recollected, that the prosperity of Scio has been scarcely affected by the Turks. The traces of its former possessors, the Genoese, are every where visible; and I should not be surprized, if, in some of the houses, paintings of the old Italian masters were discovered.'

Mr. G. discovers a very proper courtesy towards the ladies of Scio, and ascribes their anxiety to invite strangers into their dwellings to a cause very different from the coarse insinuations which have been vulgarly thrown out. It arises, he says, from no other motive than a desire to find purchasers for their silks and embroidery; an *empressement* which, without going so far as Scio, we may find sufficiently visible among the unblemished fair whose province it is to attract buyers for lace on the opposite side of the English channel, we mean in Normandy and Flanders.

At Athens, and in other parts of Greece, Mr. G. found the beauty of the prospects to consist less in their magnitude than in their picturesque character: but the coast of Asia Minor presented to him many extensive and stupendous scenes. The permanency of Asiatic manners, and the constancy with which one kind of occupation is pursued from generation to generation, are thus curiously exemplified:



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'*Smyrna, April* 27.—Having crossed the Castrus, a little way above Ephesus, by a bridge of several arches, we entered a beautiful, but almost entirely deserted valley. The clear river winds cheerfully through it; and the sides of the mountains are in some places broken into stupendous precipices, and in others scooped into fine holms and rural hollows, decorated with stately trees.

'After riding an hour or so, we fell in with a train of camels, cattle, men, women, and children. Forgetting, in the instant, that I was in Asia, I imagined it was a troop of country folk going, with their merchandise, to a fair; but, observing something uncommon in the dresses of the men, and that the women were not veiled, I enquired what they were; and was agreeably surprized to find them one of those wandering tribes, who, like Abraham and his household, roam over the vast unappropriated domains of Asia, and have no local habitation. During winter they come into the narrow valleys; and as the spring returns, they retire again towards the open country, passing the vicinity of the large towns about the end of Lent, at which time they dispose of their lambs and young cattle. This tribe or family consisted of about a hundred persons, men-servants and maid-servants, with their little ones. Upwards of three score of camels, with a more numerous train of cattle, sheep, and goats, asses loaded with poultry in baskets, and other patriarchal chattels and moveables. They rested on the banks of the river, but did not pitch any tents. As they travel slowly, the Paschal Feast will begin before they can reach the neighbourhood of Smyrna. I had not the least hope of falling in with any thing so primitive. The Mosaic descriptions have now acquired a degree of circumstantiality, in my mind, pleasantly perspicuous.'

We are obliged, in critical justice, to follow up these extracts with the observation that they are flattering specimens of the book; and that the reader, after having been favourably prepossessed with such passages as those above, would be surprized at the levity and puerility of many parts of the volume. Without swelling our article by citations of the latter description, we shall merely point out the sentences at the bottom of pp. 240. and 244., with the manner of telling the story in p. 246., as instances calculated to excite the mortification of the reader who looks for consistency and dignity from the writer. The dedication, also, to the Russian Prince Koslovsky is a fulsome performance; recapitulating, with an air of apparent modesty, the honorary titles conferred on the Prince, and adverting very significantly to his favourable impressions with regard to the author.

Mr. G. devotes to Athens several letters, of which we have taken little notice; the reports of other travellers, which correspond in all material points with his statements, being already before our readers. His visit to this celebrated city took place at the same time with that of Lord Byron and Mr. Hobhouse;



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and, while he refers to the circumstantial account which the latter gentleman designed to publish,* he pays (p. 196.) a high compliment to the well known delineations of a traveller of the last age:

'In Stuart's Antiquities, ever thing about Athens is so well represented, that it is unnecessary for me to attempt to convey, by words, what is so effectually done already by visible representation: therefore, both for the antient and present state of the Lantern of Demosthenes, as well as of every other relic in the town, I cannot do better than refer you to Stuart.'

Finally, we shall quote some passages relative to the town and island of Myconi:

'*Myconi, May* 20.—This is a neat place for its extent; and more like a Christian town of the same extent, than any that I have yet seen in the Levant. It is supposed to contain between four and five thousand inhabitants, and upwards of eight hundred inhabited houses. —Since the better days of Venice, Myconi has been a place of considerable trade; being, in some degree, the parent of Specia, Idra, and Ipsera. —

'The most considerable, and the most celebrated production of Myconi is its red wine, of which about five hundred pipes are made annually. The quality resembles that of claret; but the inhabitants have a way of making different kinds; and, as the clarety is the most expensive to them, they will rather cheat you than give it genuine. When the grapes are culled and pressed, while yet fresh from the vineyard, the claret-flavour of the wine is obtained in its greatest perfection. By drying the grapes in the sun, the other sorts, and which stand the most watering, are produced. When the grapes are too much dried, the wine becomes sweet, and, to my palate, very odious.

'By their original capitulation with the Turks, the inhabitants of Myconi enjoy the right of choosing their own magistrates, and of otherwise regulating the internal economy of the island.—Their commercial usages are similar to those of Idra, of which I mean to give an account more at large. But the Myconists are not comparable to the Idriots in enterprize and activity, nor have they the same reputation for honest dealing.' —

'The Greek literary genius is certainly not so much degenerated as we are taught to believe. I have seen here a translation of Goldsmith's History of Greece, a System of Philosophy, translated from the French, and several poetical publications, of which a Candiot pastoral is so much admired, that, like the Gentle Shepherd in Scotland, it is in the hands of the common people. The number of original Romaic works, particularly in poetry, published at Vienna and in Italy, is, I am told, very considerable. Constantine Mano, who resides in Walachia, is said by the Greeks, with their characteristic hyperboles, to rival Homer in spirit and genius. He has however composed hexameters, on heroic subjects, with great splendour of fancy

* See our Number for August last.



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and energy of expression. The odes of Coræ are well known. There is in this island a poor old man, a schoolmaster, who has a considerable stock of verses on hand, for which he would be glad to find a purchaser.'

A small map of the scene of Mr. Galt's peregrinations is inserted.

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ART. IX. *Literary Anecdotes of the Eighteenth Century:* comprizing Biographical Memoirs of William Bowyer, Printer, F.S.A. and many of his learned Friends: an incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable Number of eminent Writers and ingenious Artists. By John Nichols, F.S.A. Vol. VIII. 8vo. 1l. 7s. Boards. Nichols, Son, and Bentley. 1814.

IN our seventy-second volume, p. 270—286. we sauntered with patient though desultory steps over the ground occupied by this indefatigably useful writer. Frequently we stopped to applaud the uniform industry and marginal encroachment of his cultivation, the tangled variety of his assemblage of plants, and the occasional specimens of an eminently rare or exotic vegetation. To this additional but still not concluding volume, a similar attention is due.

Grateful as we feel to Mr. Nichols for the assiduous micrology of his research, the meritorious fidelity of his detail, and the crouded comprehension of his notice, we still think that he would better have consulted his lasting celebrity, by confining his enterprize to the *Annals of the Bowyer-press.* He now possesses all the attainable knowlege concerning the works which have thence emanated, and the persons connected with it. His bibliographical notices and criticisms, and his biographical anecdotes and documents, exhaust the literary history of the satellite-authors, who had that printer for their planet; and they were shining men, and worth mapping as a separate constellation. By cutting short the book at a point up to which it might have been rendered complete, an exemplary work of art would have been produced, having unity of design, wholeness of shape, and propriety of execution. In its pristine form, it was almost sufficiently well made and interesting to be quoted throughout Europe as a model of individual typographical history.

By prolonging the narrative, however, beyond its natural termination, and running it on into subsequent periods of superintendence over the same printing-office, another reign begins. A man with new circumvolving orbs gradually becomes



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the center of gravity. The antient groupes of luminaries no longer move in concert, but go off at a tangent, and disperse, like the incoherent stars of a bursting sky-rocket. By degrees, it is perceived that the old attractions are superseded; that a more numerous but inferior class of enlighteners of the world have mounted the zenith,—a galaxy of littleness, a nebule for whose radiance the telescope must vouch. To calm independence, has suceeeded an admiring loyalty; to liberal scripture-criticism, a cautious orthodoxy; to classical literature, a domestic archæology; and to excursions in Natolia, the topography of church-yards. Thus a loss of importance in the schemes and figures delineated unluckily comes to coincide with a period, at which the narrative itself necessarily grows meagre and incomplete from the recency of the facts to be noticed. A falling off in the latter part of the progress, a disappointing enfeeblement of interest, and a decay of attraction, overspread the book, independently of any relaxation of zeal or talent in the author. Without the least abatement of assiduity on his part, we yet detect a diminution of curious compilation; and, with a larger company of the distinguished, we have fewer of eminence to whom we are introduced.

Happily, Mr. Nichols is at his ease in any company: he has all the urbanity of a candidate; he has a smile and a shake by the hand, and a civil question about every one of the family, to bestow on the entire class of middling people who choose to intrude into the assembly-rooms of literature. Without contempt for the rabble of mediocrity, how should they not acknowlege him for their worthy representative?

With the typographic annals of the year 1774 this volume begins: but neither that nor the ensuing year ushers into notice any remarkable book or author. The year 1776 affords occasion for excursions concerning the antiquaries Willet and Strange: but 1777 announces nothing considerable. Under 1778, occurs a list of publications by the orientalist and mathematician, the Reverend S. Henley, in which we can venture to indicate the omission of an "Essay toward a new Edition of Tibullus," printed in 1792.

Great events in literary history adorn the annals of 1779: a speech of Burke, Johnson's Lives of the Poets, and a Supplement to Swift's Works issue from the press at once. Other supplements may yet be made to the works of Swift; for he wrote many things under borrowed names. His polite conversations, for instance, were published in 1738 with the name of Simon Wagstaffe in the title-page; and there is some reason to suppose that the name of Wagstaffe has on other occasions been the pseudonymous designation of Swift. The account

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account of the Abbé Mann is perhaps the most interesting of the biographical annotations attached to this year: in the inverse ratio of an author's notoriety, is any communication concerning him appretiated here.

Under 1780 occurs Martin's History of Thetford. This learned antiquary owned a house at Palgrave, afterward occupied by Mr. and Mrs. Barbauld; and much of his curious library passed into the hands of Sir John Fenn, who married a lady from that neighbourhood. — A pamphlet of Sir William Jones is announced in this year, and references are made to biographical notices concerning him. It ought to have been observed that his ennobled biographer has mistaken the character of his religious opinions, misinterpreting a passage in the remarks on the island of Hinzuan, and overlooking the evidence implied in the correspondence with Michaelis, and elsewhere. — Of the late Edward King, an account is also given in that year, and he is called a *learned and philosophical* antiquary. To the appellation *learned* he may be intitled, as he was a good Greek scholar, and deeply read in classic books: but the appellation *philosophic* he could scarcely claim. We have, however, frequently introduced him to our readers, and at considerable length. Of his great work, the *Munimenta Antiqua*, we made our report in N. S. Vols. xxxii. p. 367.; xlii. p. 364.; liv. p. 113.; and lx. p. 254. He there pursued an interesting inquiry respecting the origin of the Arch, asserting that it was not invented previously to the age of Augustus.

A character of Lord Bristol, by Lord Mulgrave, is printed in this year: but it includes no anecdotes of a nobleman who imported many good works of art, and adorned this country at Ickworth with a beautiful monument of architecture.

In 1781 a set of resolutions by Mr. Tyers are inserted, (p. 82.) which contain many that are new, and many that are good. An epigrammatist might however retort, that the good are not new, and the new are not good. A pamphlet of Mr. T. Tyrwhitt, the editor of Chaucer, introduces some private correspondence, but not a sufficient account of that eminent English scholar.

1782. The once celebrated Archæological Epistle, which perhaps owed a part of its popularity to the secrecy of its birth, is here affirmatively given to John Baynes, Esq. the Unitarian barrister; who, with splendid professional prospects, was cut off at the age of 28. Henry Maty's "New Review" is said here to have begun in 1782, and ended in 1784, whereas it continued until 1786: the last number being dated in August of that year. Idiosyncrasy of taste, liberality of



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tone, and a predilection for exotic literature, characterized this journal; which, without being profoundly learned, was pervasively interesting.

1783. Tooke's account of Russia occurs among the publications of this year, and is perhaps the most important of the prose-works. The number of ambassadors' chaplains, and chaplains to factories, who have visited the Continent at the expence of this country, is very considerable: how few have made so copious a return of instruction and illustration!

1784. The memoir of Delolme, author of a panegyric of the British constitution, which has acquired great popularity both at home and on the Continent, forms perhaps the most curious biographical excursion attached to the annals of this year; yet the account itself is less than complete or satisfactory, and ought to invite some person, more favourably circumstanced for intimate knowlege and characteristic delineation, to pourtray at full length an unrestrained and manly though imprudent and irregular being, of whom here we see only the bust.

1785. The Letters of Literature, published under the pseudonymous designation of Robert Heron, form the most interesting typographical incident of this somewhat barren year.

1786. Vathek, of which the French original was first printed at Paris in 1787, here passes through the press in 1786; so that the translation must have been made from the manuscript-original: the notes are admirable. The Tatler, annotated by the author of these Literary Anecdotes, also appeared in this year in six volumes octavo. It is a production which has all the characteristics of the present, and announces the same literary virtues and foibles, the same merits and redundancies. With eminent industry, every minute grain or kernel of information respecting the topic undertaken is busily brought together, and seriously arranged and ticketed for apt survey: but the husk is often laid up with the granule, and every where a needless incumbrance of trivial dust is floating.

Essays and Illustrations are attached. The printers Lintot, the artist Hussey, the antiquary Willis, the translator Carr, and others, give occasion to valuable notices. Of this supplementary matter, we have 368 pages. Then follow, under the title *Curæ Posteriores*, various additions and corrections to each of the preceding volumes: the author, with almost satirical propriety, applying to himself the motto

"*Nil actum reputans si quid superesset agendum.*"

Among the most curious additional materials, may be singled out a continuation of the list of periodical publications which

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was originally inserted in the fourth volume, and which is here augmented (p. 495.) by an astonishing number of supplementary articles.

Some original letters of Mr. Gibbon to Mr. Nichols, which do not appear in Lord Sheffield's life and correspondence, are here given. They refer principally to certain memoirs of the Gibbon family, which Sir Egerton Brydges had inserted in the Gentleman's Magazine.

An excessively diffuse and tiresome article is that which relates to the Reverend Michael Tyson, and which includes a frivolous antiquarian correspondence.

It has been said of the German historians of culture, that their fondness for literary merit extended to demerit; and something of this turn of phrase might be applied to the compilation before us. Rather than omit any one, the names of those are perpetuated who would gain by being forgotten; and several are led into the temple of Fame only to be shewn out again in the sight of every body. In the historiography of literature, it is important to observe the law of proportion; and to make the details short which relate to subordinate characters. Quite a sufficient burden for the memory is to be found in the chief incidents and chief sayings of the illustrious: we have little need to load it also with the "Memoirs of P. P. Clerk of this Parish." We exhort our worthy old friend Mr. Nichols to use somewhat more of discrimination in the selection of names to be chronicled, and somewhat more of abbreviation in the selection of facts to be preserved; but we also exhort every biographer to imitate him in the careful collection of authentic documents, in the faithful use of confided information, in the candid estimate of human frailty, and in the zealous display of every form of merit.

To clergymen and country-gentlemen, among whom reminiscences of the university are especially valued, this work will be highly gratifying. It is accommodated to a public, numerous in England, who read not so much to acquire knowlege as to have something to say; and who find, in petty anecdotes of their college-acquaintance and early associates, a welcome resource for table-talk.



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ART. X. *Memoirs, &c. &c. of General Moreau;* illustrated with a Portrait, a Fac-simile of the General's last Letter to Madame Moreau, and a beautifully engraved Plan of the Siege of Kehl, and passage of the Rhine in 1796. By John Philippart, Esq., Author of the "Northern Campaigns of 1812 and 1813," and of several Pamphlets in "The Pamphleteer." 8vo. pp. 293. 14s. Boards. Colburn. 1814.

ART. XI. *Some Details concerning General Moreau,* and his last Moments, followed by a short biographical Memoir. By Paul Svinine, charged to accompany the General on the Continent. Second edition. 12mo. pp. 152. 5s. 6d. Boards. Longman and Co. 1814.

WHILE the former of these publications professes to be a comprehensive narrative of the various exploits of General Moreau, the latter is little else than a notice of the events which occurred in the short interval between his return from America and his death on the second of September 1813. The objects of the two writers are evidently different; Mr. Philippart appearing to have had in view the extension of his volume to a handsome size, while the Russian narrator aimed at nothing beyond a panegyrical effusion on the character of the lamented General. Neither of them has discovered much discrimination in analyzing or describing the qualities of the man who obtained so high a military reputation; so that, were we to circumscribe our report according to a rigid estimate of the execution of these compositions, its limits would not be extensive: but the name of Moreau calls for a notice of some length; and it is not impracticable, by retrenching the exaggerations of both writers, to extract from them some particulars which may be useful in illustrating those parts of his history and character that are less generally known:

'The family of General Moreau,' says M. Philippart, 'although not noble, was highly respectable. He was born in the year 1761, in the maritime town of Morlaix, and in a condition of life, which placed him in an intermediate state, that gave sufficient scope for the cultivation of his native talents; being so much above dependance as to allow freedom of thought and action, yet so far below affluence as to require the exertion of industry, energy, and self-control.

'General Moreau received a liberal education, which was finished in the French University of Rheims. He was destined to follow the profession of his father, who had practised that of an advocate, with considerable reputation, in his native town: but a predilection for a military life induced the subject of this memoir at a very early age to enter the army as a private soldier. He was, however, redeemed from the ranks by his parent, and he resumed his studies.

'In the year 1788, Moreau was called to the bar, and he had not practised the profession long, before his brilliant talents, as an orator



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and an advocate, in combination with his literary acquirements, and polished manners, obtained for him the honourable distinction of being elected *Prevôt de Droit*, Provost of Law, in the University where he was educated.'

The habits of application and the engaging manners of young Moreau gave him considerable influence among the students of law; and, when the parliament of Britanny was in opposition to the court, he took, with the ardour natural to a young mind, the side of the provincialists, which led to his receiving in party-pamphlets the designation of "General of the Parliament." He dissolved, however, his connection with this antient body, as soon as he found them oppose the proposition for convoking the *Etats Généraux*, and he soon afterward received from the court the command of the first battalion of volunteers or militia incorporated in his department. This appointment enabled him to give his whole time to his favourite pursuit, the study of tactics; and, on the breaking out of the war in 1792, he was promoted to the rank of Colonel. In the next year, he became General of brigade, and, in April 1794, he was honoured with the higher step of General of division; which was due partly to the prevailing rapidity of promotion in those days of revolutionary frenzy, and partly to the direct patronage of Pichegru, who had early appretiated the indefatigable application and sound judgment of Moreau.

From this time, his military operations belong to history, Pichegru having never hesitated to intrust him with a distinct command, when a diversion or a siege called for a separation of the forces constituting the numerous body known by the name of "*Armée du Nord.*" Moreau commanded the left division of this army throughout the summer of 1794, and directed the operations which led successively to the capture of Menin, Ypres, Ostend, Bruges, Cadsant, and Sluys. During this time, the fury of Jacobinism and the ravage of the guillotine were at their height; even the warriors, who exposed their lives daily in the cause of their country, being destined to experience sufferings of the most poignant nature:

'It was early in the month of July, that General Moreau first set down before Sluys, at which period he was assailed by an affliction of a domestic nature, dreadful as unexpected. He was on the point of mounting his horse to hazard his life in the service, and for the glory of his degenerate countrymen, when intelligence was brought to him, that his venerable and respected father had suffered by the summary course of republican justice. His parent had undertaken to manage the property of several emigrants, and this furnished his enemies with an excuse to destroy him. He was accused of being an Aristocrat, or a friend of the Aristocrats, and under this charge was led to the scaffold.

'General

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'General Moreau felt the barbarous decree, but, yielding to the exigency of the time, he stifled the best and warmest feelings of his nature, remounted his charger, and executed the duties of his situation.

'So much however was General Moreau exasperated against the inhuman monsters in whose service he was fighting, that he tendered his resignation to General Pichegru. "What do you intend to do?" inquired the latter. "To quit the army and France" was the reply. "To quit the army and France!" repeated Pichegru: do you not then see the manner in which the *Emigrés* are treated by the Foreign powers? I do not accept of your resignation. I beg of you as a friend, to reflect on the step you intend to take: come to me again to-morrow. It is not thus that you should intend to avenge the death of your father; you must think of acquiring a glory and an importance which may one day put you in a situation to avenge it. I shall soon furnish you with an opportunity of distinguishing yourself."

Pichegru was faithful to his promise, and lost no opportunity of calling forth the services of Moreau; who distinguished himself, during the remainder of the campaign, at the siege of Nimeguen, and in other operations against the forces charged with the defence of Holland. The efforts of the French were, as we well know, effectually seconded by the extraordinary rigour of the winter; and, in the course of January 1795, the whole of the United Provinces were over-run, with the exception of Zealand: where the presence of some British ships of war, and the difficulty of approach from the floating masses of ice, enabled the local government to withhold their surrender for some weeks. During this interval of suspence, Moreau was sent by his commander from the Hague to Middleburg, to quicken the decision of the Zealand government; a mission of little importance compared to the events of his subsequent career, but which shews that he had already excited a strong impression of his ability for diplomatic as well as for military services.

The year 1795 was passed in inaction till September; when the French, despairing of obtaining from Austria, by negociation, a peace, with the cession of Belgium, determined to compel her to it by force of arms. The Rhine was accordingly passed by two formidable armies, that of Jourdan in the neighbourhood of Cologne, and that of Pichegru at Manheim. It was then that the talents of Clairfait and the advantage of a concentrated position shone forth with lustre; the army of Jourdan having been defeated, the blockading force before Mentz overthrown, and even the judicious movements of Pichegru baffled by the distinguished commander of the Austrians. Clairfait continued in possession of the superiority, until

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until the state of the weather in the end of December forced both parties to conclude an armistice; after which the command of the Austrians was transferred from Clairfait to the Archduke Charles. In the next year, Pichegru declining to undertake a second invasion of Germany, Moreau was appointed his successor, and crossed the Rhine, in the end of June, at the head of nearly 80,000 men. Jourdan, having passed the Lower Rhine three weeks sooner, obtained successes at first, but was soon driven back by a superior force. It was in vain, however, for the Austrians to contend in the field with the large numbers and skilful tactics of Moreau; so that, Jourdan having again advanced, and the successes of Bonaparte having necessitated a great drain of the Austrian force to Italy, it became necessary to yield province after province, and to permit the French to proceed into the heart of Germany. The whole of July and the first part of August accordingly witnessed little else than a continued retreat of the Austrians, until the time arrived for striking a decisive blow against one of two armies which advanced without sufficient co-operation with each other. That of Jourdan was selected as the object of attack; and his disorderly retreat from Amberg to Wurtzburg, and from Wurtzburg to Bonn, was the reward of this well executed manœuvre. The Austrians, superior in cavalry, soon found means to intercept the communication between Moreau and Jourdan; so that the former, though early apprized of the force directed against his colleague, was greatly at a loss in determining what course to pursue for his support. Instead of persevering in an attempt to march northwards to the relief of Jourdan, he embraced the alternative of advancing eastward into the interior of Bavaria, with the hope of recalling the Austrians to the defence of that important portion of the empire. The latter, however, had the prudence to allow Moreau to occupy as much territory as he chose; satisfied that, when effectually deprived of the support of Jourdan, he must seek his safety in retreat.

The event justified the calculation of the Austrians, and Moreau at last found it necessary to abandon his conquests, and to begin a retrograde movement about the middle of September. The Austrians having had time to throw various detachments in his front, and the mountainous territory of the Brisgau being of a kind the most unfavourable to the movement of a retreating force, the eyes of all Europe were fixed for a month on the army of Moreau; and it would be difficult to find adequate expressions for the admiration excited in France, and throughout Europe, by the success with which he extricated himself from a situation apparently of very imminent danger. To us, however, it has always seemed that the merit of

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of this retreat was considerably over-rated. There was a novelty in it, because Frenchmen in the revolutionary war had been distinguished only for offensive operations, and had been accounted ill qualified for the patient and steady conduct which is indispensable in a long retreat. French soldiers, however, when well disciplined, are, from their readiness to acquiesce in privations, and to believe whatever their officers chuse to tell them, scarcely less fitted for one kind of service than the other. Moreau had the great merit of viewing his situation without dismay, and of losing nothing by precipitation. All his retrograde movements were calculated to support each other; and at a particular time, (second of October,) when the Austrians ventured to come too near him, he resumed the offensive with signal success. Here, however, it seems fit that the eulogium should end, because his army was always superior in number to his pursuers, and retreated not from any check or diminution experienced by itself, but in consequence of the overthrow of a separate force. The successful retreat of Suwarrow in autumn 1799, through an equally frightful country, is a decisive proof of the impracticability of opposing the movements of an army by the resistance of detachments, however favourably posted.

Thus ended in Germany the operations of 1796. In the succeeding spring, the progress of Bonaparte into the heart of Austria enabled the French to cross the Rhine once more with better prospects, and the treaty of Leoben put an end for a season to the effusion of blood. In 1798, when the restless spirit of Bonaparte led him into Egypt, Moreau remained quietly at home, and, on the fresh rupture in 1799, was at hand to command the armies of his country. With that charge, however, the distrust of the Directory prevented him from being invested; and he could serve only as a volunteer in the army in Italy which was commanded by Scherer. The repeated defeats of this force by the Austrians and the Russians led to a degree of participation in the command by Moreau, which was of a nature more suitable to the functions of a General than those of a subordinate; and the safety of the remains of the French army was in a great measure owing to his prudent counsels. At the battle of Novi, in August, Moreau was from the beginning of the action at the side of Joubert, and assumed the direction of the army on the fall of that promising officer. On this occasion, he was opposed to Suwarrow; and it is much to be regretted that his MS. observations on the tactics of the veteran Russian have been subsequently consumed by fire.

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In the campaign of 1800, Moreau appeared once more in his proper sphere, at the head of the army of the Rhine. Having accomplished the passage of that river, and defeated the Austrians in several actions, he was enabled, without losing his superiority, to execute the pre-concerted plan of dispatching, through the heart of Swisserland, a powerful body of troops, to co-operate with Bonaparte in Lombardy and Piedmont. Hence followed the defeat of Melas at Marengo, and the evacuation of Italy, all the way to the Mincio, by the Austrians. The operations at the end of the year in Italy and Germany continued unfavourable to the latter; and the victory of Hohenlinden gave at once a finish to the resistance of the Emperor, and the last wreath to the laurels of Moreau.

When the peace of Luneville and the subsequent treaty with England enabled the French commanders to settle at home, Moreau purchased from Barras the estate of Grosbois near Paris, and married Mademoiselle Hulot, a lady from the Isle of France. It was suitable both to the splendour of Moreau's services and to the artful policy of Bonaparte, to surround him with more *éclat* than belonged to the situation of a private citizen: but this affectation of attention did not impose on Moreau, nor prevent him from regretting the accumulation of too much power in the hands of a restless usurper. He made no scruple of expressing his sentiments to his friends, and he went at last so far as to listen to the projects contrived to overset Bonaparte. Hence his connection with Pichegru and other well-wishers of the Bourbons; a connection already understood in substance by the public, and on which no new light is thrown by the authors of these volumes. Bonaparte displayed on this occasion his usual hypocrisy; professing loudly his reluctance to believe that Moreau was guilty, and obliging his wife to write the kindest letters to Madame Moreau, at the moment when he was planning the downfall of her husband. With a people so changeable as the French, the exile of Moreau was sufficient to answer the usurper's object, that of making this favourite General be forgotten by the army and the nation. It would have been an additional triumph to Bonaparte, to have been enabled to state that attempts at submission and reconciliation had been made by Moreau, but the latter firmly resisted all insinuations of that nature.

Had the present publications been composed with care, we might have found in them some useful information with regard to the manner in which Moreau passed an interval of eight years in America; during which his life ceased to form a part of history, and fell distinctly within the province of the biographer. It would have been highly interesting to have known the

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the nature of his occupations, his favourite course of reading, and the characters of those with whom he chiefly associated. From his early habit of writing, the public had reason to expect that his leisure would have been applied to the composition of a narrative of his campaigns, but no light whatever is thrown on the cause of the disappointment which has occurred.

M. Svinine was the companion of Moreau on the passage from America, as well as during the subsequent journey from Gottenburg to the head quarters of the allies. He observes:

'On our passage he often spoke to me with tenderness of General Pichegru, whose great talents and energetic virtues he admired, and whose lamentable end he incessantly deplored. He also delighted to expatiate on the genius and military talents of our immortal Souvoroff, of whom, however, he judged with impartial severity.—

'On the 26th of July, we landed at Gottenburg. The first visit of the General was to the Governor; he was afterwards disposed to view the town, but the eagerness of the multitude, and their demonstrations of joy, soon obliged him to give up the walk.'—

'During the few days that General Moreau remained at Gottenburg, he busied himself among his country-equipage, that is to say, he caused to be laid aside the greater part of his effects, to be forwarded to Russia, and reserved only some maps, of which he possessed a valuable collection, together with a few changes of linen. Few men were more limited than he was in their personal wants: he could do without every thing that was not strictly necessary; and a servant was, to him, almost a superfluity. When I testified to him my great astonishment at seeing him so independent of all which constitutes the indispensable necessaries of existence, he answered, "Such should be the life of a military man; he must know how to bear the want of every thing; never be discouraged by privations; it is thus that we made war. The General in chief had scarcely a single carriage. Our baggage never encumbered our march; and on our retreat, we were never hampered with those numerous equipages which occasion the loss of more men to an army than a retreat does."'—

'What I have said of the manner in which Moreau was received in Sweden, scarcely affords an idea of the reception given him in Prussia: every one expressed, in his own way, the joy which his presence caused. The innkeepers refused his money—the post-masters furnished him their best horses;—scarcely did his carriage stop an instant ere it was surrounded by a multitude eager to see him and applaud him. He was far from ascribing to himself all this homage. "These good people," said he, "prove by all these demonstrations, the hatred they bear to Bonaparte, and the desire which animates them to be for ever freed from him."'

Frederick II. was often the subject of Moreau's conversation, when travelling through the Prussian territory:

'"He," said the General, "never abandoned his army when surrounded by dangers; nor was he ever at a loss how to manage it in the midst of battles. His victories were the fruit of the highest com-

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combinations; seconded by a coup d'œil, the most accurate and just, by the rarest degree of sang froid, and by a courage such as it best becomes a sovereign to display. The fury-tending tactics of Bonaparte have entirely overthrown the art of war; battles are now no longer any thing but butcheries; it is not, as formerly, by sparing the blood of the soldiers, that a campaign is terminated; but, in fact, by making that blood flow in torrents." '—

'We entered Berlin at eight o'clock in the evening. As soon as the report was spread of General Moreau's arrival in that capital, the streets which terminated at his hotel, and the rampart which fronted it, were filled by a great multitude, who testified their joy by huzzas a thousand times repeated.—We quitted Berlin next day at noon, accompanied by a still more considerable multitude than that which had welcomed us the evening before.

'On our way, we found in each town and village, deserters from the French army, mostly Germans and Italians, who all begged to serve among the allied troops. Among them we found a single veteran who had served under Moreau; the rest were all but very young. This brave man recognized, with tears in his eyes, his former General, and assured him that his memory was deeply engraven in the hearts of the French soldiers, and also that Napoleon was so sensible of this, that he had forbidden, under pain of death, that any one should utter the name of Moreau in the army, and declared that nothing was more false than the rumour of his arrival on the Continent. The veteran added, that there now remained very few soldiers who had fought in the former campaigns on the Rhine; that the greater part had perished in Russia, and that the small number of those who had escaped that disastrous campaign, was daily diminishing, on account of the necessity which existed of placing the veterans in front, in order to animate and sustain the boys of whom the greater part of Bonaparte's army was composed.'

The farther journey of Moreau, and his interview with the Emperor Alexander, are next described, but in a tone, it must be confessed, of considerable exaggeration. M. Svinine, however, performs an useful service in correcting the common notion that the proclamation dated 17th August 1813, and said to be signed by Moreau in the capacity of *Major-General* in the Russian service, proceeded from the pen of that commander. At the date in question, Moreau was at Prague, and had moreover stipulated with the Emperor Alexander that he should merely attend his person without bearing any ostensible title. Another error of more importance is the notion that the plan of the campaign of 1813, and particularly of the attack on Dresden, was formed by Moreau, who had in fact arrived at head quarters only on the 16th, the evening before the rupture of the armistice.

Moreau had always been in the habit of exposing himself to personal danger; and the lapse of years seems to have made very little alteration in this part of his character:

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'The attack on Dresden commenced at four o'clock in the afternoon, 26th August, and towards evening became very serious; the town was seen to be on fire in twelve places. At eight o'clock, the General made a sign to me to follow him, and we descended into the valley, where the Austrian cavalry was ranged in order of battle. He went along the front of the columns with the greatest rapidity, in the midst of bullets and bombs which fell on all sides, and stopt only to speak to General Chateler, who received him with every demonstration of the most lively interest and respect. The General then moved further in advance, to reconnoitre the batteries of the enemy. We ever experience, when near a hero, a feeling of assurance; this sentiment, in the present instance, hindered me from reflecting on the perils that surrounded me; but seeing with what temerity Moreau exposed himself, and feeling of what high value his life was to us, I warmly expressed to him my fears, conjuring him to think on the deep sorrow which would be spread among the allies by the loss of the man on whom so many of their hopes rested. He listened to me, and resolved to return and be near the Emperor. We were lighted on our way by the flames of Dresden then burning, and by the explosion of the bombs which fell at some distance from us. We found the Emperor Alexander uneasy respecting what had become of Moreau. The latter gave his Imperial Majesty an account of the positions of the enemy at all points.'

The manner of his death is too well known to need description here: but the following circumstance deserves to be noticed:

'Events had succeeded each other in such rapidity, that the General had not had time to publish a proclamation which he addressed to the French nation, and which his Majesty approved. It bore simply this title; "*General Moreau to the French.*" It was short, plain, and energetic, as was every thing he wrote. In it he explained the object of his arrival on the continent, which was to aid the French in withdrawing themselves from the dreadful despotism of Bonaparte; he there announced that he came to sacrifice, if need were, his life, to restore repose and happiness to a country which had never ceased to be dear to him; he ended by calling all the true and faithful sons of France to the standards of independence.'

The duty of criticism seems, in the case of M. Svinine, to require little else than the caution already given, that his tract is composed in a strain of continued panegyric: but, in the case of Mr. Philippart, the delinquencies are more serious. His book overflows with errors in dates and facts of the first importance; such as in representing (p. 9.) the Duke of Brunswick and General Pichegru as cotemporary commanders; in calling the Executive power in France in 1794 the Directory; in exhibiting the Austrians in 1796 (p. 50.) as under the necessity of "abandoning to the mercy of the French" four fortresses on the Rhine, all of which made a successful resistance, and were relieved in the course of a couple of months. No notice

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notice whatever is taken of the military operations of 1795; and, in the account of Jourdan's retreat in 1796, a similar silence is observed regarding the battle of Wurtzburg, the most important event that occurred in it. While the memorable battle of Hohenlinden is passed over (p. 177.) in a few lines, the defence of Kehl is allowed to occupy thirty pages; for no other reason, as far as we can judge, than that the author found it very convenient to translate the circumstantial report of that operation which was given by General Dedon. The attack by the Austrians on Jourdan near Amberg in August 1796, of which the date was of the greatest importance both to Moreau's subsequent operations and to an estimate of his conduct, is stated to have happened on the 28th instead of the 18th. After all these proofs of news-paper plagiarism and incorrectness, it is amusing to find Mr. Philippart gravely asserting, in his preface, that he has 'consulted only such authorities as he could, with confidence rely on;' and adding with great modesty that he has drawn together all the events connected with the life of General Moreau, and embodied them with the 'utmost fidelity and circumspection.'

Although we do not carry our admiration of the retreat of 1796 so far as many persons do, our qualified encomium of this particular operation is not to be considered in the light of a dissent from the general opinion of the high military talents of Moreau. Nothing, we believe, but a course of years and experience was wanting to approximate him to our own Marlborough, or to the first name in the annals of French tactics, Turenne. The active part of Moreau's career was concluded at the age of thirty-nine; an age at which those, who are aware of the complicated labours of a General, will be disposed to consider the mind as only beginning to arrive at a familiarity with the duties of a situation which, of all others, seems to demand the most intense application of intellect. The events of the last two years have in a great measure led to a true estimate of the reputation of Bonaparte, and have brought back the world to the sober conclusion that true generalship is not to be obtained at the early period of life in which he began to lead his columns to slaughter. In like manner, the military student, on comparing the tactics of Moreau in the years 1796 and 1800, will be forcibly struck with the improvement produced by the operation of his good sense and reflection, after an interval of some years had encouraged him to depart from the coarse routine of his revolutionary colleagues. The campaign of 1796 was, with the exception of the retreat, a mere succession of battles; while that of 1800 afforded, in skilful movements and concealed marches, a diversity equally gratify-



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ing to the tactician and to the friend of humanity. The history of Marlborough offers no example of such inequalities, because that admirable commander rose step by step, and was not placed at the head of an army until the maturity of years relieved him from the necessity of guarding against the errors of youth. It is reasonable, therefore, to suppose that, had Moreau been spared to direct the operations of the allied forces in the late campaign, he would have exhibited many proofs of improved tactics. Independently of this consideration, a general disposition prevails among military men on the Continent to rank him with the very first commanders of the age; and to qualify their admiration only by the admission of a certain degree of irresolution, which was perhaps apparent at the time of the first intelligence of Jourdan's check in August 1796, but more particularly in the case of the unfortunate conspiracy against Bonaparte in the spring of 1804.—To conclude; if Moreau's exploits partook not of the character of wonderful, it may safely be asserted that, of all the French Generals who have borne important commands, he was the most likely to sustain and extend that reputation which, sooner or later, infallibly forsakes the military adventurer who, like the late ruler of France, tempts Fortune, or seeks to raise a structure on any other basis than that of deliberate and prudent calculation.

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ART. XII. *Tracts on Delirium Tremens*, on Peritonitis, and on some other internal inflammatory Affections, and on the Gout. By T. Sutton, M.D., late Physician to the Forces, &c. 8vo. pp. 272. Underwood. 1813.

THE object of the first of the tracts composing this volume is to bring into view a form of disease which, if not absolutely unnoticed by preceding writers, has at least not met with that degree of attention which its importance seems to require. This disease, to which Dr. Sutton gives the name of *Delirium Tremens*, has been confounded with phrenitis: but he conceives that it is sufficiently characterised both by its cause and its symptoms to constitute a distinct variety. He first noticed this peculiar affection of the head during his residence of nine years on the east coast of Kent; where, from local circumstances, it is not an unfrequent occurrence. The symptoms are thus detailed:

'Frequently the attacks of this disease do not come on suddenly; but for some days previously the patient complains of being unwell, with loathing of food, listlessness, debility, and want of comfortable rest. He has pain in the head, and sometimes vomits, and appears to be dull and dejected. The pulse, in the commencement of



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the disease, in its ordinary occurrence, is by no means quick; but may frequently be observed with a sort of unsteady, nervous fluttering: there is not much heat on the skin; and the tongue is generally furred, but moist. In this stage of the disease, the patient feels very little disposition to lie down for any length of time; but is ever uneasy, and desirous of a change of position; and there is a general agitation of the frame, with tremors of the hands. Associated with these, the mind is perceived to waver; and, if the disease proceeds, this becomes every day more manifest. In others, a state such as described continues for some time, and wears off.'

As the complaint advances, the symptoms grow more confirmed and aggravated; especially the obvious one from which the name is derived: the faculties become totally confused, and all the functions of the nervous system much deranged; yet little or no febrile affection is to be observed. Respecting the cause of the disease, it seems to be uniformly and solely the excessive use of spirituous liquors; and it is from the facility with which the inhabitants of the Kentish coast are able to procure smuggled spirits, that the malady was so frequent in this district. It may be supposed that the proximate cause of it consists in some morbid change of the brain and nervous system, but what that morbid change is we are totally ignorant.

With regard to its connection with idiopathic phrenitis, and the method of discriminating between the two diseases, the author remarks that *Delirium Tremens* does not commence with fever, and that it comes on in a very gradual manner.

'In this delirium there is no great intolerance of light, though the parties attending such a person will cause the windows to be closed, because light increases the desire for exertion. The disease is constantly associated with considerable tremors from its very commencement, and in its least violent state, which are not considered as necessary attendants on phrenitis.'

These tremors, which form so essential a part of the disease described by Dr. Sutton, are occasionally observed in proper phrenitis, but here they appear to be less constantly present, and to exist in a much less degree: so that, while in phrenitis they have been overlooked, or only casually mentioned, in the new disease they are among the most constant and remarkable of the symptoms. We think that the distinction between mania and *Delirium Tremens* is not very well made out. Dr. Sutton's observation that 'the mind, in *Delirium Tremens*, is occupied and worried about private affairs,' only indicates that the derangement exists in a less perfect degree, and is not to be considered as depending on any thing peculiar in the state of the mental faculties.



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A detailed account is given of sixteen cases of the disease which fell under the author's care, and from which we obtain a very accurate idea of the symptoms of the complaint and the method of cure. If left to follow its own course, the malady would terminate fatally, or produce a permanent injury in the mental faculties: but it is fortunately under the influence of medicine, and may be relieved with considerable certainty by a simple and easy mode of treatment. The great specific is opium: which, if administered in proper doses, seems always to produce beneficial effects. The author's confidence in the salutary operation of this drug was not gained without his having made a previous trial of other methods of treatment; and indeed it was from the decided difference which he observed in the effects of remedies in this complaint, and in phrenitis, that he was first led to notice them as being two distinct diseases. Bleeding and blistering are quite unnecessary, and even injurious; purgatives are proper, so far as to remove costiveness, but beyond this they do not seem to be of any advantage.

In the second part of the work, Dr. S. treats 'on Peritonitis, and some other internal inflammatory Affections.' It is remarked that inflammation of the peritoneum is an obscure disease, dangerous, and often difficult to remove; and which, when not fatal, is apt to lay the foundation for other complaints. Its attacks are so gradual and insidious, that it is frequently not recognized until it has made considerable progress, and perhaps produced irreparable mischief among the abdominal viscera. It is not uncommonly mistaken for hypochondriasis, or indigestion, and the patient's sufferings have been classed under the general denomination of nervous feelings. Dr. S. observes that the symptoms of this disease, and those arising from an inflammatory state, have not unfrequently been conceived to be of a directly opposite nature, and consequently the most inappropriate treatment has been employed. He also thinks that practitioners are not generally aware of the tendency of the disease to relapse; and, in order to impress both these circumstances on the reader's attention, he relates a number of cases, to the amount of eighteen. The account of them is perhaps unnecessarily minute, but the experience derived from them is valuable, and generally tends to the same conclusions; that the free and early use of bloodletting is always advantageous; that great attention should be paid to avoiding all external causes of irritation; that the strictest regimen should be observed in diet; and that the bowels should be kept open. The only new practice recommended is the topical application of cold to the abdomen,



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in the form of lotion. We shall give the author's ideas on this subject in his own words:

'The result of the above cases and observations proves that much advantage may be derived from a cold application, under circumstances in which such a remedy has not been hitherto thought of, or, if so, only transiently noticed. Hitherto the powers of cold, through the medium of a fluid, permanently applied, have been generally employed for the cure of external diseases, with the exceptions of affections of the head, of hernia, and of internal hæmorrhage; and its employment in these instances has more resulted from the opinion that the disorders were actually local, and independent of any general affection of the system. In diseases attended with fever, the powers of cold have been employed in a very transient manner; and have, in this way, been advantageous in many such disorders; but the permanent use of cold and moisture, and this assisting in producing cold to a certain extent by evaporation, has never been ranked among the number of remedies for the cure of internal diseases accompanied by fever, and has least of all been thought of as a remedy for affections of the chest. There have been discouragements arising from theory, against the use of such a remedy, added to the apparent certainty that such an application would bring on all those diseases which are supposed to be derived from cold applied in the ordinary intercourse and transactions of life. The remedy, however, when applied, has in no instance been noticed to produce inconveniences of this sort.'

Some remarks occur at the end of this section, respecting the application of cold to the chest in inflammation of the lungs; a practice which we cannot but regard as hazardous, and the facts that are adduced are not very decisive.

The last part of the volume treats on gout. Dr. S. begins by remarking that a great revolution of opinion has taken place on this subject during the last few years; and he fully enters into the views of those practitioners who conceive that gout is a disease which may and ought to be cured. He professes to have adopted his present ideas from the suggestions thrown out by Drs. Kinglake, Heberden, and Hamilton of Lynn, matured by his own experience and reflections; and he was induced to pay more minute attention to the subject in consequence of being himself a sufferer from the disease. During his first attacks, he submitted to the usual treatment: but, being led to change his views, he afterward proceeded on a more vigorous and determined plan. This plan consists essentially in the regulation of the alimentary canal, and depends on a proper system of regimen, combined with purgatives to remove obstructions in the bowels, and opium to relieve irritation. He conceives that the famous *Eau medicinale* acts on this principle of combining the effects of a purgative with an opiate; and he proposes, as a substitute for it, 'elaterium, in doses of one or



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two grains, with 40 or 60 drops of tincture of opium.' The remarks on gout deserve attention, but the suggestions of the author are not established by very extensive experience.

On the whole, we recommend this volume as the production of a writer who seems to possess good sense, together with a talent for observation. In general, all that he proposes is supported by facts; and, when he dissents from popular opinion, he does this apparently on good grounds, not from an idle desire of distinction.

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ART. XIII. *Treatise on the History, Nature, and Treatment of Chincough:* including a Variety of Cases and Dissections. To which is subjoined, an Inquiry into the Relative Mortality of the principal Diseases of Children, and the Numbers who have died under ten Years of age, in Glasgow, during the last thirty Years. By Robert Watt, M. D., Member of the Faculty of Physicians and Surgeons of Glasgow, &c. &c. 8vo. pp. 392. 10s. 6d. Boards. Longman and Co. 1813.

IN consequence of an unfortunate occurrence which took place in the family of the author of this volume, we learn that he was led to turn his attention very particularly to the subject of chincough, and the result of his investigation is now before the public. The work professes to afford a complete account of the history, nature, and treatment of the disease; both to give an abstract of what has been done by others on the subject, and to present us with original views respecting its pathology. We do not hesitate to say that on each of these points the author shews considerable ability. In the first part, he conveys much interesting information; and in the others he enables us to form a clear conception of points which were before very imperfectly understood.

The history of chincough commences with some remarks on the name and antiquity of the disease, its contagious nature, the predisposition to it, and the influence of climate and season: the last two heads containing tables of the cases in Glasgow, arranged so as to exhibit the ages and months in which the disease is most prevalent. Next we have an account of the early symptoms, a description of the paroxysm, and some remarks on the recurrence of the paroxysms, on the state of the appetite, on the febrile symptoms, on the state of the respiration of the head, of the stomach and bowels, and of the other excretions. Lastly, we arrive at the termination of the disease, its diagnostic symptoms, and particularly the connection between chincough and Bronchitis as described in the publication of Dr. Badham.—From this recapitulation of the topics, our readers will perceive how

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how wide a range of subjects is embraced by Dr. Watt. In this part of his work, however, we do not meet with much that is new: its merit consists principally in giving a clear and connected view of facts and opinions that lie scattered in a variety of quarters: but the idea which is suggested of the resemblance or relation between chincough and bronchitis is in some measure peculiar to this author, and it is developed more at length in the subsequent portion of the volume.

We now arrive at the second division, that which treats on the nature of chincough. We have first a rapid sketch of the opinions of the early writers, beginning with Willis, who first distinctly described it; and afterward of the late writers, particularly Cullen and Darwin. The ideas respecting the nature and seat of the disease are extremely various. By some, it is assigned to the air-vessels of the lungs; by others, to the alimentary canal. Some place it in the superior parts of the air-vessels; others in their more minute ramifications: some in the pharynx, others in the stomach, and others in the intestines. The nature of the affection is not less a subject of dispute: one set making it to consist in spasms, another in laxity, and a third in inflammation. Some assert that the fluids, others that the solids, alone are affected; and some that the disease equally affects both. In stating his own opinions, the author begins by attempting to shew that the cough has nothing different from the effect which would be produced by any violent irritation applied to the parts implicated; and he adduces cases in proof of this assertion, in which children have had the wind-pipe mechanically obstructed by saw-dust or other hard bodies, producing a state of the respiration and a cough similar to those of chincough. This position is still more enforced by appearances found on dissection, of which Dr. Watt gives a minute account; and it may be remarked as a singular circumstance, that these are almost the only dissections which have been made in this disease. The result of the examination was that the cells were found to be 'filled with a whitish purulent looking mucus, with only a small admixture of air.' The inside of the trachea was lined with red vessels appearing to be the seat of recent inflammation. The same general train of phænomena was observable in every case of chincough which was examined; in all of them, some part of the pulmonary system bore marks of considerable inflammation; and the passages were lined or plugged up with purulent matter or mucus. The morbid change was, however, produced in different parts in the different cases: in some, the upper parts of the trachea seem to have been the immediate seat of the disease: in others, the ramifications of the bronchial tubes; and from this circumstance the author endea-



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vours to explain the variations which occur in the state of the cough and the respiration:

'With regard to the breathing in this disease, and also in croup, I have noticed two very distinct states. In one set of patients, the difficulty seems to be at the top of the wind-pipe, hence the stridulous sound in the one case, and the hoop in the other; but in these cases the diaphragm, and the muscles of the abdomen and thorax, are not in any very violent action. In the other set of patients, the diaphragm and the muscles concerned in the process of respiration act most convulsively, but the patient has not the sense or the appearance of constriction about the throat. In the one case, the cells of the lungs seem to be incapable of taking in a sufficient quantity of air, or the air when it is taken in does not seem to serve the purposes of respiration: in the other, the capacity of the lungs is entire, a vacuum can be speedily produced, but, from some constriction or difficulty in the passage, the air enters slowly, and with a wheezing, crowing, or stridulous noise. In the first case, it may be said, that the patient is threatened with symptoms of suffocation; in the last, with symptoms of strangulation.

'Of these two opposite, or at least very different conditions of breathing, the two cases just given are very good examples. In the first, the action of the diaphragm was excessive; in the last, the difficulty seemed to be chiefly in the wind-pipe. In the former, I suspect that the inflammation began in the air cells, and extended upwards, affecting the trachea last; in the latter, it probably began at the same time in both, or perhaps began first in the upper parts, and extended downwards.'

This explanation accords sufficiently well with the symptoms, and is probably founded on a correct pathology.

The result of dissection seems to concur with every other circumstance in proving that chincough is an inflammatory disease: but, although this point be admitted, still a question arises whether the inflammation be of a peculiar kind. The following remarks of Dr. Watt probably contain all that can at present be said on the subject:

'I am rather disposed to think, from a variety of circumstances, and particularly from its occurring only once to the same individual, that it is peculiar. But the peculiarity is perhaps entirely with regard to the cause, and not the inflammation itself. Thus the erythematic affection which surrounds the vaccine pustule is not different in its nature from erythema in general, though the cause is certainly very different. As a proof that it is the same, it can be moderated and even removed, as far as the stage of the pustule will permit, by the ordinary remedies which moderate and remove other cases of erythema.

'Is it not possible then, that there may be some eruptive disease of this membrane of the air-cells and bronchiæ, so minute indeed as to escape ordinary observation, but so considerable as to excite that inflammation which is apparently the principal part of the disease?'

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The only foundation for this hypothesis is the analogy with other diseases which occur only once during the life of an individual.

We are under the necessity of passing over much interesting matter, in order to arrive at the third part of the essay, which gives an account of the treatment of chincough. As the author observes, this has been in a great measure empirical: so that probably no complaint of so much importance is known, about the management of which so great an uncertainty prevails. Perhaps the most general plan has proceeded on the opinion that the disease is essentially spasmodic, originating in debility; and of course the leading indications are to remove the spasm and the debility. The pathological views of Dr. Watt are, however, as we have remarked, quite of an opposite tendency, and we confess that they appear to us much more correct. He points out in detail the objects which the practitioner ought to have in view, in treating chincough:

'1 The first indication is to see that all the different excretions be duly performed. A deficiency in any of them is sure to aggravate every symptom of the disease.

'2. The second indication is to bring on, as easily and as speedily as possible, a moderate degree of expectoration. This seems to be the natural means of relieving the inflammatory affection of the bronchiæ; but it must be done by such measures as are least calculated to heat and irritate the general system.

'3. As chincough is always of an inflammatory nature, the third indication of cure is to endeavour to prevent its becoming immoderate, and when it is already so, to endeavour by every means in our power to repress the disease, and restore the healthy action of the parts.

'4. But if the inflammatory affection has run too high, and the secretion of the mucus become too profuse, our object is then to aid the expulsion of what is already formed, and endeavour to regulate the formation of more.

'5. If we succeed in fulfilling these indications, our last object is to restore the patient as speedily, and as completely as possible, to his original health and strength.'

Dr. W. then examines successively the different remedies which he conceives to be useful, or which have been recommended by others, under the heads of emetics, purgatives, change of air, bleeding, blisters and issues, embrocations and liniments, the vapours of tar, and lastly what he calls particular medicines. Among the latter are classed opium, bark, cantharides, hemlock, assafœtida, castor, musk, and others which have had their panegyrists, and which are not easily referred to any general head: a class which is very numerous, in consequence of the unsettled notions that have prevailed respecting the nature of the disease, and the object of the treatment.

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The volume concludes with a curious inquiry into the relative mortality of the principal diseases of children. Tables are drawn up from the different burial-grounds of Glasgow, shewing the total number of deaths at different ages; and afterward the numbers that have been carried off by the different diseases most incident to children. The result is very remarkable. It appears that, since the introduction of vaccination, by which the deaths from small-pox are prodigiously decreased, the mortality of measles has augmented nearly in the same ratio: so that the total amount of deaths is the same as it was formerly. Dr. Watt is inclined to regard this circumstance as not depending on any accidental cause, or on any thing epidemic, as it existed in Glasgow, but as a general fact connected with the human constitution, in which the occurrence of one disease renders a subsequent malady milder in its operation. We are not disposed to follow him to this conclusion: but the circumstance is very singular, and will no doubt attract the attention of those who may have it in their power to compare Dr. Watt's observations with facts in other situations and at different periods.

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ART. XIV. *An Elementary Treatise on the Geometrical and Algebraical Investigation of Maxima and Minima.* Being the Substance of a Course of Lectures delivered conformably to the Will of Lady Sadler. To which is added, a Selection of Propositions deducible from Euclid's Elements. By D. Cresswell, A.M., Fellow of Trinity College, Cambridge. 8vo. pp. 329. 10s. Boards. Longman & Co.

As the title informs us, and as we learn more particularly in the dedication to the Bishop of Bristol, this treatise is the substance of a course delivered by the author as one of the Sadlerian Lecturers. The work is divided into three parts; the first comprising a variety of problems on the maxima and minima of plain figures, and treated according to the usual geometrical method. The second part contains what the author considers to be a complete demonstration of the binomial theorem, and its application to the algebraical solution of several of the propositions treated in the first part; in order the better to draw a comparison between the advantages of the two methods, which is one of the principal objects of the author. The third part relates to the construction of the cells of bees, from which many curious and interesting facts are deduced.

The comparative advantages of geometry and algebra, with regard to their application to physical problems and their utility as a mental discipline, have been the subject of frequent dis-

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discussion since the first introduction of the new analysis; and, though the former point has been long conceded to algebra, many mathematicians (and among these, it appears, we must class Mr. Cresswell,) are still very decided in their preference of geometry, considered with regard to the latter object.

'The relative advantages,' Mr. C. says, 'of these two great branches of science, in the investigation of mathematical truths, are now well understood. But it may not be improper to offer some remarks on the great difference which there is between them in producing those collateral effects which have been ascribed to the mathematics, considered as a discipline of the mind.

'There exists, then, in the first place, this manifest distinction between a synthetic and an analytic process, that in order to comprehend the former, the whole chain of reasoning must be kept in view, as it is continued, from the beginning of the proposition to the end: whilst, in pursuing the latter method, the attention is fixt only upon each single step, as each of them successively offers itself; and the conclusion is to be admitted independently of all but the last of them, whenever it is arrived at. The synthetic method, therefore, requires a stronger and more continued attention than the analytic, and more exercises the memory and the judgment. Now the truths of geometry are usually demonstrated synthetically, and the student in acquiring them becomes habituated to that method. There is, however, such a thing as geometrical analysis: and we are next to remark that, even when the same method is used in both, geometry affords a better exercise for the mental powers than algebra.'

Hence it appears that the author is not only very confident in his preference of geometry to algebra, but that he also prefers the synthetic to the analytic method of investigating geometrical truths; in which respect, we should imagine, he differs from most of those who are the advocates of the latter science. It appears to us that, without an analysis, a great number of geometrical propositions are little better than enigmas, the mind being unable in many cases to fix on any principle on which to rest their construction or demonstration: whereas, by adopting an analysis, we commence our reasoning at a fixed point, and proceed with order and precision till we have accomplished the end in view; after which the synthetic demonstration flows naturally and easily. It seems, indeed, that the principal reason of the author's preference for the synthetic method is that it requires a stronger and more continued attention than the analytic; in other words, that the mind is the more improved in proportion as it is the more oppressed, which is an argument refuted by every day's experience. The case is the same both with bodily and mental exercise; it is not the excess which strengthens either the body or the mind, but the following it up in due degrees with

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with uniformity and order; which, in the case of the present subject, can be done in no way so well as by analysis, and the omission of which we therefore cannot but consider as a great defect in the first part of the present performance. While students are instructed in the demonstrations which Mr. Cresswell has placed before them, they are kept totally in the dark as to the steps which led their preceptor to these discoveries, or what method they ought themselves to pursue when any new truth presents itself for investigation. In other respects, we consider this as the best executed part of the volume; though it contains perhaps little novelty, except in the arrangement and classification of the problems, which is very ingenious and judicious.

After the preceding statement of the author's ideas relative to the two methods of treating geometrical problems, the reader will naturally anticipate his opinion on the subject of algebra: from the operations of which, he asserts, no more improvement of the reasoning faculties can be derived, than from those of common arithmetic:

'These operations, when once they have become familiar, are performed almost mechanically: when a question is proposed in order to be answered algebraically, the greatest exertion of intellect, which is called for, is usually the mere translation of the conditions into a language, the peculiarity of which is, that it is so concise as to exhibit several propositions in a small compass: this having once been effected, and it is seldom difficult to perform, the attention is then withdrawn from the things signified and confined to the signs.'

Now the whole of this sentence we conceive to be incorrectly stated: for, in the first place, the difficulty which arises in the solution of many algebraical problems does not begin till after it has been translated into the algebraic language, when, according to Mr. Cresswell, the difficulty is over. Of such kind of problems, viz. in which the first translation is natural and easy, but the ultimate solution is long and intricate, we could give many instances, were it not that the mere mention of them must be sufficient to recall some to the author's own mind, and to convince him of the inaccuracy of his assertion.

The questions to which such remarks will justly apply can be only those of the lower order, such as are commonly given for exercising students in the solution of simple and quadratic equations; and which may be compared with those easy practical geometrical problems that relate to the bisecting of lines and angles, raising perpendiculars, &c. &c. The latter, after they have been once demonstrated, no longer answer the purposes of mental exercises, any more than the mere solution of a simple

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a simple or quadratic equation: in both, the operation becomes merely practical and mechanical: although in the first instances the method of performing them resulted from accurate reasoning and demonstrations, founded in each case on similar definitions, and on precisely the same axioms.

In order that the comparison might have been just, the author should have kept in mind some of those algebraical theorems which he has mentioned in the preceding page, and which, he acknowleges, have never yet received satisfactory demonstrations, though they have been attempted by many able and celebrated mathematicians. These failures, alone, ought to have convinced Mr. C. that such subjects require as much mental exertion as those of geometry; since otherwise how did it happen that these authors did not discover their error, and that Mr. Cresswell, having all those examples before him, has himself *failed* in his demonstration of the binomial theorem, but because it required a greater mental exertion than he has bestowed on it?

In the introductory chapter to his second part, the author enumerates the defects of preceding writers who have attempted the demonstration of this celebrated theorem, and is surprized that men of great talents and attainments have either overlooked the defects of what they have given on this subject; or otherwise that they have preferred the publication of an imperfect chain of reasoning, to the confession of their inability to be rigorously exact: after which, on speaking of his own demonstration, he says, 'Complete precision has, undoubtedly, been aimed at in the following proof: the reader will judge whether it has been attained.' We are decidedly of opinion that it has not been attained. We consider Mr. Cresswell to have completely failed in proving the equality of the co-efficients in the two series in prop. 3. by assuming that the same value of $x$ will render both $\Pi$ and $\pi$ less than any assignable quantity, which he ought not to have done. The value of $r$ in the preceding proposition is shewn to depend on that of the co-efficients; and, as his object in prop. 3. is to prove the equality of the co-efficients in the two series, it is obvious that he ought not to make the above assumption. A similar or perhaps a worse inaccuracy presents itself in art. 9. Here the proof rests on assuming such a value of $z$ that $v z$ may be less than any assignable quantity: whereas it is obvious that the proposition itself is not true unless $v z$ be in all cases equal to zero. We object, again, to the second definition in art. 10. and more particularly to the whole of art. 16.: but our limits will not allow of explaining in detail the nature of the objections.

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The next section of the work is occupied in shewing the application of the preceding theorem to the algebraical solution of maxima and minima. Here the author rejects the fluxional notation, and, we think, with good reason, since his solutions depend on a very different basis from that of the fluxional calculus: but we cannot admit that, because it is difficult to give a good definition of time, we ought therefore to reject this calculus entirely. The fact, no doubt, is that the differential calculus is the most natural in the solution of maxima and minima, as that of fluxions is in some other cases; and we think that it is therefore quite unnecessary to bend every thing to fit either the one or the other:—but, at the same time that we would not quarrel with Mr. Cresswell for rejecting the fluxional notation, we can see no possible reason that should have prevented him from using the differential. The latter is, at any rate, equally simple and as readily understood, and certainly much more elegant than that which is given instead of it: while the adoption of it would not have prevented the author from using the term *derivative*, if he preferred it to that of *differential*. Mr. C. forgets that half his readers, *out of Cambridge*, cannot call his characters by their right names, nor recognize the same letter under two different forms: it is not every mathematical student who knows the Greek alphabet. With the exception of this peculiarity, we think that this chapter is well executed: but, at the same time, it would have been more interesting had the author given a sketch of the methods employed by the early algebraists, before the invention of the fluxional or differential calculus. Mr. C. observes that there is little real difference in the methods used by the antient and the modern authors who have treated the investigation of maxima and minima, which may be correct; yet the views which led Descartes, Roberval, Hudde, and Fermat to their several solutions, were very different; and, though now supplanted by the generality of the fluxional calculus, they are not without interest, since we may clearly perceive in them the germ of the new analysis.

Part III. on the structure of the cells of bees, contains (as we before intimated) many interesting facts and coincidences, which will recompence the reader for an attentive perusal.



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# MONTHLY CATALOGUE,

## For OCTOBER, 1814.

### MEDICINE, &c.

Art. 15. *Observations on the Nature and Treatment of Consumption*, addressed to Patients and Families. By Charles Pears, M.D., F.L.S., &c. 8vo. pp. 63. Boards. Highley. 1814.

The object of this tract is to prove that the method which has been pursued in the treatment of consumption is totally erroneous, and that a directly opposite course ought to be adopted. The whole of the argument employed may be comprized in the two following sentences: 'Every symptom of consumption proves that it is founded on debility. How, then, can debilitating means ensure success?' It is always prudent to deal in general topics and common-place expressions. Debility is a word which has been so frequently misapplied in medical reasoning, as at length to have scarcely any meaning; and therefore we require a more precise and scientific explanation of the state in which the author supposes the essence of consumption to consist, before we can enter into the spirit of his reasoning. Indeed, the general style of his work does not much interest us in its favour; since it is written in a vague and declamatory manner, which, though it may possibly be the vehicle of truth, is more frequently the garb of ignorance, and certainly indicates a frame of mind not favourable to cool investigation. The widely spreading ravages of consumption, and the little power which medicine has hitherto seemed to exercise over the disease, should cause us to listen with candour to any plausible proposal for mitigating these evils: but every person who is acquainted with medical literature must be aware that mere confident assertion, unsupported by well attested facts, or acute reasoning, is totally inadmissible.

Art. 16. *Particulars of the successful Treatment of a Case of Hydrophobia*; with Observations, &c. By Rice Wynne, Apothecary, Shrewsbury. 8vo. 1s. 6d. Longman and Co. 1813.

This publication contains a detailed account of a case of hydrophobia which was supposed to be cured by copious bleeding, and the outline of which is probably known to most of our medical readers. As far as we can judge from the work itself, without having any knowlege of the writer, we should conceive the narrative to be correct, and should really conclude from it that the dog was affected with hydrophobia, that the disease was communicated to the man, and that the symptoms were relieved by the abstraction of blood. The complaint had existed for four days, marked with the accustomed nervous symptoms; and the pulse was stated to be 'from 70 to 80 beats in a minute, varying in strength and regularity.' Under these circumstances, Mr. Wynne first saw the patient, and determined on the plan of treatment.

'I had recourse,' he says, 'to the abstraction of twenty ounces of blood taken from a large orifice, and the time of taking it did not exceed six minutes. He fainted, and remained for an hour with scarcely a perceptible

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perceptible pulse; and it was evident the whole time his disease was abating. His countenance became more composed, and much paler; his eyes were less inflamed; the convulsions ceased; and when recovering from his faintness, his first request was that he might be allowed to drink some water, and when it was brought to him he seemed much to enjoy it. I now left him; desiring, if any return of his disease took place, I might be immediately acquainted with it. I sent him pills, containing, to each dose, one grain of opium, three grains of the submuriate of mercury, and one grain of James's powder, which were directed to be taken every three hours.'

Ten ounces of blood were drawn on the following day, and the operation was again succeeded by fainting; after which, the symptoms remained so much subdued as not to require a repetition of the remedy. — We are not, however, to suppose that all difficulties are removed in the treatment of this hitherto incurable disease: but we conceive that this case adds some weight to the facts brought forwards by Mr. Shoolbred, and must induce every one to place his chief hopes for the cure of hydrophobia in the free use of the lancet.

Art. 17. *Plan of the London Vaccine Institution;* its Report to the Royal College of Physicians; with their Report to Parliament; Address to the Publick; History of the Small-Pox and its Inoculation, and of the Origin and Establishment of the Practice of Vaccination; Lists of the Governors of the Institution, and Observations on Vaccination. 8vo. Darton and Co.

Though this pamphlet has not been announced for publication, we think that we ought to notice it, since it contains an account of an active institution which has been established for the diffusion of the advantages of the vaccine inoculation; and likewise an interesting report of the progress and present state of the practice.

We fear, indeed, that the motives which influenced the first founders of this association were in some degree alloyed by feelings of rivalry or opposition; and we could not but regret to observe, in the historical details, a studied attempt to depreciate the merits of Dr. Jenner. Yet this prejudice, which we must lament and disapprove, should not cause us to disregard the valuable information which we have it in our power to derive from the work. An interesting section is given 'on the origin of the small-pox, and the extensive spread of its desolations,' which may be perused with advantage by any person who is disposed to undervalue the benefits of vaccination. The next section is 'on the origin and extensive spread of variolous inoculation;' and afterward we have an account 'of the origin and establishment of the practice of vaccination.' It is in this last part that the hostility against Dr. Jenner manifests itself.

We think that the following observations from the 'Address' are sufficiently important to deserve quotation:

'While it seemed reasonable to expect, and many rejoiced in the hope, that the practice of vaccination would have early effected an extinction of the small pox in our insulated country, it is not difficult to show, that here, more than in any other part of the world, it has need of popular support. Under arbitrary governments abroad, the regulations of both church and state do often direct the domestic affairs,

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fairs of the subject, in a way that the English people would not willingly submit to — that their legislators would not think of subjecting them to. By the authority of both church and state, the children are required to be vaccinated, and the parents submit without demur. It is only by persuasion and convincement of the judgment, that a British publick is to be prevailed on to adopt the life-preserving practice of vaccination; and it is to be lamented, that, in this country, the benefit has not been so generally received as in other parts of the world. It happens, also, that the most extensive propagation of contagious disease does take place in this country, from its present state of society, whenever the infection is introduced. From the high state of civilization, and the vast extension of manufactures and commerce, there is a perpetual circulation of commodities, a continual interchange of travellers throughout the empire. London is as the heart of the system. A contagious disease in the metropolis soon finds its way into the provinces; from the country, it reaches town with an equal rapidity.'

Art. 18. *An Appendix to an Inquiry into the present State of Medical Surgery;* by the late Thomas Kirkland, M.D., in which the Removal of Obstruction and Inflammation in particular Instances, with the Causes, Nature, Distinctions, and Cure of Ulcers, is considered; taken from his Manuscripts; with a Preface, Introduction, Notes, &c. by James Kirkland, Surgeon, Apothecary to the Tower. 8vo. pp. 144. Underwood and Blacks. 1813.

The late Dr. Kirkland possessed considerable merit, both as a practitioner and a writer; and, though subsequent improvements in the art of surgery have somewhat diminished the reputation which his works had acquired, they still retain their places in our libraries as original and standard authorities. We are told in the preface to the Appendix before us, that his principal publication, an Inquiry into the State of Medical Surgery, was to have been enlarged to a third volume; and, though the materials, which were found after his death, were not sufficiently perfect to admit of their being given to the world in the state in which they were left, it was conceived that some valuable information might be extracted from them. On this account, his son, the present Mr. Kirkland, determined to select from them those parts which seemed most likely to prove interesting, and to give them nearly in the words of the original, with such occasional additions and corrections as might be necessary.

A considerable portion of this volume consists of an account of what is styled *a discovery*, concerning the state of the parts surrounding ulcers, and the practice deduced from it. The discovery is thus announced:

'One day, in dissecting an ulcerated leg, he found the cellular membrane and vessels surrounding the ulcer loaded with *a yellow gelatinous lymph, in consistency resembling the white of an egg*, but in tracing it further, no such fluid was observed. An idea occurred to him, that if this lymph could be corrected and attenuated so as to allow of the roller, a leg thus circumstanced would be easily cured!'

The dissolving of this yellow gelatinous lymph, as it is called, seems to be the chief object of Dr. Kirkland's attention; and for this purpose he employed such external substances as he supposed were pos-


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sessed of this property. To accomplish the object, he used applications into which vinegar entered as an essential ingredient; on the principle that the acid neutralized an alkali which was developed in the fluids of the parts, and thus removed the obstruction which was the foundation of the disease. The succeeding passage affords a view of the hypothesis which seems to have directed the author's practice:

'The attenuating quality of the vinegar gives a fluidity to the juices, and by its moderate warmth the part invariably perspires;—and this composition is further capable of another good intention, for the vinegar when it is absorbed into the part neutralizes the stagnating salts, which are become alkaline, and thus sets them at liberty; and *I am persuaded even mortification is often thus prevented.* Whoever has a mind may, previous to its use, apply the fomentation of Heister or Turner, but this of itself is sufficient, for I am seldom disappointed in its effects.'

The several formulæ are then given, into which vinegar enters as the principal ingredient, united with chalk, oil, and other substances, to modify its consistence.

We have dwelt the longer on this point, because it is the principal novelty in the work; the greatest part of the volume being composed of remarks on the treatment of wounds and ulcers, which we conceive will not very materially influence either the practice or the opinions of the present day.—A paper on the use of Sponge after amputation is taken from the memoirs of the London Medical Society. We have also a chapter on wounds of nerves, tendons, and ligaments, which contains no information that is particularly interesting; and one on compound fractures, which might have afforded some valuable suggestions, had it been published thirty years ago.

Altogether, we confess that this volume does not appear very likely to fulfill the good intentions of the editor, either in promoting the art of surgery or in adding to the reputation of his father. On the contrary, we are obliged to rank it among those performances, of which too many come under our inspection, and in which the partiality of friends and relatives operates to the disadvantage of the posthumous fame that they are anxious to exalt.

Art. 19. *A brief Description of the Plague;* with Observations on its Prevention and Cure. By Richard Pearson, M. D., &c. 8vo. 2s. Underwood. 1813.

Dr. R. Pearson remarks that, although the strict enforcement of quarantine has hitherto preserved us from the ravages of the plague, yet, while the disease prevails in other parts of Europe, the slightest deviation from the system might introduce it among us. It therefore becomes highly necessary that all medical men should make themselves acquainted with its symptoms, the nature of its contagion, the manner in which it is propagated, and the most effectual means of prevention. To promote this object, he submits his treatise to the public as a kind of manual, in which the most important circumstances respecting the plague are briefly stated, and those authorities are pointed out whence farther information may be obtained.

The pamphlet is divided into sections, treating of the definition of the plague; of its prognosis; of its contagious nature; of prevention; of

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of inoculation; and of the plan of cure. The chief merit of a work like this must consist in the proper selection of its materials, and in the judgment which the author displays in abstracting the opinions of others. As a specimen of its merits in this respect, we shall quote the description of the symptoms of the plague, when it exists in its most acute form, or what has been styled by nosologists *pestis gravissima.*

'In this form of the plague the infected are suddenly attacked with a violent shivering, which lasts a long time, and is not followed by much heat or thirst. The pulse is irregular, quick, weak, and scarcely perceptible. In some there is tinnitus aurium and deafness; with vertigo, confusion of the head resembling intoxication, and vomiting of green, black, blood-like matter *(saburra)*; hoarseness, sneezing, pain of the heart and chest, tremours, stammering, drowsiness, and stupefaction; partial sweats about the head and breast, the extremities being at the same time cold; hiccup; cough, with laborious respiration, sometimes quick and short, at other times slow and deep, accompanied with sighs; the tongue often dry, black, and furred; bloody stools; petechiæ, hæmorrhages, vibices, small yellow or livid pustules *(pustulæ)*; fœtid breath and perspiration, the last often extremely profuse; unquenchable thirst; violent inward heat (as stated by the patients), without a corresponding heat of the skin. Of the patients thus affected, some die in a state of phrensy, but more in a comatose state; others are destroyed by pneumonic affection, or some other internal inflammation; others sink under vertigo, syncope, headach, and debility, without any confusion of the mind; while in others the fatal termination is preceded by convulsions.

'The greater part of those who are seized with this form of the plague, die between the first and fourth day; some on the fifth and sixth day. It is very rarely that the disorder is protracted beyond the seventh and eleventh day.

'In this form of the plague, death often takes place before the eruptions have time to shew themselves; but on inspection of the bodies after death, the beginnings of buboes *(rudimenta bubonum)* are seen, or a livid colour in those parts where such eruptions should have appeared.'

With respect to the contagion of the plague, Dr. Pearson adopts the opinion that it is of a specific nature; that it particularly affects the nervous and glandular systems; and that it is not communicated by the atmosphere, but only by the contact of infected persons or things. On this principle, the whole system of quarantine is founded, and its efficacy must depend.

The prevention of so dreadful a disease becomes a subject of infinite importance; and we ought to regard with candour any proposal that is made for this purpose, which may afford even the least hope of being successful. We must not, therefore, too hastily condemn the suggestions that are offered by Dr. P. in the fourth section; although we acknowlege that we are not disposed to place much confidence in them. As it has been observed that cold is one of the most powerful agents in destroying contagion, or rendering it inert, he strongly recommends sea-bathing; and, when this cannot be obtained, he pro-



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poses, 'as a convenient substitute, that the shirt be dipped every morning in a saturated solution of common salt in cold water, and that, after having been gently wrung out, it is to be put on wet and cold.' This method of applying cold can operate only on individuals, but he has a farther plan for cooling the whole atmosphere of a town or neighbourhood:

'It will also conduce to the same end, if the temperature of the particular spot where the plague is raging *be reduced by artificial means*. This may be done by scattering water profusely over the streets, and against the sides of the houses, by means of fire engines. The evaporation of the water will be followed by a considerable diminution of the temperature of the immediately surrounding atmosphere; *and if the aspersion, or rather profusion, of water be repeated twice in the day, and each time in sufficient quantity, the evaporation will be kept up for hours, and the consequent local refrigeration will not be momentary, but continued.*'

These two original suggestions will probably not tend to give our scientific readers a very high idea of the author's judgment: but we can assure them that his tract is not without merit, when we regard it in the light of a collection of the opinions and practices of others.

Art. 20. *Some Account of an uncommon Appearance in the Flesh of a Sheep*; with Reflections on the Nutrition of Sheep, &c. By Walter Vaughan, M.D. &c. 8vo. 2s. Harding. 1813.

The only important matter contained in this pamphlet is the relation of a fact which, when divested of a considerable degree of quaintness with which it is narrated, is simply as follows. A piece of mutton came into the possession of Dr. Vaughan, in which the muscular fibres had undergone a very remarkable change; which we shall describe in his own words:

'The chop taken from the loins (for the writer had another from the neck) is in no place like flesh, which is fibrous, soft, flaccid, and red, from blood partly in combination with the proper matter of muscle, and partly free, but contained in arteries and veins; that it nowhere exhibits *striae*, which can be conceived to be the remains of blood vessels; and, in short, that where the muscular structure is to be looked for, there is a substance resembling in colour, in texture, and in consistence, the fat usually found about the kidneys.'

The description of this peculiar substance is followed by some experiments on it, but they are unfortunately very imperfect, and even in some degree contradictory to each other; so that little knowlege of the real nature of the substance can be gained from them. The fatty substance is said not to have melted when plunged into boiling water, yet to have been liquified by the direct application of a heat of 107°; it is also said to have been combustible. We cannot but regret that a fact so singular, as the absolute conversion of muscular fibre into fat, has not been confirmed in a more unexceptionable manner.

Dr. V. divides his work under three heads; observations and experiments, inquiries, and reflections. The first head we have already examined. The second section informs us that the sheep in question

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was a wether of two years old, had fed on Romney Marsh, and was killed because 'it was so weak, especially in its hind quarters, as frequently to fall down.' With respect to the third section, intitled 'Reflections on the phænomenon in the sheep; on the nutrition of sheep, and on different subjects arising one from another,' we shall not enter much into detail. It consists of a number of crude conjectures on physiology and pathology, thrown together without any method, and rendered still more obscure by the awkwardness of the style.

## POETRY AND THE DRAMA.

Art. 21. *Arminius:* or the Deliverance of Germany. A Tragedy. By Charles Knight. Crown 8vo. 4s. Boards. Sherwood and Co. 1814.

The proudest and most successful conqueror will ultimately be foiled by a people bravely unanimous in the cause of freedom and national independance. Mr. Knight perceived, in the circumstances of the complete defeat of the Roman army of the proconsul Quint. Varus, by the revolted Germans under Arminius, son of the King of the Chrusci, materials that might be worked up into a drama which would pourtray the deliverance of Germany in this present *annus mirabilis;* and into which might be introduced those noble sentiments, which harmonize with the feelings of nations who, by their bravery, have broken their chains. When he informs us that 'this play was written during the short period between the great battle of Leipsic, and the passage of the Rhine by the allied armies,' it was scarcely necessary to tell us that many of the incidents, which then elevated every heart with hope, found a parallel in the history of Arminius. — As a drama calculated to express popular sentiments, and to excite indignation against invaders, this tragedy has some merit; and, though it is not busy enough for the stage, it may please in the closet. The plot is well managed, the characters are ably supported, and the dialogue is often spirited. — We cannot undertake to analyse the scheme of the play: but, as a specimen of the language, we transcribe from the opening of the last act the speech of Arminius to his soldiers, previously to their attack of the Roman camp.

'*Arm.* Command a halt.
(*The warriors halt, and range themselves in front.*)
Soldiers and friends! we soon shall reach the ground
Where your poor country waits the sacrifice,
The holiest offering of her children's blood!
Here have we come, not for the lust of conquest,
Not for the booty of the lawless plunderer;
No, friends, we come to tell our proud invaders
That we will use our strength to purchase freedom.
Freedom, prime blessing of this fleeting life,
Is there a man that hears thy sacred name
And thrills not to the sound with loftiest hope,
With proud disdain of tyrant whips and chains!
Much injured friends, your slavish hours are past!


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Conquest

Conquest is ours! not that your German swords
Have keener edges than the Roman faulchion,—
Not that your shields are stouter, nor your armour
Impervious to the swift and deadly lance,—
Not that your ranks are thicker than the Roman;
No, no, they will out-number you, my soldiers;—
But that your cause is good! they are poor slaves
Who fight for hire and plunder,—pamper'd ruffians
Who have no souls for glory; ye are Germans
Who here are bound by oaths indissoluble
To keep your glorious birth-rights or to die!
This is a field where beardless boys might fight,
And looking on the angel Liberty,
Might put such mettle in their baby-arms
That veteran chiefs would ill ward off their blows.
I say no more, my dear and trusty friends!
Your glorious rallying-cry has music in it
To rouse the sleepiest spirit from his trance,—
For Freedom and Germania!'

Of the *dramatis personæ*, the only individual who dies is the Roman General Varus; who, seeing the legions flying before the Germans, *stabs* himself.

Art. 22. *Armida;* or the Enchanted Island. 8vo. 1s. Baldwin. 1814.

The beautiful episode of Armida and Rinaldo, in Tasso's Jerusalem, is the ground-work of this little dramatic poem; in which the versification is easy, and the characters are well sustained. Perhaps, however, it is too amatory for every parlour-table.

Art. 23. *Long Ashton*, a Poem, in Two Parts; descriptive of the Local Scenery of that Village and its Environs, including St. Vincent's Rocks, Bristol, &c. By William Morgan, of Bower Ashton, late of Bristol. 8vo. pp. 53. Printed at Bristol.

A poet can no more give the exact representation of a landscape, than a painter can delineate the progress of an action. Landscapes in verse, therefore, are in general very unsatisfactory; and a considerable display of genius is necessary to attract towards them any notice. Mr. Morgan will forgive us if we tell him that he has undertaken a task for which he was not equal, and that Long Ashton will obtain no celebrity from such tame sketches as his poetic pencil has here produced. Of the bold energetic muse, he has no conception: he seems satisfied if he can produce a rhyme; and, rather than fail of this purpose, he snaps his fingers at grammar. That we may not be thought to bear too hard on Mr. Morgan, let us introduce him to speak for himself:

'Beneath the eye, opes Ashton-Vale,
Like some gay scene of fairy tale,
With all the verdant hills around
Aspiring to th' ethereal bound,—
Where Dundry rears his tower on high,
With turrets pointed to the sky,



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Hail'd by the mariner afar
Amid the elemental war,
When by the tempest's fury driven
The vessel proudly mounts to heaven,
And all the rolling billows blue,
Tumultous spread beneath his view.' —

'How beauteous is the day of rest,
The healthful rustics simply drest,
In groups, pass o'er the churchyard green
With sober pace, and cheerful mien,
Now ent'ring with a silent prayer,
Their minds for heavenly thoughts prepare —
Now on the sacred book intent,
Or low with humble rev'rence bent, —
The pastor paints, with glowing voice,
The endless bliss, where saints rejoice,
And vice to swift repentance warns,
'Ere yet too late, the sinner mourns. —'

We have either too much or too little taste to have our love of nature or of religion increased by such versification.

## POLITICS.

Art. 24. *A Letter to Lord Liverpool*, on the Political and Commercial Importance of Africa to Great Britain, stating the Fact of a Trade in Christian Slaves being carried on in that Country; and the Propriety and Efficacy of our Interference, for putting a Stop to the same. 8vo. pp. 38. 1s. 6d. Asperne. 1814.

Much has been written on the political and commercial importance of Africa, and many strong appeals have been made to our feelings in behalf of its degraded and ill-treated inhabitants: but in general our attention has been directed to that extended line of coast which stretches from the Gut of Gibraltar to the Cape of Good Hope, and which is washed by the vast Atlantic ocean. The present writer places the scene of his speculations on no part of the western shores, but takes us into the Red Sea, and urges the noble lord whom he addresses to 'espouse the cause of the Abyssinians;' who, he says, though Christians, are sold as slaves to the Mohammedans; and he points out the port of Massowah, on the African side of the Red Sea, as situated more favourably than any other for the most direct and unrestrained communication with the interior and populous nations of Africa. It is recommended to take the nation of Abyssinia under our fostering care; to purchase the island of Valentia, from the Nayb or Prince of Massowah, with the view of erecting a commercial station properly defended from any force that could be brought against it in those seas; and to occupy this island not only from motives of trade, but for the purpose of securing the safety of the Christian kingdom of Abyssinia, which is now threatened to be overturned by the numerous hordes of surrounding savages. — We conclude, however, that Lord L. will regard this scheme as equally crude and romantic, and therefore as not very likely to recruit our national resources.



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## EDUCATION.

Art. 25. *The Arithmetical Preceptor*, or a complete Treatise of Arithmetic, Theoretical and Practical. In Six Parts. To which is added, a Treatise on Magic Squares. By Joseph Youle, Master of the Boy's Charity Schools, Sheffield. 12mo. pp. 485. 8s. Boards. Longman and Co.

Arithmetic is a science of which so many consider themselves as masters, and the love of authorship is a feeling so prevalent in the present day, that scarcely a month passes over our heads without adding three or four to our arithmetical treatises; yet every new writer offers his reason for intruding himself on the public. One finds former treatises too incorrect for the purposes of tuition; another deems them too contracted in their plan; a third thinks that they are too prolix; a fourth cannot approve of the common arrangement, &c. &c.

Mr. Youle, like most of his brother arithmeticians, furnishes us with his motives for publishing; and we, as reviewers, must give him our reasons for saying that he ought not to have published, at least unless he had written better. If he had not written at all, we should never have felt the want of his Arithmetical Preceptor: but, as he chose to appear in print, he ought to have consulted the best authors, and availed himself of their improvements; and not have perpetuated the errors and inconsistencies of the most obsolete works. Had he followed this plan, he certainly would not have given the rule which he has stated for compound proportion; and which, though it has been admitted into a number of arithmetical school books, is founded on error, and in many cases gives erroneous conclusions. In his rule of three, again, he follows the worst method that he could have selected, had he examined every author for that purpose. He unnecessarily divides the rule into two cases, *direct* and *inverse*; and he arranges his terms so as to exhibit the ratio of incongruous quantities. What ratio can subsist between 3 gallons and 19 shillings; between 9 horses and a bushel of oats, or between a flitch of bacon and 6s. 6d.? Had not this inconsistency of former authors been pointed out by later writers, we might have been less disposed to censure it in the present work: but, after it had been shewn to exist, and the required alterations had been made in the arrangement of the terms, no apology can be offered for persisting in following such an erroneous method.

We must mention, however, one part of this author's plan, which we should be glad to see adopted in all subsequent treatises of arithmetic, as it has been in some lately published, viz. the introduction of a small table of logarithms; and a chapter shewing the method of employing them in various arithmetical problems. We wish to see this take the place of many useless rules with which most of our treatises are incumbered; particularly of what is called the rule of position, which is in fact worse than useless. We would also explode all those that are commonly given under the terms Factorage, Brokage, Insurance, Barter, Loss and Gain, &c. &c., which are merely so many cases of simple proportion, and ought to be included under one general rule.



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The last 80 pages of the present treatise are occupied with rules for forming magic squares and magic borders, magic circles and magic circle of circles, and other magical problems: but we are (to use the author's own words) so convinced of their 'nonusefulness' of this part, that we think it should be 'pretermitted,' or 'ejected;' being, in no respect that we can perceive, 'appendant on a treatise of arithmetic.'

## RELIGIOUS.

Art. 26. *An Attempt towards a new historical and political Explanation of the Book of Revelation:* or an analytical Interpretation of the allegorical Phenomena of the Apocalypse of St. John; founded in Facts, and the Course of Society and Empire, from the Commencement of History to the present Time. To which is added, in an Appendix, Destruction and Misery the constant Effect and Consequence of aggressive Wars, both to the Conquered and to the Conqueror, being a brief historical Sketch of the Consequences and final Events of the most important Attempts at Conquest, from the earliest Accounts of History to the present Time. With a few other Papers, containing Strictures on some particular Points more remotely connected with the general Subject. By the Rev. James Brown, D.D. of Barnwell, Northamptonshire. 8vo. pp. 364. 8s. Boards. Cowie and Co.

How fortunate must Dr. Brown consider himself, in having found a key which thousands for many centuries back have been seeking in vain! but how *unfortunate* must the world and the church have been, that it should not have been discovered before! As the author pretends to be a prophet, he may be supposed to understand the language of prophecy: here, however, a little difficulty occurs; since, if Dr. Brown's explanations are to be appreciated by his skill in predictions, his book is not worth a farthing except as waste paper. He wishes the reader 'to believe that a signification entirely rational, and highly interesting to human affairs, may be found even in this, so often unsuccessfully attempted, Book of Revelation;' and this, he is *confident*, his present work will enable every unprejudiced reader to discover. It is singular, after the repeated failures of learned men, during many centuries, in their attempts to develop the secrets of this mysterious book, that Dr. B. should speak with such *confidence* of his undertaking; and we are persuaded that all his readers will consider the boldness of his language as ill according with his achievements. To exemplify his mode of commenting, we shall extract a passage from his digressions relative to "The Little Book to be eat up by St. John."

'The writer pretends to no supernatural gift, though he thus prophecy. Nor is he a stranger to the confident compliments paid to the wisdom and virtue of government, by those whose interest requires the continuance of the present perversions. But though they, or an angel from heaven, should affirm that the present government of this country may subsist, for generations, and the public state be permanent, conducted upon its present principles and practices,—no man capable of the free exercise of a rational mind can believe it. They are now born who may witness another Revolution; he that shall

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shall see another century as far advanced as the present will assuredly see it. The characters, the capacities, the principles, of the princes of Europe at the present day secure it. In this country, they are by the Royal Marriage-Act legally and necessarily consigned over to libertinism and profligacy of life and manners. For, whether they marry according to the mode of courts, without knowing, without seeing, without the possibility of affection or fidelity to the object; or, whether they remain in licentious celibacy, this is the naturally expected, and experienced, consequence: though it cannot be denied that we have a striking and truly admirable example to the contrary in the first personages of the empire. This pernicious and impious act, "which frameth mischief by a law," is equally hostile to the virtue and to the happiness of both sexes of the royal descendants.'

Shall we quote another passage?

'A Pitt, and a Patch *, will, no doubt, be thought an odious comparison by the admirers of that great and accomplished statesman, as they are pleased to represent him; yet, in justice and reason, it may be fairly doubted, whether the last be not the clearest and least responsible character. — Can we wonder then, that such, and their associates, — that the Beast, and "they that worship the Beast and his image, and receive his mark,—shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb?"'

This is a political explanation of the Revelation! What are we to understand by the word *explanation?* — As it would be useless to follow such a writer through his declamations and digressions, we shall only copy his account of the inference to be drawn from the whole of the book of Revelation, and his exposition of it:

'That the great source of human misery is the perversion of government and rule, and the folly, delusion, and debasement of the people, in submitting to be in the hands of depraved rulers, the instruments of their own destruction. — The supreme design of Omnipotence in creation could only be to diffuse being and enjoyment in the greatest number and variety of ways. Hence, the greatest possible perversion of the purpose of God in creation is the interruption of happiness and enjoyment, or the diverting them from the many to the few. And hence it may be concluded, that the present perverted state of the world cannot long subsist in the sight of God; and that some important change in human affairs is approaching. But who shall say what is *long* to him with whom one day is as a thousand years, and a thousand years as one day!'

O, Jemmy Brown! Jemmy Brown, O!

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* A Patch. — Patch, who being first entertained as a friend by Mr. Blight, and afterwards taken into partnership in business with him; one evening as they sat together in Mr. Blight's parlour, rose up, and went out, under the pretence of going into the garden: and having left the door a-jar, returned, and introducing the muzzle of a pistol, shot him dead in his chair.'

Art.

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Art. 27. *Twenty-four additional select Discourses*, from the Works of eminent Divines of the Church of England, and from others never before published, with explanatory Notes, to which are added Dr. Dodd's Address to his unhappy Brethren, and his last written Prayer. By the Rev. Uriel Harwood, A.M. 8vo. 10s. 6d. Boards. Longman and Co. 1813.

Few professional men seem to carry less of sound judgment with them into their studies than speculative divines. They often aim more at frightening than at convincing men: but they forget that, though for the moment terrific words may alarm, no permanent effect will be produced by them unless they are founded in reason. It is to be wished that Mr. Harwood, before he had written or selected the following passage at p. 61. (for we know not whether the discourse be his own or not,) had opened his eyes to the palpable absurdity, we might have said to the blasphemy, of the assertion. Speaking of the wicked, the preacher says:

'Their souls and bodies shall continue in endless misery. The worm, our Saviour tells us, is never to die, or the fire to be quenched. Whatever punishments are meant by these awful threatenings, the wicked shall continue in them *without intermission* and *without pity*; without ever seeing a conclusion of their sufferings.'

What a view of the perfect justice and infinite mercy of the Divine Being! He "knoweth of what we are made;" he sends us frail creatures into an imperfect state for a short period; and then, for our misdeeds committed in this state, 'he dooms our souls and bodies to endless misery.' Could "the Judge of all the earth do right" if he thus proceeded? We firmly answer, No. The Divine Being would not be an object of our love and adoration, if he could act in a manner so diametrically in opposition to every principle of equity and mercy. Mr. H., however, by one sweeping clause, not only robs God of justice but his creatures of pity. According to him, the wicked are to endure the eternally excruciating torments of hell *without exciting any pity*. When Dr. Slop asserted that the Devil was damned to all eternity, "*I am sorry for it*," was the reply of Uncle Toby; and if he were sorry for the eternal punishment of the Devil, surely saints and angels may be allowed to pity the fate of poor mortals, who, for offences of less magnitude, are devoted to the same punishment. Could that benevolent Saviour *, who wept over the city of Jerusalem, behold sinners eternally writhing in the flames of hell *without extending his pity* towards them?—At p. 175. the subject of future punishments is resumed: but here the assertions are not so broad and revolting as those which we have just noticed. We could not, however, abstain from a smile at the *paddyism* of the following comment on the words "*outer darkness*." 'This,' says the preacher, 'relates to the

* Christ did not mean *by the worm that never dies*, and *the fire that is never quenched*, to intimate that bodies devoured by worms or thrown into the fire are never consumed. The passage is metaphorical, and alludes to the valley of Hinnom; where, owing to the constant burying and burning of bodies, the worms were always kept alive, and the fires burning.

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manner of punishing unprofitable servants among the Jews; which was by casting them into a loathsome dungeon;' i. e. *outer darkness* means darkness in the *inside* of a dungeon. Were we to offer an explanation of *outer darkness*, or of *the darkness which is without*, we should say that it has a reference to the weddings of the Jews, which were celebrated in the night, when those who behaved themselves amiss were pushed out from the splendid festival into the street, or to the *darkness without*.

We need not enlarge on this subject; it will be seen from the above short extract that Mr. H. is either too rash with his own pen, or is not, as a selector or editor, sufficiently alert in correcting or stigmatizing the rashness of others. Let him review this volume, and strike out of it every passage which is at variance with good sense; and then, in a second edition, he will obtain that praise which it would be as gratifying for us to offer as for him to receive.

The first part of this selection, anonymously published, was noticed in our lxviith Vol. p. 203.

## AGRICULTURE.

Art. 28. *A Treatise on Natural and Practical Agriculture*, by William Greaves, Agriculturist, of Sheffield. 8vo. pp. 68. 12s. Boards. Bumpus, Holborn.

Was it a high opinion of self, or a mean estimate of the judgment of the public, which induced Mr. Greaves to ask twelve shillings for this little shadow of a treatise, and for which much more seems by a deleted notice to have been originally demanded? Vanity being a very common failing, this *Agriculturist of Sheffield* may think that every hint from him contains most important advice; and that the essence of wisdom, which his few pages include, furnishes matter for a bulky volume. If, however, he thus thinks, he surely must think alone. A more superficial writer rarely blunders himself into our notice; and Mr. G. had better have kept to his old trade of making razors, than have puzzled his brains with agricultural theories. Our scientific readers will divert themselves with this writer's opinions, that every seed-bearing plant has three genders, masculine, feminine, and neuter;—that trees which produce their leaves early have hotter constitutions than others;—that mildew is occasioned by 'the congelation of exhalations;'—and that smut in corn is a disease which bears an analogy with the consumption in the human body. Proud as Mr. G. may himself be of such conceits, they cannot be worth twelve shillings to any human being; and, though his hints for practice are thrown into the bargain, the purchaser of a copy still has reason to complain. By the marks on the cover, now erased, we fear that the subscribers paid a yet higher price; if so, they may say of Mr. G. that he cuts like a razor; unless, in allusion to his recommendation of *salt-water* as a manure, they choose to call him *a pickler*.

## MISCELLANEOUS.

Art. 29. *Apparitions*; or the Mystery of Ghosts, Hobgoblins, and Haunted Houses, developed. Being a Collection of entertaining Stories founded on Fact; and selected for the Purpose of eradicating

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eradicating those ridiculous Fears, which the ignorant, the weak, and the superstitious, are but too apt to encourage, for want of properly examining into the Causes of such absurd Impositions. By Joseph Taylor. 12mo. pp. 223. 5s. Boards. Lackington and Co. 1814.

Ghosts, goblins, and hobgoblins have had their day: but now faith in preternatural beings is so generally undermined, that the very existence of the Devil himself is called in question. Yet some fragments of superstitious credulity still remain; and the stories of the nursery make a more permanent impression on common minds than philosophers are apt to suppose. Mr. Taylor's book is intitled to a favourable reception; his motive is good; and the plan which he has adopted is probably better fitted to answer the intended purpose than any other that he could have selected.

The circumstances which gave rise to this little entertaining work are thus explained in the Introduction:

'In the early part of my life, having read many books in favour of ghosts and spectral appearances, the recollection remained so strong in my mind, that, for *years* after, the dread of phantoms bore irresistible sway. This dread continued till about my twenty-third year, when the following simple affair fully convinced me, how necessary it was *thoroughly* to investigate *every thing* that tended to supernatural agency, lest idle fear should gain a total ascendancy over my mind.

'About this period, I had apartments in a large old-fashioned country mansion. From my bed-chamber was a secret door leading to a private staircase, which communicated with some of the lower rooms. This door was fastened both within and without; consequently all fear of intrusion from that quarter was entirely removed. However, at times, I could not help ruminating on the mal-practices that might have been committed by evil-disposed persons, through this communication; and "busy meddling fancy" was fertile in conjuring up imaginary horrors. Every thing, however, was quiet, and agreeable to my wishes for some months after my arrival. One moonlight night, in the month of June, I retired to my bed, full of thought, and slept soundly till about one o'clock, when I awoke, and discovered, by the help of the moon which shone full in my room, a tall figure in white, with arms extended, at the foot of my bed. Fear and astonishment overpowered me for a few seconds; I gazed on it with terror, and was afraid to move. At length I had courage to take a *second* peep at this disturber of my rest, and still continued much alarmed, and irresolute how to act. I hesitated whether to speak to the figure, or alarm the family. The first idea I considered as a dangerous act of heroism, the latter, as a risk of being laughed at, should the subject of my story not prove supernatural. Therefore, after taking a *third* view of the phantom, I mustered up all my resolution, jumped out of bed, and boldly went up to the figure, grasped it round and round, and found it incorporeal. I then looked at it again, and felt it again; when, reader, judge of my astonishment — this ghostly spectre proved to be nothing more than a large new flannel dressing-gown which had been sent me home in the course of the

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the day, and which had been hung on some pegs against the wainscot at the foot of my bed. One arm accidentally crossed two or three of the adjoining pegs, and the other was nearly parallel by coming in contact with some article of furniture which stood near. Now the mystery was developed—this dreadful hobgoblin, which a few minutes before I began to think was an aërial being, or sprite, and must have gained admission either through the key-hole, or under the door, turned out to be my own garment. I smiled at my groundless fears, was pleased with my resolution, returned light-hearted to my bed, and moralized nearly the whole of the night on the simplicity of a great part of mankind in being so credulous as to believe every idle tale, or conceive every noise to be a spectre, without first duly examining into causes.

'This very trifling accident was of great service to me as I travelled onward through life. Similar circumstances transpired. Screams, and shades, I encountered; which always, upon due investigation, ended in "trifles light as air."

'Nor did the good end here. My story circulated, and put other young men upon the alert, to guard against like impositions. They likewise imparted to me their ghostly encounters, and those I thought deserving of record I always committed to writing; and, as many of them are well authenticated facts, and both instructive and amusing, they form a part of the volume now presented to the public.

'The other stories are selected from history, and respectable publications; forming in the whole, I hope, an antidote against a too credulous belief in every village tale, or old gossip's story.'

Though Mr. Taylor is a determined enemy of the ghost-mongers; he begs to have it understood that he does not call in question the power of the Deity to work miracles, nor set his face against all apparitional record; he only aims at laughing ridiculous credulity and fear out of the world.

An Essay on Ghosts, in which the admirable remarks of Addison are inserted, forms a suitable preface to this collection of stories; which are well chosen, and offer a fund of amusement that is cheap at the price of five shillings. By putting such a book as this into the hands of children, parents will more effectually guard their minds against weak credulity than by grave philosophic admonition.

Art. 30. *Small Literary Patchwork:* or a Collection of Miscellaneous Pieces, in Prose and Verse, written on various Occasions, chiefly on moral and interesting Subjects. By Anne Clarke, a Lover of her Country. Second Edition. 12mo. 7s. 6d. Boards. Nichols, Son, and Bentley.

While Mrs. Clarke asserts her claim to public notice as an author, she would avail herself of all the indulgence due to the ladies, by prescribing to us this rule:

"*Laugh* where *you must;* be *candid* where you *can;*"
'But let a Woman's page find patronage from *Man.*'

This Lover of her Country is also a lover of that which *makes the mare to go,* and seems to have had golden visions while she was constructing her Literary Patchwork. She talks of earning or turning a penny,

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penny, and of being remunerated 'for the wear and tear of her wit:' but it never has occurred to her that with authors, as with other traders, two ways of *turning a penny* are experienced, viz. the turning a penny *into* the pocket, and the turning a penny *out* of the pocket. We fear that Mrs. Clarke's mode will be the latter. In no other way can we serve her than by avoiding to give our opinion of her compositions, and by desiring her to accept of our best compliments instead of a review of her verse: for we would not hurt the feelings of a lady who styles herself (see p. 77. note) 'a poor *insulted, unprotected plebeian.*' The biographical sketch which Mrs. Clarke gives of her father manifests much amiable affection, and may on the whole be a tolerably correct portrait: but it possesses not sufficient interest for publication; and when to her parent's ghost, whom she conjures up for the purpose of objecting to the vanity of this exposure, she replies, with the apothecary in Romeo and Juliet,

"My *poverty* but not my will consents,"

we tremble for her, lest the motive for publication should meet with disappointment.

## SINGLE SERMONS.

Art. 31. *The Christian Soldier.* —— Preached to the Regiment of Renfrew Militia at Bridge-street-Chapel, in Bristol, 24th October. 1813. By Samuel Lowel. 8vo. 1s. Williams and Son.

A short advertisement states that the regiment of Renfrew militia, being almost to a man natives of Scotland and members of the Kirk, and preferring the mode of worship in Bridge-street-chapel as nearly resembling that of their own church, requested and obtained permission to attend there on Sundays as their fixed place of worship; and it is pleasing to add that Mr. Lowel bears honourable testimony to them as 'devout soldiers.' The sentiments and language of this address are adapted to a military audience; and, as the natives of Scotland, by means of their parochial schools, have their minds early imbued with religious principles, they are capable of deriving benefit from the exhortations of the Christian minister; who, it is therefore reasonable to hope, in this instance, did not preach in vain.

Art. 32. *A Funeral Sermon on the Downfall of Buonaparte's Dynasty:* a Discourse preached on Thursday, July 7th, 1814, the Day appointed for the General Thanksgiving. 8vo. Underwood.

The *merry mourner*, to whom we are indebted for this funeral discourse on the political death of Bonaparte, does not obey the old maxim, *de mortuis*, &c. but, on the other hand, endeavours to hold up the fallen tyrant to the execration of mankind. How does he rejoice that Europe drinks no more the cup of oppression, and that the time is at last come 'when the successful murderer was "to be weighed in the balance and to be found wanting!"' Resembling other pulpit-orators, he depicts the character of Bonaparte in colours of the deepest tints; concluding with reflections calculated to harmonize with our national exultation, and to inspire national gratitude to the GREAT DISPOSER.

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Art. 33. *Peace the real Interest of every Human Being:* an Address, delivered at Brighton, July 7. 1814, being the Day appointed for Thanksgiving on Account of the Re-establishment of Peace, &c. By John Evans, A.M. 8vo. 1s. 6d. Sherwood and Co.

Mr. Evans, who loses no opportunity for printing a *single sermon*, has availed himself of the Thanksgiving-day, even though he was at a watering-place, and has taken, moreover, a Greek motto from Luke ii. 14., and a quotation from Dr. Watts's *Songs for Children* *. Of the latter, we shall say no more than that it is beneath the dignity of the pulpit: but we must observe on the former, viz. *the motto*, (Επι γης ΕΙΡΗΝΗ,) that, though short, it is not quite appropriate; since peace is not yet restored either to *our land* or to the *earth*. It is mere justice, however, to observe on behalf of this preacher that he is throughout animated by the best feelings, and delivers sentiments worthy of the patriot, the philanthropist, and the Christian. His soul is harrowed up by recollections of the evils of war; he, therefore, hails in animating strains the blessings of peace, as 'favourable to human happiness and moral glory;' and he anticipates the approach of "*Reason to its manhood*," when, under the benignant influence of Christianity, the pacific will take place of the military spirit. It is consoling to catch at such hopes: but alas! neither antient history nor modern experience justifies sanguine expectations of this kind.

* A wicked wight, arguing in support of Hobbes's doctrine that the state of nature was a state of war, chose also to quote the passage from Watts's songs to children which Mr. Evans has inserted in his sermon: but, to mark his opinion of the poetry, and to turn it, bad as it was, to his own account, he eked out the couplet with an addendum of the same quality, thus:

"Let dogs delight to bark and bite,
For God has made them so;"
And God made man to snarl and fight
And thus the world will go.

## CORRESPONDENCE.

We owe our best thanks to B. P. and shall endeavour always to merit similar confidence.

J. D. is received, and shall be considered: but he must be aware that he comes before us under suspicious circumstances as to the interest which he takes in the tract in question.

R. X. is requested to allow us to adopt his negative alternative.

*** The Appendix to Vol. lxxiv. of the M. R. was published with the last Number, and contained FOREIGN LITERATURE, with the *General Title, Table of Contents*, and *Index* for the Volume.

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# THE MONTHLY REVIEW,

## For NOVEMBER, 1814.

ART. I. *Ancient Drama. — Old English Plays*; being a Selection from the early Dramatic Writers. Volumes I. and II. 8vo. Martin. 1814.

THE preface to the second edition of Dodsley's Collection of old Plays (1780) concludes with these words:

"To those who may be dissatisfied with the manner in which this work is conducted, the editor can only say, that the undertaking appeared to him much easier before he engaged in it, than he found afterwards in its progress through the press. He might safely rely on the candour of those who have experienced the trouble and difficulty attending such performances as the present; and to those who have not, could wish to address himself in the words of one who had, says the gentleman who quotes him, long laboured in the province of editorial drudgery; and who thus appeals to the judgment and benevolence of the reader: "If thou wert ever an editor of such books, thou wilt have some compassion on my failings, being sensible of the toil of such sort of creatures; and, if thou art not yet an editor, I beg truce of thee till thou art one before thou censurest my endeavours."

On such principles, we might perhaps be accused of having, on a late occasion, dealt rather hardly with the editor of one of our early dramatic poets, whom we certainly imagined ourselves compelled to censure as wholly and in every respect unfit for the office which he had undertaken *: but the lapse of five-and-thirty years, of research and industry unparalleled, has raised the qualifications while it has smoothed the labours of such an editor; and, without exacting so much critical taste or minuteness as to discourage from undertakings of this nature those who are really competent, it appears to us to be one of the duties of our office to remind those whom we find engaged in them, from time to time, of what is reasonably to be expected and required at their hands.

It is almost superfluous to state to our readers that the collections of Dodsley and Hawkins are very far from having supplied the vacuum in our old English literature, which arises from the extreme scarcity of all the early printed editions of plays acted before the Restoration. Mr. Garrick's library, (now in the

*: See Weber's edit. of Ford, M. R. for March and April, 1812.



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British Museum,) which formed the basis of those collections, furnished each of them with only a few specimens of its stores; and those specimens were for the most part selected (we by no means say injudiciously) with a view to the greatest possible variety, and to include the names of the largest number of writers, rather than for their intrinsic excellence. Thus their contributions from Ford and Dekker, Webster and Middleton, Heywood and Shirley, amount to no more than two or at most three out of the numerous productions of each of those poets; while the rest of the collection is shared in almost equal proportions between Peele and Lyly, Wilkins and Brewer, Barry, Cooke, and Tomkis, and a crowd of others whose names for the most part deserve the oblivion which would certainly have been their portion but for the indiscriminate zeal of their revivors.

Whatever may be alleged in defence of the compilers of these first selections, the same cannot be admitted as equally justificatory of later collectors; and this is one of the reasons that have induced us to notice the publication now before us, when only two volumes out of the six that are proposed have yet made their appearance. Each of these volumes consists of four plays; and, at the same rate, four-and-twenty will be the number comprehended in the complete collection, the advertisement of which informs us that it is designed to extend to the period of the Restoration, and to contain a selection from the works of the most celebrated dramatic writers before that epoch. Of the plays now published, the first two ("Doctor Faustus," and "Lust's Dominion, or the Lascivious Queen,") are the productions of Marlowe; an author who, as Malone has observed, was "the most famous and admired poet of that age, previous to the appearance of Shakspeare." At the present time, it can only be remarked in his praise that he certainly contributed something towards improving the barbarous taste of his time, and rendering it more fit to relish and admire the purer models of the dramatic art which were soon to follow: but "King Cambyses's Vein" was still uppermost. "On Horror's head Horrors accumulate" seems to have been the only intelligible object of all his labours; and the charms of poetical diction and smooth versification, which he possessed in an eminent degree, serve rather to increase the disgust which the barbarous and stupid plots of his dramas are always sure to excite. Out of twenty-four plays, we should not have been tempted to give room to two from the pen of Marlowe. Of those here presented to us, "Faustus" is intitled to the preference both as reflecting more strongly the tastes and feelings of our ancestors, and as giving greater scope to the gloomy but often powerful colouring of the author's pencil. Notwithstanding

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ing a few fine passages, and one or two well-imagined but raw and imperfect sketches of character, the "Lascivious Queen" might still have slept with her lovely Moor under her original quarto coverlid.

Lyly, that insufferable Elizabethian coxcomb, who taught the gallants of his day to "parle Euphaism," is still less intitled to the honours of revival; and we cannot but deem it most uneconomical to have admitted, in so confined a selection, three of his tiresome and pedantic comedies. Of these, "Mother Bombie" is scarcely readable from its flat insipidity; and the only merit ever possessed by "Endymion" must have been that which our virgin queen never failed to find in the most fulsome flattery. "Midas" alone is in better taste, and, though tiresomely prosing, deserves some praise for the purity of its language and the ingenuity of its political allusions.

Marston's dramatic genius is of a higher stamp than either of the former. His comic humour sometimes serves to remind us of Shakspeare: he abounds in sarcasm; and the satirical misanthrope, whose character appears in almost every one of his pieces, if it justly exposes him to the charge of sameness or mannerism, nevertheless affords almost constant amusement, and occasionally good moral reflection. He wrote with unpardonable haste and carelessness; and the plots of all his plays, which generally bid very fair in the beginning, turn out to be miserably lame and undigested long before the conclusion. We find, however, more of the substance of dramatic composition in this writer than in either of the others; and, if one of Marlowe's and two of Lyly's productions had been struck out of this collection, we should not have grudged the space allotted to Marston's "Antonio and Mellida," "What you will," and "Parasitaster."

"Shakspeare's real power," says Johnson in his admirable preface, "is not shewn by the splendour of particular passages, but by the progress of the fable and the tenor of the dialogue; and he that tries to recommend him by select quotations will succeed like the pedant in Hierocles, who, when he offered his house to sale, carried a brick in his pocket as a specimen."

In forming our judgment of the comparative merits of Shakspeare and his contemporaries, the safest course, perhaps, will be to reverse the rule altogether. Poetical imagery and versification were qualities by no means confined to the one, or but sparingly and inadequately possessed by the others; and a series of extracts of the poetical beauties of all our elder dramatists, consisting merely of abstract phrases and sentiments, would derive contributions, if not equally rich, at least within the limits of some visible proportion, from many of his satellites



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as well as from that immortal luminary himself. It is doing injustice to Shakspeare, by withdrawing him from the reach of fair appreciation, to represent him as

"A column midst the melancholy waste."

The poetical age of our great dramatist was not a desert, but a city full of ill-built yet splendid palaces; and the magnificent fabric which he reared is contemplated to the best effect when compared with the surrounding structures. Many of the materials of which that edifice is composed are the same (in shew at least, if not positively in substance,) that "these are made of:" though in the fair proportion and useful combination of those materials, it stands not only unequalled but alone. With the exception of a very few plays of Jonson and Massinger, the contemporaries of Shakspeare appear to have had literally no idea of a regular and well connected dramatic fable. If the first two or three scenes or acts of the play give any promise whatever of a suitable conclusion, it is almost certain that such promise will be miserably disappointed; so that we may nearly venture to say that every dialogue was written without the slightest notion of that which was to succeed it. The rapidity with which these works were formed, and the object which they had in view, viz. simply to please the palate of a rude and undisciplined audience, seem hardly sufficient to account for this strange and total defect of organization, after such an example had been set as Shakspeare left behind him. In the observation of character, and the "tenor of the dialogue," they frequently present to us more worthy objects of comparison; and, in these respects, the comedies of Jonson are almost equal to those of Shakspeare. The playful imagination of Fletcher makes some amends for his gross defects in almost every other dramatic requisite. That which Mr. Charles Lamb (in his "Specimens of English Dramatic Poets who lived about the time of Shakspeare") pleases to denominate "the noble practice of those times," i. e. "of two or more persons joining in the composition of the same play," could in fact be no other than the result of that indifference to any thing beyond present emolument and applause, which seems to characterize the "Wits" of this early period, and to afford the only reasonable explanation of the backward progress, or at best the stationary level, of the dramatic art, to the period of the Restoration. With the time succeeding that event we have now no concern; and the depravation of the stage in Charles's days, together with its little and casual subsequent improvements, depends on other causes, and affords a much wider and more interesting field for inquiry.

Though,

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Though, however, an editor of our old dramatic poets, or commentator on them, can do them no real service, but only draw ridicule on himself, by placing them, as to the higher requisites of the art, on a level with Shakspeare, he is guilty of unpardonable injustice towards them if he overlooks those minor points in which they may fairly challenge comparison, viz. poetical diction and versification. "The poet," say the last editors of Shakspeare, "whose dialogue has often, during a long and uninterrupted series of lines, no other peculiarities than were common to the works of his most celebrated contemporaries, and whose general ease and sweetness of versification are hitherto unrivalled, ought not so often to be suspected of having produced ungrammatical nonsense, and such rough defective numbers as would disgrace a village school-boy in his first attempts at English poetry." — "Omissions in our author's works," they proceed in another place to observe, "are frequently suspected, and sometimes not without sufficient reason. Yet, in our opinion, they have suffered a more certain injury from interpolation; for almost as often as their measure is deranged or redundant, some words, alike unnecessary to sense and the grammar of the age, may be discovered, and in a thousand instances might be expunged, without loss of a single idea meant to be expressed." —"A blind fidelity to the eldest printed copies is on some occasions a confirmed treason against the sense, spirit, and versification of Shakspeare."

They also find occasion to remark that "to a reader unconversant with the licences of a theatre, the charge of more material interpolation than that of mere syllables, will appear to want support; and yet whole lines and passages incur a very just suspicion of having originated from this practice, which continues even in the present improved state of our dramatic arrangements; for the propensity of modern performers to alter words, and occasionally introduce ideas incongruous with their author's plan, will not always escape detection." Still arguing *à fortiori*, and allowing that "much deserved censure has been thrown out on the carelessness of our ancient printers, as well as on the wretched transcripts they obtained from contemporary theatres," Mr. Stevens proceeds to observe that "yet, should any one, at this instant, undertake to publish a play of Shakspeare from pages of no greater fidelity than such as are issued out for the use of performers, the press would teem with as interpolated and inextricable nonsense, as it produced a century ago. Mr. Colman (who cannot be suspected of ignorance or misrepresentation) in his preface to the last edition of Beaumont and Fletcher, very forcibly styles the prompter's books "the most inaccurate and barbarous of all manuscripts;



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and well may they deserve that character; *for verse*, as I am informed, *still continues to be transcribed as prose* by a set of mercenaries, who in general have neither the advantage of literature or understanding."

Above all, let the critic bear in mind, with a view not to justify bold and unnecessary deviations from printed texts, but to the free exercise of a sound judgment, the words in which Johnson so admirably sums up the requisites of the editorial office:

"The duty of a collator is dull, yet, like other tedious tasks, is very necessary; but an emendatory critic would ill discharge his duty, without qualities very different from dulness. In perusing a corrupted piece, he must have before him all possibilities of meaning, with all possibilities of expression. Such must be his comprehension of thought, and such his copiousness of language. Out of many readings possible, he must be able to select that which best suits with the state, opinions, and modes of language prevailing in every age, and with his author's particular cast of thought and turn of expression. Such must be his knowledge, and such his taste. Conjectural criticism demands more than humanity possesses, and he that exercises it with most praise, has frequent need of indulgence." (See the Prolegomena to Johnson's and Stevens's Shakspeare.)

We should apologize to the present editor for thus referring him to the established rules of criticism, could we discover any mark of his having duly prepared himself for the task which he has undertaken by consulting the experience of Shakspeare's commentators. "It is not true," says Malone, "that Shakspeare was more inaccurately printed than others." — "It has been hitherto usual to represent the ancient quartos of Shakspeare as more incorrect than those of his contemporaries: but I fear that this representation has been continued by many of us rather with a design to magnify our own services than to exhibit a true state of the question. B. Jonson appears to have superintended the publication of his own pieces; but were those of Lyly, Chapman, Marlowe, or the Heywoods, to be revised with equal industry, an editor would meet with as frequent opportunities for the exertion of his critical abilities as in these quartos." Let no man say then, that, by carefully collating the different editions of an old play, he faithfully discharges every duty of an editor. To expect that nobody should gird himself to the exploit, who is not previously furnished with every requisite which Johnson demands in a conjectural critic, would be perhaps unreasonable, however desirable; and it is on the whole rather better to do too little than to rush, without the guide of a sound discretion, into the wide field of conjecture. Yet two things may, we think, be confidently assumed; — the first, that, the laws of *verse* being perfectly



understood

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understood and universally followed by the old dramatic authors, they can hardly be suspected of frequent wilful and flagrant violations of them; — the second, that, though they may sometimes have written ungrammatically, even with reference to the loose grammatical construction authorized by the practice of the age, they never absolutely put words together without any possible or even an evident meaning. The office of every editor is, therefore, to reduce to just measure that which was clearly intended to be written in verse; and, if possible, to make some sense out of apparent nonsense: but that duty becomes absolutely indispensable where it can be accomplished by the omission or subsitution of a monosyllable, the transposition of a point, a word, or a sentence, or the mere correction of a faulty division into lines; and even these, which may be called the mechanical functions of an editor, have been neglected, in the publication now before us, to a degree that is inexcusable. A few instances may suffice; and they shall be selected not in the spirit of censure, but from an earnest wish to supply such hints as may render the remaining portions of this work something better than the promise afforded by its commencement.

The tragedy of Dr. Faustus, p. 40. "Chorus:"

> "[Learned] Faustus, to find the secrets of astronomy,
> Did mount him up to scale Olympus' top."—

The word "Learned," here, may be fairly presumed to be an interpolation of the players, and should be placed at least between brackets, as we have done, or expunged, which would be better.

Id. p. 78.

> "I see an angel hover o'er thy head,
> And with a vial full of precious grace,
> *Offers* to pour the same into thy soul."

For *offers*, read *offer*.

Id. p. 86.

> "Fair Nature's eye, rise, rise again, and make
> Perpetual day; or let this hour be but a year,
> A month, a week, a natural day,
> That Faustus may repent and save his soul."

This is evidently an apostrophe to the Sun, and should be thus printed:

> Fair Nature's eye! Rise, rise again, and make
> Perpetual day; or let this hour be but
> A year, a month, a week, a natural day, &c.

"Lust's Dominion," p. 116.

> "To others, our two hearts seem to be look'd
> Up in a case of steel; upon our love others
> Dare not look; or if they dare, they cast

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Squint purblind glances; who care though all see all
So long as none dare speak? But Philip
Knows that iron ribs of our villains
Are thin; he laughs to see them like this hand,
With chinks and crevices; how a villainous,
A stabbing desperate tongue the boy dare speak:
A mouth! a villainous mouth! let's muzzle him.
" *Qu. Mo.*—How?
" *Eleax.*—Thus:
Go you, and with a face well set, do
In good sad colours, such as paint out
The cheek of that fool penitence, and with a tongue
Made clean and glib, call from their lazy swarm
Some honest friars, whom that damnation gold
Can tempt to lay their souls to the stake.
Seek such, they are rank and thick,
" *Qu. Mo.*—What then? I know such: what's the use?
" *Eleax.*—This is excellent!
Hire these to write books, preach, and proclaim abroad,
That your son Philip is a bastard.
" *Qu. Mo.*—How?"

It is not easy to find, even in that Augean stable, an old quarto, any passage more corrupt than this; yet here we have it copied out, word for word, line for line, without a single note or observation; not even so much as to say, "this is hopeless." Let us try, however, whether it may be restored to metre at least, if not to sense, without taking any very unwarrantable liberties:

——————— Upon our love
Others dare not *to* look; or, if they dare,
They cast squint, purblind glances: who *need* care
Though all see all, so long as none dare speak?
But Philip knows *the iron ribs of our villains*
Are thin: he laughs to see them like this hand,
With chinks and crevices.—How villainous
A stabbing, desperate tongue the boy dares speak!
A mouth!—a villainous mouth!—let's muzzle him.
*Qu. Mo.*—How?
*Eleax.*—Thus:
Go you, and with a face well set,
In good sad colours, such as paint the cheek
Of that fool penitence, and with a tongue
Made clean and glib, call from their lazy swarm
Some honest friars, whom that damnation, gold,
Can tempt to lay their souls unto the stake.
Seek such; they are rank and thick.
*Qu. Mo.* ——————What then? I know such.
*But* what's the use?
*Eleax.* ——————*Why*, this is excellent.

Thus

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Thus have we good measure, at the expence of only half-a-dozen added, and two or three omitted, monosyllables; and thus have we something like intelligible sense in all but one line, in which, if conjecture might be permitted so far as to substitute *windows* for *villains*, we should probably be not far from the mark intended by the author.

The following are much more simple emendations; and the interpolations of the players are too obvious to admit of a question.

Id. p. 120.

"Will you do this for us?
"*Eleaz.*—Say, will you?
"*Both.*—Aye.
"*Eleaz.*—Why start you back and stare?
(Ha!) Are you afraid?"

By the omission of the player's exclamation, we have two lines of lawful measure, which the editor appears not to have suspected. In the next page, are two other lines which require only to be differently placed to restore the metre:—thus:

(*Q. M.*) Yes, there is one. (*El.*) One! who? Give me his name,
And I will turn it to a magic spell.
(*El.*) Ha! my Maria! (*Qu. Mo.*) She's the Hellespont
Divides my love and me: she being cut off,—&c.

In p. 133. the King elegantly replies to Maria, who asks why he has disturbed her in her sleep,

"To let thee view a bloody horrid tragedy,"—

when, if he had used either of these terrible epithets alone, he would have spoken a verse of ten feet precisely, and fully as much to the purpose.

Id. p. 128.

"This storm is well nigh past: the swelling clouds,
That hang so full of treason, by the wind
*In* awful majesty are scattered."

If for *in* we read *of*, we not only obtain sense but a noble metaphor into the bargain.

In pp. 162, 163. some perriwig-pated player has been at work again, without the editor seeming to suspect that Marlowe did not write exactly what he finds written. The misplacing of the verse in the first of those pages is too evident to deserve pointing out: but the insertion of the choice apostrophe, "Ha! 'sfoot!" in the second, shews us at once what sort of "harlotry players" they were who undertook to represent the characters of our old tragedies, and how insufficiently the duty of an editor is performed by the collation of two or three old quartos printed from the prompter's books. Leave out the interpolated words, and the following speech of the King is in the finest spirit of old dramatic writing:

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"[Ha!

" [Ha! s'foot!] When all our swords were royally gilt with blood,
When with red sweat, that trickled from our wounds,
We had dearly earn'd a victory; when hell
Had from their hinges heav'd [off] her iron gates
To bid the damn'd Moor and his devils enter,
Then to lose all! — Then to sound base retreat!"—

In the "Induction" to *Antonio and Mellida*, Matzagente, a vapouring braggart on the model of Antient Pistol, is clearly intended to speak in bombast verse, which is nevertheless printed, after the old quartos, as prose. Not a single alteration is required.

" By the bright honour of a Millanoise,
And the resplendent fulgor of this steel,
I will defend the feminine to death,
And ding his spirit to the verge of hell,
That dares divulge a lady's prejudice."

To which, Feliche the humourist replies in a similar strain, with an allusion to one of Marlowe's fustian tragedies:

" Rampum, scrampum, mount tufty Tamburlaine.
What rattling thunder-clap breaks from his lips?"

P. 126. same play.

" Give me your hand, quoth he, now do you grasp
Th' *unequal* mirror of ragg'd misery."

An *unequal* mirror is rather strange, and calls from the editor the following forced interpretation: " Th' unequal mirror," i. e. the partial and unjust representative." For *unequal*, read *unequall'd*, and the passage will need no interpreter.

In page 141. we have another unnecessary reduplication, which spoils the metre.:

" [Look,] look where he stalks, wrapt up in clouds of grief."

Page 145.

——————" There's nothing left
Unto Andrugio but Andrugio:
And that nor mischief, force, distress, nor hell can take."

Restore the measure thus:

Unto Andrugio, but Andrugio; that
Nor mischief, force, distress, nor hell can take.

Id. page 164.

" Oh, you that *made open* the slippery ice
Of vulgar favour, view Andrugio!"

" 'Sfoot," Mr. Editor, — what exquisite nonsense hast thou here suffered to pass wholly unobserved? And how easily and naturally to be corrected? — For *made open*, only read " trade upon," or still more probably " tread upon," and the passage is restored.

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Id.

Id. page 165.

" Oh rotten props of the crazed multitude,
How you still double, falter, under the lightest chance
That strains your veins. Alas, one battle lost,
Your whorish love, your drunken healths, your houts and shouts,
Your smooth God save's, and all your devils last,
That tempts our quiet, to your hell of throngs."

This is a continuation of the same speech of which the former two lines are a part; and it is spoken by Andrugio, the exiled Duke of Genoa: who, though maddened by a sense of his wrongs and sufferings, having been driven from his throne after the loss of a battle with the Venetians, certainly does not express his rage by uttering downright nonsense, as void of rhythm as of reason. Yet the editor seems to think otherwise, and that he has sufficiently done his duty by telling us that '"houts and shouts" *seems* to be an allusion to *Hutesium et Clamor*,' (vulgarly called *Hue and Cry*,) for which kind assistance, doubtless, the poor doge is very much indebted to him. The truth is that the last two lines of the above passage are so corrupt as to baffle our attempts at conjectural emendation. We therefore leave them to some more happy critic: but we think that we can at least lighten his task by restoring the other parts of the passage to both sense and metre, at very little expence beyond that of the editor's sapient *allusion*:

How you still falter under th' lightest chance
That strains your veins! Alas! one battle lost
Your whorish love, your drunken healths, your shouts,
Your smooth *God saves*, and, &c.

The present editor, however, is not always so sparing of his pains as in the above instances. In a note to Dr. Faustus, (p. 36.) he thus excuses his audacity: 'If any apology is necessary for the *unusual freedom* of my alterations here, I presume the corrupt state of the original amply furnishes me with it.'—He might at least have told us in what this *unusual freedom* consisted, without which knowlege it is impossible to judge whether it was such as to require an apology or not. However much or little an editor may perform his duty of correcting the errors of former copies, it is absolutely incumbent on him to mark his deviations, and to let his readers have both the corrupt and the amended passage before them. We do not apprehend, however, that the sins of commission are by any means so frequent with this gentleman as those of the opposite nature. Yet he might as well have omitted such explanatory notes as these, for instance, in "Midas," pp. 303. 322. 338. 346. We do not require to be informed that *to appertain* signifies *to belong to*.

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In such passages as the following, "If your highness' heart be not kingdom-proof, every *pelting* prince will batter it," — and that of Measure for Measure,

> "Could great men thunder
> As Jove himself does, Jove would ne'er be quiet,
> For every *pelting* petty officer
> Would use his heaven for thunder," —

the word marked in italics has evidently its true and appropriate meaning, and needs not be pared down to the *insignificant* interpretation here given to it. In Pan's ridiculous speech, there can be no doubt that the author *meant* to substitute a goose for Leda's swan. When Coryn makes the following poor pun, "for my part, if I may enjoy the fleece of my silly flock with quietness, I will never care *three flocks* for his ambition," instead of being gravely told that '*flock* has here a more confined sense than the preceding, meaning a single flock of wool,' (which is nevertheless very true,) if the editor had referred us to our Latin grammar for the proverbial expression, "*Flocci pendere*," he would have done every thing that was needful on the occasion.

We will not weary ourselves and our readers with further remarks of this nature, but will flatter ourselves with the hope that we have said enough to insure a little more attention to the direct and obvious duties of editorship in the portions which are yet to come of the present work. Our observations will have produced a still more desirable effect, if they contribute in any degree to awaken the vigilance and spur the industry of those who (if we have not been misinformed) either are or are about to be engaged in the labour of preparing a new edition of the plays collected by Dodsley, together with some considerable additions to the number of them. At the same time, we desire to throw no unnecessary difficulties in the way of such undertakings; and, contemptuously as we may have spoken of some of the worthies of our early drama whom it has been the fashion among certain critics to extol beyond all bounds of good sense and sound discrimination, we should be much gratified if we could see *all* the existing dramatic productions of that interesting period brought forwards in a readable shape. This will only be done, however, by means of successive detachments; and, while we are forced to be content with selections, it is earnestly to be wished that those selections may be made with judgment.

Of the occasional poetic beauties to be found in almost all these productions, the specimens published some years ago by Mr. Lamb are well calculated to inform those readers who are not sufficiently imbued with "the love of ancient lore" to



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wade through the heterogeneous masses which encompass them: but they often start forth so unexpectedly as to baffle the most sagacious hunter; and we shall perhaps obtain more than excuse, if, before we conclude, we vary this unentertaining morsel of criticism with a few scraps of quotation.

Goethe's Faustus appears greatly to excell the play of old Marlowe in the merits of invention and terrible interest. We are not now speaking of the correctness of that taste which can delight itself in such wild and revolting fictions: but the distorted phraseology of the Teutonic drama must not pretend to compare with the strength and purity of our Elizabethian period. "Where," asks the necromancer of his attendant dæmon, "tell me, where is the place that men call hell?"

"*Mephostophilis.* — Within the bowels of these elements,
Where we are tortur'd and remain for ever.
Hell hath no limits, nor is circumscribed
In one self place; but where we are is hell,
And where hell is, there we must ever be.
And, to be short, when all the world dissolves,
And every creature shall be purified,
All places shall be hell that are not heaven."

'This description' the editor most justly notices as being 'both morally and poetically beautiful.'

To gratify his master's love of antiquarian research, the accommodating spirit conjures up the resemblance of "Helen of Greece," and Faustus bursts out into the following poetical rhapsody:

"Was this the face that launch'd a thousand ships
And burnt the topless towers of Ilium?
Sweet Helen! make me immortal with a kiss —
Her lips suck forth my soul — see where it flies!
Come, Helen, come! give me my soul again!
Here will I dwell; for Heaven is in these lips,
And all is dross that is not Helena.
I will be Paris, and for love of thee
Instead of Troy shall Wittenberg be sack'd;
And I will combat with weak Menelaus,
And wear thy colours on my plumed crest.
Yea, I will wound Achilles in the heel,
And then return to Helen for a kiss.
Oh! thou art fairer than the evening air
Clad in the beauty of a thousand stars!
Brighter art thou than flaming Jupiter,
When he appear'd to hapless Semele;
More lovely than the monarch of the *sky*,
In wanton Arethusa's azure arms;
And none but thou shalt be my paramour!" (P. 79.)

(For

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(For *sky* read *sea*, however, Mr. Editor; or, "*sfoot!*" you will confound our mythology.)

The hardy boldness of metaphor, that genuine stamp of an unfettered age, which delights and astonishes us in Shakspeare, belongs in a scarcely inferior degree to several of his contemporaries:

"Heart, wilt not break? and thou, abhorred life,
Wilt thou still breathe in my enraged blood?
Veins, sinews, arteries, why crack ye not,
Burst and divulst with anguish of my grief?*
*Can man by no means creep out of himself,*
*And leave the slough of viperous grief behind?*
Antonio, *thou hast* † seen a fight at sea,
As horrid as the hideous day of doom,
Betwixt thy father, Duke of Genoa,
And proud Piero, the Venetian prince;
*In which the sea hath swoln with Genoa's blood,*
*And made spring-tides with the warm reeking gore,*
*That gush'd from out our galley's scupper-holes;*
In which thy father, poor Andrugio,
Lies sunk, *or leap'd into the arms of chance,*
*Choak'd with the labouring ocean's brackish foam.*

* * * * *

Have I outlived the death of all these hopes?
*Have I felt anguish pour'd into my heart,*
*Burning like Balsamum in tender wounds,*
And yet do live? Could not the fretting sea
Have roll'd me up in wrinkles of his brow?" &c.

*Antonio and Mellida.* A. 1. Sc. 1.

——————— "Oh, calm, hush'd, rich content,
Is there a being blessed ‡ without thee?
How soft thou down'st the couch where thou dost rest,
Nectar to life, thou sweet ambrosian feast! *Id.* p. 149.

"Why, man," says Feliche the humourist,
"I have been borne upon the spirit's wings,
*The soul's swift Pegasus, the phantasy;*
And, from the height of contemplation,
Have view'd the feeble joints men totter on.
I envy none; but hate, or pity all.
For when I view, with an attentive thought,
That creature fair, but proud; him rich, but sot;

---

* Thus erroneously printed in the old quartos, and so retained by the present editor:

Veins, sinews, arteries, why crack ye not?
Burst and divul'st with anguish of my grief.

† Printed, *hast thou.* ‡ Printed *blessedness.*

The

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The other witty, but unmeasur'd arrogant;
Him great, yet boundless in ambition;
Him high-born, but of base life; *t'other fear'd,*
*Yet feared fears, and fears most to be most loved* *;
Him wise, but made a fool for public use;
The other learn'd, but self-opinionate †;
When I discourse all these, and see myself
Nor fair, nor rich, nor witty, great, nor fear'd,
Yet amply suited with all full content,
Lord! how I clap my hands, and smooth my brow,
Rubbing my quiet bosom, tossing up
A grateful spirit to Omnipotence!" *Id.* p. 151.

——— "As, having clasp'd a rose
Within my palm, the rose being ta'en away,
My hand retains a little breath of sweet;
*So may man's trunk, his spirit slipp'd away,*
*Hold still a faint perfume of his sweet guest.*
'Tis so; for *when discursive powers fly out*
*And roam in progress through the bounds of heaven,*
*The soul itself gallops along with them,*
*As chieftain of this winged troop of thought,*
*Whilst the dull lodge of spirit standeth waste,*
*Untill the soul return.*" *Id.* p. 162.

"Amazed, even lost in wond'ring, I rest full
Of covetous expectation. I am left
As on a rock, from whence I may discern
The giddy sea of humour flow beneath,
Upon whose back the vainer bubbles float,
And forthwith break." *Parasitaster*, p. 389.

In turning over this last-mentioned play, we remark two striking instances of carelessness which had before escaped us. In p. 308. the speeches of Dulcimel and Tiberio are printed as vulgar prose, which are in truth as good well-measured verse as was ever written; and again, in p. 318. "these court feasts are to us *Servitor's* court fasts;" evidently meaning, "these feasts are fasts to us *servitors*."

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* We might suspect an error in this line, which the editor seems to think requires no comment: but, the relative *who* being understood, (a licence by no means unusual,) the passage will construe as it stands, and may have been so written; or, more probably, thus, "yet feared, fears, and most where he most loved,"—or, by a still slighter correction, yet feared, fears, and fears most *where* most loved.

† Printed with a full stop.

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ART. II. *The Transactions of the Linnéan Society of London*, Vol. XI. Part the First. 4to. pp. 182. 1l. 1s. Boards. White and Co. &c. 1814.

IT happens, we think, that the Transactions of most of the scientific associations in this country make their appearance at first in the form of entire volumes, and afterward in parts of volumes; and to the latter mode the public must be partial on one account, viz. that it enables them to peruse the communications of learned men in a more recent state. We have heard it slyly surmized, however, that the portions of an erudite tome are far more saleable than its aggregate amount. Whether either of these motives, or any other, may have induced the gentlemen of the Linnéan Society to send their lucubrations to the press by more partial instalments than they did formerly, we pretend not to divine: but, at least, we may confidently assert that, if any diminution of the accustomed demand for their papers has really taken place, it cannot fairly be imputed to an abatement of zeal on the part of the members, or to any inferiority in the value of their researches.—Their present *delivery* consists of twelve articles, which we shall notice with our usual brevity.

*Description of several new or rare Animals, principally marine, discovered on the south Coast of Devonshire*, by George Montagu, Esq. F.L.S.—This veteran and successful contributor to the British Fauna here presents us with not fewer than twenty-one species, of rare or hitherto unknown occurrence on our shores. Their designations are, *Cancer hippa septemdentatus,—biaculeatus,—gammarus spinosus,—gammarus galba,—gammarus monoculoides,—gammarus obtusatus,—gammarus pedatus, Phalangium acaroides, Nycteribia vespertilionis, Monoculus rostratus, Oniscus cæruleatus, Doris papillosa,—quadricornis,—pennigera, Aphrodita viridis, Amphitrite vesiculosa, Nereis sanguinea,—maculosa, Holothuria digitata, Thalassina mutatoria*, and *Planaria vittata*. The author's accurate and perspicuous descriptions are well illustrated by engravings, and enriched with valuable critical remarks.

The first in the list of crabs is, apparently, a non-descript, upwards of an inch and a quarter in diameter, and characterized by seven denticulations on each side, besides those which guard the eyes. All the specimens that were taken were males, and procured in deep water.—The *biaculeatus*, of which a solitary specimen was caught in the trawl, somewhat approaches to the *tetraodon*, but is narrower, more gibbous, destitute of the lateral spines, &c.—The *monoculoides* chiefly deserves attention as forming a link between *Cancer* and *Monoculus*. It is thus



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that the connections and gradations of nature become daily recognized; and a period in the history of human knowlege may perhaps arrive, at which our present technical land-marks of discrimination will be broken down and obliterated.

*Phalangium acaroides*, which was believed to be so rare, has been detected by this author, in considerable numbers, on the under surface of slates, in the shade; and it seems to be ascertained that the life of this species, which is easily destroyed, extends only to six or eight months.

'The absurd idea, that either this or the *P. cancroides* gets into persons' legs and creates humours, is certainly without foundation; neither of them being furnished with a proboscis like the *Acarus*; and it is more than probable that the habits of *Acarus autumnalis* have been ascribed to these insects. That little creature, almost invisible to the naked eye, abounds in dry summers so much as to be extremely distressing to those who enjoy rural sports; and where the habit is readily excited to inflammation, dreadfully inflamed legs will frequently be the consequence, of which I have known several instances. I have found this species of *Acarus* particularly attached to raspberry bushes, and in this situation it usually attacks the arms as well as the legs of those who are in the habit of picking the fruit.

'The *P. cancroides* is more commonly found amongst collections of natural subjects than elsewhere; it is not uncommon to see four or five together in one case of my preserved birds, and yet I have never observed it in any other part of my house. The progressive motion of this insect is very slow and uniform, contracting its arms and becoming motionless when touched. On the contrary, the *P. acaroides*, though not very quick in its usual movements, will, if touched, run either backwards or forwards with great celerity, and will sometimes leap like *Aranea Scenica*; possibly like that insect it springs upon its prey.'

Of the very singular structure and habits of *Nycteribia vespertilionis*, an insect which, though destitute of head and eyes, runs with wonderful celerity, Mr. M. gives a detail at some length, and in a very amusing manner.

The rostrated *Monoculus* is the largest of our marine species, being three-eighths of an inch in length, including the tail. As far as we recollect, it has not been formerly described.

Of *Doris pennigera*, a singular and shewy animal, only one specimen was found, at low water-mark, on the rocks at Milton. It measured half an inch in length.

*Amphitrite vesiculosa*, which is minutely described, is obviously distinct from *A. ventilabrum*, and, though living in the neighbourhood of the latter, in the æstuary at Kingsbridge, never intermingles with it, each species observing its respective boundaries. This beautiful creature has been kept alive in sea-water for more than a month.



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*Nereis sanguinea*, a large and gaudy non-descript, which sometimes extends to fourteen or fifteen inches in length, lurks under fragments, in rocky situations, but is rare. 'While the animal was in a glass of sea-water, the circulation of the colouring secretion through the ramifications of the *cirri* was a curious object, and appeared to be effected at the will of the animal; but when it became sickly, the circulation was slower, rising up through the branches of the *cirri* gradually as in capillary tubes, and as soon as it expired all the colour from those parts vanished.'

*Holothuria digitata* is capable of great muscular contraction, so as to form ligatures, and to separate into globular portions: but it is still doubtful whether it be identical with *H. inhærens* of Müller and Gmelin, and with *Fistularia reciprocans* of Forskahl. From its constant tendency to separate into fragments, a perfect specimen cannot be preserved.

*Planaria vittata*, which appears to be a non-descript, is represented as a beautiful species, about an inch and a half in length, and an inch in breadth; with a slow gliding motion, the margins undulating into large scallops. 'Two were taken by accident amongst *Spongia tubulosa* at the Salt-stone in the estuary of Kingsbridge, in the month of August, and fortunately a drawing was taken the same day, for on the next morning not a vestige remained of them, although placed in a glass of sea-water; they were completely decomposed, and turned into a milky fluid.'

*Observations on the supposed Effects of Ivy upon Trees, in a Letter to the President.* By Humphrey Repton, Esq. — The purport of these observations is to shew that ivy is not only less injurious to trees than it is generally supposed to be, but that in most cases it is rather beneficial, and deserving of encouragement; and we must acknowlege that the instances adduced seem to justify such a conclusion. Indeed, the attaching shoots of this plant appear to *feel their way*, as the author expresses it, in search not of food but merely of support; the ivy insinuating itself into cavities, but forming no tight bandage, nor affixing its holders till it meets with a substance that cannot be injured by them.

*An Essay on the British Species of the Genus Meloë, with Descriptions of two exotic Species.* By Wm. Elford Leach, Esq. F.L.S. — This is a skilful revision of a family of insects whose technical exposition has long laboured under much confusion and error: but we cannot enter into an analysis of the essayist's emendations and discoveries, without quoting pages of definitions and descriptions, which, to the bulk of our readers, would be unintelligible, especially without the assistance of the

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the figures.—'It may not be uninteresting to collectors to observe, that all the species of this genus, except *M. maialis*, shrink so much after death, that it is necessary to remove the contents of the abdomen, and to fill it to the natural size with cotton; which may easily be done, when the insect is in a recent state, by making an incision on the under side.'

*On artificial and natural Arrangements of Plants: and particularly on the Systems of Linnæus and Jussieu.* By William Roscoe, Esq. F.L.S.—We have rarely perused a more agreeable piece of philosophical and botanical criticism, or one which was more richly garnished with elegance of language and felicity of illustration, than the paper before us. After having remarked on the general tendency manifested by the French botanists, and some of their followers on the continent, to supplant the Linnéan arrangements and nomenclature of the vegetable kingdom by those that were proposed by the Jussieus, Mr. Roscoe proceeds to shew, in the most able and satisfactory manner,

'That the method of Jussieu is not in fact a natural, but an artificial one.

'That, as an artificial method, the system of Jussieu is inferior to that of Linnæus.

'That the artificial and natural methods of arrangement are, and must always remain, essentially different from each other, as well in the means employed as in the objects to be attained.'

We shall extract Mr. R.'s illustration of the first of these positions, both because it occupies little room, and because it may serve to establish a truth not generally admitted by the majority of botanical writers:

'Could we suppose it possible for a person to be born with some superior instinct, which enabled him to decide at first sight on the character of a plant, and the genus and order to which it belonged, we might perhaps be induced to assent to his decisions, and allow him arbitrarily to establish his system. But, even with this conviction on our minds, circumstances might arise to shake our belief in his infallibility; and if, like Bernard de Jussieu, he should, in one short order of only eight genera, unite together the *Bromelia* and the *Hydrocharis*, the *Musa* and the *Galanthus*, we should perhaps feel inclined to ask upon what similarity in the flower, root, or seed, he had founded his opinion. Nor would it be sufficient for the ends of science, if the decisions of this superior being were always free from error. For this purpose, we must not only know, but must be enabled to communicate our knowledge to others; and how this could be done, without our giving some specific reasons for our convictions, and for the assent to them which we claim, it is not easy to conceive.

'These difficulties were perceived by the younger Jussieu; who instead of giving us a mere list of genera, arbitrarily arranged in

 orders,

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orders, characterized from some one of the principal genera in each order, has condescended to explain the grounds of his opinions by an arrangement or system, founded on the visible and tangible parts of the plants themselves. From this moment it was evident that no supernatural intelligence had dictated the arrangement; which, notwithstanding its more imposing title, was to be judged of, like all other arrangements, only by its superior ingenuity, accuracy, and utility. It might indeed be more skilfully executed than the system of Linnæus; but still it appealed to the same organs of sense, and submitted to be judged by the same rules.

'In one view of the subject, all modern systems may indeed be denominated natural, as they are all deduced from some part, property, or peculiarity of the plants themselves: those of Morison, Ray, Herman, and Gœrtner, from the fruit; of Tournefort, Knaut, and Rivinus, from the corolla; of Magnol, from the calyx; that of Linnæus, chiefly from the number, proportion, and situation of the stamina; and that of Jussieu, from the mode of germination, and situation of the stamina; but principally, like that of Tournefort, from the number and disposition of the petals. It is true, that some of these methods may be greatly preferable to others; but it is equally true, that there is scarcely one of them that does not possess some advantages which the others do not afford, and which have induced their respective authors to give them the preference. Some of them may even approach nearer to a natural system than the rest; or, in other words, may occasion less separation among plants which have a real affinity: others may pay less regard to this object, and may in some degree sacrifice it for the purpose of giving a more correct, extensive, and intelligible nomenclature; but the distinctions on which they are founded are equally natural; although it may not be possible for any method that is confessedly founded upon the sensible phenomena of the vegetable kingdom, whatever its pretensions may be, to unite together the families of plants in the strict natural orders and relative situations, or occasionally to avoid separating those which the general convictions of our senses assure us ought to be united.

'If, however, it be still asserted that the system of Jussieu is to be preferred, as exhibiting a more exact conformity to the affinities of nature than that of Linnæus, may we be allowed to ask upon what this superiority is founded, and in what particular part of the system it consists? Are the affinities of plants more likely primarily to result from the petals, or from the stamina? from the part which shelters the immediate organs of reproduction, or from those organs themselves, connected as they are with the very nature and fructification of the plant? Supposing a doubt to arise whether a plant ought to be arranged with such as agreed with it in the corolla, or in the stamina, how would a skilful naturalist be inclined to decide? or which would he consider as the most powerful affinity? In whatever manner the orders of the two Jussieus may have been formed, they exhibit, at least, as many incongruities to the general observer, as the classes and orders of Linnæus. What would such an observer, unacquainted with the secret chain employed by these authors, say to the union in the same class of the *Palmæ* with the *Junci*? the *Musæ* with the

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the *Hydrocharides*? the *Proteæ* with the *Atriplices*? the *Jasmineæ* with the *Scrophulariæ*? the *Rhododendra* with the *Campanulaceæ*? or, in short, to the many tribes apparently wholly discordant from each other, in conformation, in habit, in qualities which occur in almost every class? Can the system of Linnæus exhibit any associations more revolting to his conceptions, or which would tend more decisively to convince him that, whatever may be their pretensions, these systems are in fact equally artificial; and that their assumed natural affinities are nothing more than a partial resemblance, founded on some peculiarity of habit or conformation, which may serve to decide its situation in a nomenclature, but has often little or no relation to the real and essential nature of the plant?'

*Remarks on Lichen Scaber and some of its Allies.* By the Rev. Hugh Davies, F.L.S.—These annotations, which bear a constant reference to the plates of Dillenius, will be found to remove the confusion that has taken place in the definitions which Linné, Lightfoot, Hudson, and others, have given of *Lichen lanatus*, —*pubescens*,— *bicolor*, &c.: but the particulars cannot be distinctly stated without transcribing the whole article; which, moreover, is not penned in the happiest style of elucidation.

*Strepsiptera, a new Order of Insects, proposed; and the Characters of the Order, with those of its Genera, laid down.* By the Rev. William Kirby, F.L.S.—Though somewhat diffuse, this is an elaborate and ingenious dissertation, and extremely satisfactory; since it establishes, beyond a doubt, the propriety, if not the necessity, of instituting a new order, in which two very anomalous genera may be scientifically arranged. We subscribe, also, to the author's sentiments relative to the paucity of orders in the Linnéan system of entomology in general;—a circumstance which frequently proves very embarrassing to the student. In his construction of *Strepsiptera*, which he unfolds with distinctness and ability, Mr. Kirby has derived considerable assistance from the curious and judicious communications of Professor Peck, of Harward University, New England; and from the masterly pencil of Mr. Bauer, of Kew Garden, 'who (says Mr. K.) has enriched this paper with such a drawing as I believe has scarcely a parallel in entomology.' The title of the proposed order is deduced from the Greek στρεψις and πτερον, on account of the distortion of the elytra of the insects belonging to it. With respect to the place of *Strepsiptera* in the system, it seems to the author 'that this order should follow *Coleoptera*; for, its metamorphosis being different from that of *Orthoptera* and *Hemiptera*, and nearer to that of *Coleoptera*, this seems its most natural station, considered as an elytophorous order; especially since, if it be inserted between *Orthoptera* and *Hemiptera*, with both of which it has some affi-



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nity, it would interrupt the series of *semicomplete* metamorphosis, by which, besides other characters, those two orders are so closely united.'

The essential, artificial, and natural characters of this order are defined with great minuteness; as are those of the two genera, *Stylops* and *Xenos*, the latter comprehending two species, namely, *X. Rossii*, and *X. Peckii*. For the detailed illustration of this outline, we must refer to the original communication, and its accompanying figures.

*A Monograph of the British Species of the Genus Cholera.* By William Spence, Esq. F.L.S.—Mr. Spence has here favoured us with another flattering testimony of the ability and perseverance with which entomological researches are now prosecuted in this country. Of the eighteen species which the ingenious monographist has accurately discriminated, five are denominated from British *amateurs;* namely, *Cholera Leachii*,—*Kirbii*,—*Marshami*,—*Watsoni*, and—*Wilkinii*. The critical annotations, with which the scientific exposition is interspersed, likewise bespeak much discernment, and an intimate acquaintance with the subject.

*Description of a new Species of the Genus Mus, belonging to the Section of Pouched Rats.* By John Vaughan Thompson, Esq. F.L.S.—In this species, which is said to be not very uncommon in Trinidad, the two upper teeth are placed without the opening of the mouth, the cheek-pouches are formed by a duplicature of the common integuments, the body is covered with fine lanceolate spines, and the tail is remarkably long.

'The habits of this tribe of rats are singular and curious: where numerous, they do incalculable mischief in barns and granaries; for, not satisfied with what they can eat on the spot, they stow away and carry off in their cheek-pouches no inconsiderable quantity, to be deposited in their retreats for times when food is not to be procured from without.'

*An Analysis of Satin Spar, from Alston Moor, in Cumberland.* By the Rev. John Holme, A.M. F.L.S.—If we may rely on this author's analysis, the ingredients of satin spar are, carbonate of lime, 95.75, and carbonate of manganese, 4.25. = 100.

*Description of Mus Castorides, a new Species.* By the Rev. E. J. Burrow, A.M. F.L.S.—Mr. Burrow classes this animal under the genus *Mus;* between which and *Castor* it seems to form a connecting link. As he had frequent opportunities of observing it, we could have welcomed a more circumstantial account of its manners and habits than that which will be found in these two very succinct paragraphs:

'When teased or disturbed, it uttered a weak cry, but was good tempered, and not easily roused to resistance.

'The

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'The method of feeding was the same with that of most of the Glires, but the fore-part of the body was very little raised.'

*On Woodsia, a new Genus of Ferns.* By Robert Brown, Esq. F.R.S. Lib. L.S. — Under this new appellation, which Mr. Brown has selected in honour of his friend, Mr. Joseph Woods, are included *Polypodium ilvense* and *P. hyperboreum*; whose *involucrum*, being inserted under the *sorus*, so as to surround it completely at the base, gives rise to a new generic character, but which, owing to certain peculiarities of structure, remained for a long while undiscovered. The two species are so nearly allied, that Mr. Brown entertains some doubt of any very essential difference.

*An Account of four rare Species of British Birds.* By Mr. William Bullock, F.L.S. — The four species in question are, *Strix nyctea*, or *Snowy Owl*, *Tringa Calidris*, or *Dusky Sandpiper*, *Hirundo Pratincola*, or *Austrian Pratincole*, and *Anas Africana*, or *African Teal*. The first three have been found to occur in some of the Orkney islands. As the history of the fourth is still somewhat doubtful, it may be proper to quote the writer's own words:

'This species of duck, several of which have come within my knowledge, were all purchased at Leadenhall Market during the winter season, and were said to be taken in Lincolnshire. Dr. Latham, in his very excellent work on birds, says they inhabit the rivers in Egypt; which, if so, is a remarkable circumstance, as few natives of so warm a country could be supposed to migrate so far north at that season. Buffon figures it in the *Planches Enluminées*, to which Dr. Latham refers his African Teal. That figure is so good as to leave no doubt of its being the bird; otherwise the var. A. of the *Anas Fuligula* of *Lath. Syn.* (*Anas Nyroca* of *Gmel. Syst. Nat.* and of *Lath. Ind. Orn.* ii. 869. 91.) might be mistaken for it. Indeed I cannot help thinking that Dr. Latham has described the same bird twice under different names. In the account of the latter it is said to inhabit the river Don, which is certainly the most probable residence of a bird that visits this country only during winter.'

Mr. Bullock dates from the *London Museum*; — a highly interesting establishment, which owes its richness and extension to his personal skill, activity, and zeal.

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ART. III. *An Essay on Genius*; or, the Philosophy of Literature. By John Duncan. 8vo. pp. 264. 7s. 6d. Boards. Longman and Co. 1814.

AN Essay on Genius should either begin or end with a definition of the quality under contemplation. If the term be as yet of indistinct and equivocal meaning, let us investigate



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the derivation of the word, and compare the use made of it by various eminent writers and contending authorities. Abstract expressions, which denote not an individual being but a generalized idea, very slowly obtain that precision of outline and closeness of definition, which can alone fit them for the purposes of critical philosophy. They require to be weighed repeatedly in the balance of the synonymist; and it is not usually the first or the second rebuke of the grammarian, which suffices to caution the inattentive writer against impropriety and confusion. The labour of composing a volume is not ill bestowed, if it reduces one such unintelligible or hitherto indefinite word into the class of known quantities. Truth, or science, has no other road for progression.

By the present author, an exact definition is neither assumed nor inferred, nor attempted: on the contrary, genius is, in this work, confounded with intellectual ability, or strength of mind; whereas it is only one form of mental excellence. We do not call Hobbes a man of genius, nor Shakspeare a man of intellect, but the reverse; it being usual to confine the attribution of genius to those who excel in point of fancy. Yet, in defiance of general usage, and with an effect fatal to precision, the author of this Essay chooses to employ the denomination *genius* for *mind*, or *νους*, in general.

He divides his dissertation on mental excellence into twenty chapters; and, with laudable zeal for the honour of the literary character, he begins by placing the true dignity of man in eminence of mind. The second chapter remarks that one idea is equal to another; and that subjects differ only in complexity. We deny this proposition. Ideas differ in vividness, and are in that respect unequal: the more stimulant ideas being illuminated within the mind to a pitch of splendour bordering on the consciousness of perception. Secondly, ideas differ in extent, and are on that account unequal: the more important ideas overspreading the whole cavern of the memory, and mingling with every object depicted on its walls. Thirdly, ideas differ in complexity, and are in that respect unequal: the pictures within the mind, the hieroglyphic forms with which we think, are not compounded of simple and equal parts associated together, (as the Hartleyans, in defiance of observation, assume,) but are originally copied from sensation in various degrees of ramification, and are progressively simplified by the successive oblivions, or omissions, of the memory. Ideas of the first impression are the most branched out or complex: as they become more abstract, they become simpler, but less definite, and are thus fitted to stand for generalities, instead of individualities. The memory generalizes a recollection by forgetting

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forgetting whatever was peculiar to the individual whence the original image was derived.

Chapter iii. treats of the importance of order in mental operations. Arrangement is rather a machinery of the mind, by means of which it repeats with quickness the operations of frequent recurrence, than a native force by which its power can be appreciated. Education may construct with more or less art the mill on the stream: but the stream itself has its supply from the fountains of nature.

In the fourth chapter, Mr. Duncan converses about the improvement of the mind. The word *improvement* has so vague a meaning as to be ill adapted for metaphysical philosophy. Dr. Watts introduced and Dr. Johnson sanctioned the present but recent acceptation of the word. On the church-clock we read, in capitals, "Improve your time;" and in the farmer's manual, we continually find, "Improve your land." Now both *Time* and *Land* may be applied to our use, but cannot both be made better. The mind acquires certain facilities of exertion by exercise, and accumulates memorable hoards by study: but does the activity which is taught by discipline, or the armour which is put on by labour, bestow strength on the combatant? The mind may be said to improve its education, when it makes a good use of it.

The memory is analyzed in chapter v. and is stated to be dependant on strength of mind. What is memory? — a power of reproducing ideas, in the absence of the sensible objects which occasioned them; and the memory is good in proportion to the completeness with which it repictures, without the model, that which it first copied from the model. Now it is probable that, in proportion to the distinctness and completeness of the original perception, will be the power of repeating it; and that memory has for its ultimate cause the perfection of the organs of perception.

Chapter vi. considers classification as the great instrument of judgment. We should rather have regarded it as a sort of mechanism, which increases the voluntary exercise of the memory, and enables it at pleasure to call up the ideas of which it desires the presence. The observation at p. 70. is just, that distinctness is the greatest attainment of the mind.

In chapter vii. the author maintains that the greatness of minds is to be known by the extent of objects which they can embrace. This definition wants distinctness. Minds do not embrace objects, but ideal pictures of objects: now the ideal pictures of objects of the greatest extent, such as the sidereal heavens, have no more nor less space in the mind than the microscopic pictures of objects of the smallest extent, such as the

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the foot of a centipes: since the mind always stretches the actual object of attention over its whole circle of view. As on the screen of a phantasmagoria, the figures contemplated dilate or dwindle: but the illuminated circle remains of the same dimension, whether it includes more or fewer apparitions. We copy a paragraph of this chapter.

'The conception of connection and distinction is, in reality, but an act of the same talent inversely applied. As judgment is always produced by comparison, acuteness, whether it be displayed in the union or separation of qualities or objects, is equally the criterion of an enlarged mind. Every original idea, whether it appear in the discovery of truth, or the detection of error, every production independent of rules, and effort beyond education, displays strength of mind, as it shows extent of view. Novelty of ideas is always the indication of comprehensive, and the want of it, of contracted, capacity. Genius is uniformly discovered by chusing a path for itself, while common talents are known by following the beaten tract. Little minds find employment within a very narrow circle, and are easily governed by the authority of celebrated names, established doctrines, and prevailing maxims. But independence of opinion, originality of thinking, and freedom of remark, denote the mind which is not to be fettered by common rules, and infallibly indicate a genius expanded beyond ordinary bounds.'

The eighth chapter observes that the mind excels in all things according to its strength. This is a truism; an identical proposition.

In chapter the ninth, it is remarked that the mind is governed by the passions, and directed by accident. Are the passions accidents? — The mind is said to be in a state of passion, or excitement, when its visual ideas are unusually illuminated, its auditive ideas unusually vibratory, its tactile ideas unusually prominent, and so forth. It is in this stimulated state of mind that the fancy acquires splendour, animation, and vigour, and scatters from her pictured urn

"Thoughts that breathe, and words that burn."

Ideas in a vivid state necessarily obtain notice in preference to ideas in a faint state; and, being themselves more active and motive than others, they more easily impart motion to the body, and occasion volition. The cause of passion is consequently to be sought in the tendency of certain ideas to grow vivid: in the hero's mind, the imagery of warfare more easily kindles into a glowing brightness; — and this tendency arises, not always, as the author thinks, from accident, but often from deliberately presenting to the mind such imagery when it is in an excited state, and prone to illuminate the present objects of contemplation. The passions themselves may, in a great degree,

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degree, be rendered voluntary, be strengthened by repetition, be weakened by neglect, and be produced, as in the case of stage-players, at the appointed time and place.

Chapter x. treats of labour as necessary to attain excellence. "Always wrestle with the difficulties of an art," is important advice to young practitioners.

It is observed, in the eleventh chapter, 'that the mind excels only by the appropriation of its powers; and that universal excellence is sufficiently prohibited by the necessity of labour to acquisition.' Yet Bacon may be said to have been an universalist, and Voltaire, and Aristotle. A man has not time to compile knowlege in every department: but he has time to ask what remains to be discovered in each principal department; and to apply all that he can command of reasoning power and appropriate research, in the pursuit of such discovery. Some preliminary information is necessary for every one who would make additions to human knowlege: but the chance of addition is not proportioned to the preliminary information, so much as to the dialectic or logical force of the mind, to the inventive fancy, or to the distinguishing judgment, which it may possess. Even to observe with skill the manners of an insect, and to refer them to their real motive and true purpose, will require in the soul a power of voluntary transmigration which might suffice to compose an historic drama. Industry is in nothing a substitute for sagacity: the appropriation of labour may make knowlege pass for skill: but the compilation of hewn stone must not be confounded with the architecture of a temple to truth.

The twelfth chapter maintains that certain simple subjects are adapted to busy and amuse ordinary capacities, and that other extensive subjects belong to superior minds. We must demur to a doctrine which involves the opinion that a parish-history, for instance, would be the better for being written with tasteless and injudicious detail. Intellect applied to little things still exhibits its native sense of proportion, and, while it is using the microscope, can recollect the size of the mite.

Some men, says Mr. Duncan, in his thirteenth chapter, have too much genius for some subjects. Had Dr. Johnson too much genius to make a tragedy, or too little? Neither, we think. Why, then, did he not succeed? Merely because his habits of application had not been early directed towards that form of exertion. In order to dance well, the learner must practise during the adolescence of the body. Now the mind has its adolescence; during which those habits of exertion must be formed that are to display its powers advantageously. He must frequent debating societies at twenty, who means to be an

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an orator at forty; and he must make verses in his youth, who wishes to write poetry during his maturity. At a certain season of life, that elasticity of the mind abates which enables it to echo back whatever acts on its sympathy; and it is then too late to undertake new lines of intellectual activity. It would not correctly express the physical fact to say, "he has too much strength to run well:" nor does it correctly express the metaphysical fact in question to say, "he has too much genius to write a tragedy well." His genius would be no obstacle to his excelling in an epigram, or a sonnet: it is the want of early practice which forbids the attainment.

A reviewer must be *all ear* to the fourteenth chapter. The genius of an author, we are informed, is not to be estimated by the degree of pleasure which any production affords. If to bestow pleasure were the purpose of the work, this would surely be no bad criterion. To attain ends without needless efforts is a mark of superiority; and hence genius is often accompanied by a simplicity, a tranquillity, a modesty, which will cause it to escape the notice of the multitude. Strong minds soon find out one another: but ordinary minds frequently over-rate inferiority, and overlook superiority. We extract from this chapter some just observations on style:

'Beauty of style and perfection of matter are, indeed, often consomitant. Elegance of style depends chiefly upon distinct comprehension, and clear ideas of the subject on which we are employed. Good thoughts, therefore, for the most part, force a style for themselves. The first and greatest beauty of style is simplicity of arrangement, and delicacy of connection; and surely nothing can be more immediately necessary to perspicuity. The second perfection of style is the choice of the particular matter, which is elegant as it is comprised in general ideas. The next department of style is simile, metaphor, and every species of figure. These qualities of style may be said to be adventitious, and intended merely for ornament, as the matter would suffer no injury in continuity by being deprived of them. But, undoubtedly, propriety of embellishment serves as much to illustrate the subject and enforce reasoning, as to engage attention and exercise imagination. The last requisite of style is expression, which may be divided into the choice and arrangement of words. With regard to the first, we must be directed by general use and the authority of celebrated writers; with regard to the second, that arrangement is most elegant which contrasts, while it combines, the members of a sentence. But the chief beauty of expression is to use the exact number of words necessary, and no more. Another difficulty, however, remains to be mentioned, that is, the art of uniting sentences, and this is the greater as it demands variety as well as connection.'

In the fifteenth chapter, the author describes judgment and imagination as different applications of the mind, and therefore likely

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likely to be both strong or both weak. We consider them as separable energies: a man may possess judgment, and want imagination, as Hobbes; he may have imagination, and want judgment, as Shakspeare; or he may unite both, as Burke. The mind has four primary actions, any one of which it may have a natural aptness to perform well or ill. 1. The mind perceives; and some minds perceive more rapidly or more distinctly than others the phænomena of sensation. 2. The mind remembers; and some minds recall more rapidly or more distinctly than others the images or ideas of absent sensations. 3. The mind imagines; and some minds combine at will, or voluntarily select, more rapidly or more distinctly than others, the ideas with which original scenery is to be composed. 4. The mind judges; (this seems to be accomplished by putting together two ideal pictures of the things to be compared, and watching to discover the points in which the contours differ;) and some minds can more rapidly or more distinctly than others bring into contiguity and define the variation of analagous ideas. This fourth action or operation of mind being the most complex and difficult, it is become usual to award the first place to those who excel in judgment, or intellect, of which the reasoning faculty has to record the steps. In all operations of mind, the rapidity seems to be a result of practice; while the distinctness is a native gift, resulting from the organization of the internal extremity of the bodily instruments of sensation.

We are told in the sixteenth chapter that fancy is but an inferior degree of judgment, and subservient to a higher. The process of judgment is an inversion of that of the imagination; it is a separation of the internal picture into the costume which was copied from authority, the attitude which was copied from art, and the physiognomy which was copied from nature, and a fresh comparison of each part with that which it aims at imitating. We imagine by putting together, we judge by dissecting.

The seventeenth chapter over-values choice of topic, and maintains that difference of subject creates difference of success, and enables one mind to excel another. This chapter contains some strange criticism. At p. 213. the "Paradise Lost" is preferred to the Iliad, and the genius of Homer is characterized as puerile and nugatory.

In the eighteenth chapter, Mr. Duncan attempts to separate the mind and the body; and to indicate how corporeal talents are to be distinguished from mental. It cannot be doubted that the musician, the dancer, and the actor, are in a high degree indebted to bodily structure for their ability to excel.

Chapter

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Chapter xix. discusses the importance of habit. Some studies are said to disqualify for others. Much of compensation, however, is to be found in nature: the versatility, which disqualifies for production, qualifies for invention.

The twentieth and concluding chapter at length professes to evolve *the universal criterion of genius*, which is here said to be —mental energy.

Notwithstanding the merit and frequent elegance of this treatise, we rise disappointed from it. We are sorry to dismiss a book on genius with indifference: but we have neither found in it that which we expected, a display of the luxuries of eloquence combining to celebrate the giver of the banquet; nor that which we wished, a severe metaphysical analysis of the mind and its powers, and a critically discriminative application of the extant nomenclature to the definition of its qualities. The author's style of writing is not negligent, but laboured; it has the abrupt conciseness of the French school, rather than the diffuse fluency of the English; while it indulges too much in that Scotish want of precision which threatens to convert metaphysics into jargon, and to prepare the ascendancy of a Kantian philosophy.

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ART. IV. *The Cronicles of Scotland*, by Robert Lindsay of Pitscottie. Published from several old Manuscripts. 8vo. 2 Vols. 1l. 1s. Boards. Longman and Co. 1814.

THESE Chronicles of Scotland, which are not now published for the first time, treat of the history of that country from the death of James the First to the Reformation. The account of the period which intervenes between 1436 and 1565 is in former editions ascribed to Robert Lindsay of Pitscottie, who did indeed collect the materials, but who appears to have transcribed without much alteration the labours of some preceding annalists. After 1565, another writer undertakes the period extending to 1604; so that the work is rather a series of royal biographies by several persons, than a continuous and uniform composition. It has, however, the great merit of preserving that contemporaneous spirit of sentiment which comments on every incident, not as modern humanity, refinement, or philosophy would be disposed to view it, but as the bystander imbued with all the prejudices of the times would naturally behold it.

The account given in the original preface, of the manner and method which were adopted in drawing up the book, is not very clear. 'Here begins,' says the author, 'the History and Chronicles of Scotland, which were left unwritten by the last



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translators, Hector Boethius and John Ballantyn, who ended their chronicle at the slaughter of King James the First.' Then follows an epitome of the contents of the book; 'and these notable acts,' adds the author, 'were sought, gathered, written, and collected by me Robert Lindsay of Pitscottie, instructed, learned, and lately informed by their authors, to wit Patrick Lord Lindsay, Sir William Scott, Sir Andrew Wood, and Mr. John Major who wrote his chronicle hereupon.' This passage shews that the author was employed by a committee to put together a formal history, of which they furnished the material documents. The ecclesiastical part of the narrative, namely the account of the reformations effected between 1565 and 1604, seems to have been exclusively intrusted to Mr. John Major, who is stated to have been a doctor of theology. Farther assistance is said to have been derived from Sir David Lindsay, Andrew Wood, Andrew Fernie, and especially Sir William Bruce, 'who hath written very justly all the deeds since Floudoun Field.'

A geographical description of Britain follows the preface. With ingenious patriotism, the author contrives to state that, as Scotland is broader than England, so it is longer, and has withal a similar wedge-like shape; and he enumerates with complacency the various dependant islands, or illands, as he calls them.

Next follow the Chronicles themselves. To the reign of James the Second are allotted 164 pages: to James the Third, 60: to James the Fourth, 58; and with the close of this reign terminates the first volume.

Vol. II., of which the paging continues, as if both volumes were originally intended to form a single book, opens with the reign of James the Fifth, to which 127 pages are allowed. The reign of Mary occupies 162; and that of James the Sixth, 46 pages. The Chronicles break off when he accedes to the British crown.

Addenda, which collect the various readings of different manuscripts, — specimens, — and a copious and convenient index, complete the second volume. In order to give the English reader a brief idea of the style, the spelling, and the mode of narration, we reprint a short fragment of the Chronicles.

'Thairefter they come to Edr. without ony wnderstanding quhat wes devysit for thair distructioun. Sum men jugeit na guid to cum of this weyage, and that throw the frequent message, baithe cumand and gangand betuixt the governour and chanceler, and thairfoir gaif counsell that nane of thame at that tyme suld entir wnto the castell of Edr. or at the leist, gif he entirrit, best it war to send his brother Dauid bakwart hame agane, and not to brak thair faderis counsell, quha

quha inhibit thame that thay yeid nevir bothe togiddir quhair thair wes ony apperance of dainger, fraude or gyle, lest it suld be the wraik of thaimselffis and houssis. The erle gaif no credit to sik coniectoris, sayand, he had experience of the governour and chanceleris faithe and lawtie in sik caceis; and as to the chanceler, he haid so interteint and treitt him, that he could dreid na ewill nor falset at his hand. Sik rumour and quiet rumour spred throw the haill company, causait Sir Dauid Dowglas perswade the erle his brother to reteir hamewart againe, dreidand sum mischief to follow vpone this haistie frindship; for the quhilk the erle repreivit his brother werray scharplie, sayand it wes nocht decent for him to gif eir to sik wane flattirriris, quha wes the werray occatioun of all dissensioun and discorde amangis nobill men, so lang as they haid place, and thairfoir gaif command with richt scharpe threitning and braging wourdis, that no man in his companie menit sik thing fra be to speik the samyn.'

No antiquarian notes illustrate the text; nor does any conjectural criticism distribute with probability the component parts among their respective authors. Neither is any other new light thrown in this edition on these original historic records, than to collect various readings from antient manuscript copies: for which effort of patience, much gratitude is due to the editor, Mr. John Graham Dalyell. We have already noticed some similar publications, which cannot fail to bestow on the future historiographer an increased command of library.

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ART. V. *Travels in the Pyrenees;* containing a Description of the principal Summits, Passes, and Vallies. Translated from the French of M. Ramond, by F. Gold. 8vo. pp. 324. 9s. Boards. Longman and Co. 1813.

THE translation of the present work was owing, as Mr. Gold mentions in his prefatory notice, to the interest excited by the success of our arms in the lofty regions which he decribes. Mr. G. was one of the *detenûs* in France during the early part of the war, having been detained and declared a prisoner on his return to England from Egypt, where he had belonged to Sir R. Abercrombie's army. But the time of his captivity was shortened by the successful application of Dr. Jenner, and he has been for several years restored to his native country. He has now introduced to the British public an author of considerable merit, both for the extent of his local observations and his capacity for reflection, but somewhat too sentimental and romantic to suit the taste of readers who are less apt to be captivated with fanciful effusions than most of his own countrymen.

M. Ramond commences with a few general observations on the Pyrenees, the highest part of which appears to be the range separating the country of Bigorne from Arragon and Catalonia:



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'The Pyrenees are seen from a vast distance, and whatever aspect they present, appear like the Alps to be a stupendous mass of sharp, ragged, and pointed summits, partaking either of the whiteness of the clouds or of the azure of the sky, as they reflect the light or are covered with shadow. Nothing can be more striking than the eastern part of the chain. Situated on the borders of the sea, it unfolds itself as it were in the view of all Languedoc; and when viewed from the mountain of Cette is seen like a vast promontory jutting up from the very water, while the plains of Roussillon, which were originally raised above the sea by the gradual accumulation of the deposit of the rivers, at such a distance, re-assume the appearance of their native element.

'The centre of the chain remains for a longer time hidden as it is approached by the way of Auch. Various groups of mountains, mostly of the secondary order, but doubtless depending on its primordial mass, continue successively to intercept the view of it, until from an eminence at some distance from Mirande, between Miellan and Rabastens, this noble barrier is suddenly discovered at the extremity of an immense plain. From Tarbes, however, may be had the most magnificent view of these mountains.—

'Tarbes, the capital of the people of Bigorre, was known during the time of Cæsar by the name of Bigorra, in later ages by that of Turba, and, lastly, by the denomination of Tarba.—She possesses advantages worthy of her fame, a delightful situation in a fertile plain, a vicinity where nature displays her majesty in every surrounding object, and her beneficence in the abundance of her productions; with these a serene sky and prospects which are wanting to the capitals of empires, are titles which add a new lustre to her history.

'From Tarbes the course of the Adour leads to Bagneres and the valley of Campan. In no other part is the approach to the Pyrenees so easy, but this beautiful valley scarcely rises to the middle region of the mountains. The vallies which penetrate the chain as far as the Spanish frontier, can only be attained by the borders of the Gave; and Pau or Lourdes are the towns which must be sought.

'Pau, like Tarbes, is situated near the Pyrenees. Its soil is only an accumulation of fragments brought down by the torrents. Pau has much less claim to antiquity than Tarbes, but holds, nevertheless, a distinguished place in history. Here it was that Henry IV. was born, amidst a people the most amiable of the earth. His chateau is still remaining just as he left it, is respected even in its interior, is occupied by his old furniture, and ornamented by the portraits of his family.'

The city of Pau has attracted more than usual notice in France during the present year, in consequence of the prevailing disposition to assimilate the return of the Bourbons to the overthrow of the League by Henry IV.: subscriptions have been formed in all quarters of the kingdom for the purpose of erecting a statue to that idolized monarch; and Pau has lately had the honour of seeing some branches of the royal family within its walls. Indeed, nothing can be more delightful than the



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environs

environs of that town enlivened as they are by vineyards, by undulating grounds, and by the meanderings of the river Gave. Passing from Pau to the sequestered spots in the Pyrenees, the author describes the manners of the inhabitants as in complete correspondence with the nature of the surrounding scenery:

'I have stopped,' says M. Ramond, 'wherever I found a family of shepherds, indifferent to every other pursuit but their own; and whose ambition was bounded to their meadows and flocks; with them I was sure of having friends; and arriving early in the morning before the shepherd, who follows the cattle into the higher mountains, had brought in his leathern bag, could partake of their bread and milk, and not believe myself above their gratuitous hospitality, whenever I perceived them a little at their ease; at the same time not forgetting when I payed for any thing in the houses of the poor, that to live with the simple, and be acquainted with them, we must avoid usurping, by the miserable superiority which the power of spending a little money bestows, a consideration which is hurtful to all free communication, if not obtained by those advantages which tend to equalize the conditions of all. I have conversed, then, with the fathers of these families, and have played with their children. I have followed the young huntsman and the young shepherd to the mountain. More curious with respect to their manners than the singularities of nature, I have made myself their companion or their guest, without any interest which they could perceive. In this way they have seen me bare-footed upon their declivities, where the use of shoes, without my cramp-irons, would have given me only a ridiculous disadvantage; and they have neither laughed at me for dreading their precipices, nor treated me with that feigned deference, which they pay to the pretensions of the citizen.'—

'In the valley of Bareges, as in all the most elevated and wildest vallies of the Pyrenees, I have found, with but little difference, the pastoral economy of the high Alps. This general similitude embraces such details as might induce the observer almost to imagine that the shepherd of the one of these countries has been the pupil of the shepherd of the other; but here we must remember, that man is every where the same in similar situations.

'Wherever indeed the mountains attain a more than ordinary height, and have vallies under the snow for the greater part of the year, which extend to but a small distance from those which are habitable at all times, the shepherds have winter habitations in the latter, but fix their summer residence in the higher vallies, wherever the nature of the soil, the gentleness of the declivities, and the vicinity or direction of the waters enable them to form meadows of any extent. In these vallies they pass the better season, conducting thither the waters with precaution, and distributing them with the utmost dexterity by means of small canals, with which they intersect their meadows. These springs are admirably well economized, and fall from one possession to another successively. A bit of slate is sufficient to stop their course: with this, the peasant either turns the current into



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other channels, or directs it from meadow to meadow, towards the lowest part of the declivity, which it is destined in its turn to fertilize.

'While these cares and those of getting in the harvest employ the family, the cattle wander up into the more elevated pastures of the mountains, the irrigation of which can be performed only by the clouds. They are attended by a single herdsman, who piles up a hut of stones, if no rock should offer him an asylum already excavated by nature.

'When the productions of the harvest are stored away in the summer habitation, and when autumn obliges the cattle to descend from the heights, the family regularly return to the village; meantime the herdsman with his flock repairs in his turn to the dwelling which the family have just abandoned. Here he lives alone amid the snows of winter, while the cattle consume the provisions which have been prepared for their use. It is then that the patience and courage of this solitary mortal are to be fully tried. How much is he to be pitied, when a winter more rigorous than usual, when an extraordinary abundance of snow with impetuous winds and avalanches, confine and besiege him in such retreat. —

'I know not why, but this is certain, that in every part of the Pyrenees which I have visited, I have found the shepherds compelled themselves to consume the whole of the milk which their cows produce, the best of them yielding only eight pints a-day, while the worst in the Alps afford six times as much at least. The herds of this country, then, are feeble and timid in comparison with those of Switzerland; cheese and butter are both of them scanty; in a word, the real produce of the labours of the shepherd consists in young cattle of little value, from the sale of which he barely draws the means of contributing his proportion to the public charges.'

M. Ramond's travels were chiefly directed to the central part of the Pyrenees. One of his most important excursions was to the mountain known by the name of Marboré; in his progress to which he quitted his companions, and had no associate but a guide. The account of this expedition is circumstantial, and conveys a clear idea of mountain-journeys. In one part, he and his guide traversed rocks of slaty stone, where the feet and hands were supported by small steps or projections; in another, they were forced to wind about precipices, and to describe 'a zig-zag, every angle of which obliged them to make a turn.' They soon reached the heights from which the falls of water take their rise, and saw beneath their feet a number of streams running down the ascent which they had climbed;

'After some moments of repose and tranquil conversation, we again set off, and ascended to the west, in order to view those ices, which were as yet concealed from us. We soon attained a valley of snow, which rises in a direction parallel to that of the bands of the mountains, and is consequently primitive. Scarcely had we entered it, when I beheld upon the heights above us, a very stout fellow armed with a gun, and descending with an air of agility and boldness, which



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which I could not enough admire. This was an Arragonese smuggler. As soon as he perceived us, he stopt, and put himself on his guard; but seeing me approach him with confidence, and that I was not armed, he continued to descend, preserving however the advantage of the heights, until he had well observed us.—

'In the countenance of this man I could perceive a mixture of boldness and confidence; his thick and frizzled beard was continued up into his black and curling hair; his broad breast was open, his strong and nervous legs naked; all his clothing consisted of a simple vest; the covering of his feet, after the manner of the Romans and Goths, of a piece of cow's skin applied to the sole of the foot, and bound round it like a purse, by means of two straps, which were afterwards crossed and fastened above the ancles. Such is the dress of the true mountaineer, of the smuggler, of the hunter of the Izard, of the shepherd even of these high regions; but what can never be described is, that grace and agility of step which they possess, that vigor which pervades their every movement, and that air of their countenance at once so wild and noble.'

After having visited a very cold part of this elevated region, M. Ramond found it expedient to come down the side of the mountain, and was struck with the rapid changes of temperature in the different stages of his progress. By passing from the summit of the rocks to the village of Gavarnie, (which is about 5000 feet above the level of the sea,) he exchanged winter for spring; and, by his farther descent from Gavarnie to the town of Gedro, spring became summer. At the latter, instead of fields of snow and ice, the newly mown hay was lying on the ground, the lime-trees were in blossom, and the various plants were exhaling their perfumes. Having descended the mountain chiefly for the sake of passing the night in a temperate atmosphere, and providing himself with pointed poles and cramp-irons, he proceeded, on the next day, in company with his guide, to remount the heights, with the view of reaching the famous pass called the *Brêche de Roland*. Before noon he arrived at an elevated spot, whence his farther progress was to be effected by climbing up an acclivity of snow of more than 45 degrees of inclination. Here he had recourse to his cramp-irons, and measured his steps with slowness and precaution. At last, by turning the Glaciers at a distance, and carefully following the track of smugglers, he succeeded in reaching this celebrated barrier.

'Let a wall of rocks be imagined from three to six hundred feet in height, and rising between France and Spain, so as physically to separate the two kingdoms. Let us fancy this wall to be curved like a crescent, with its convexity towards France. Lastly, let us suppose, that in the very middle of the wall a breach of three hundred feet wide has been beaten down by the famous Roland, and we may have a good idea of what the mountaineers call the Breche de Roland. This wall

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is not very thick, but is thicker towards the towers of the Marboré, which rise majestically above the breach and all its avenues, like a citadel, which Roland might have placed there to defend the pass. Besides this gate there are two windows open in the same wall, in the two horns of the crescent, at an equal distance from its centre; and opposite the points of these horns two pyramidical mountains, placed at similar distances, serve as the vanguard of the edifice, as if to protect the circus which it encloses.—

'A dreadful desert is all this place, not a trace of vegetation to be seen, but snows on all sides accumulated on the side of France, and rarer on the Spanish side, where, as they yield to the heat of the south, they expose a waste of long ravines and wrecks which nature has not fertilized. Around it all are rocks, more rugged and pointed towards France, more degraded towards Spain, and suspended more stupendously over the precipice; to the north, are mountains, the form and whiteness of which recall to the mind the idea of a succession of waves; to the south, they descend more rapidly, and with their green and rounded summits resemble the undulations of a more tranquil ocean.

'From hence there opens to the view an immense perspective. From the windows of the circus, and from the circus itself, the eye overruns the whole of Arragon,—nothing rises between it and an immense expanse of plain. The mountains descend, the vallies unfold, under the glance of the spectator; and if from the summit of the mountains we could discern whatever lies beneath us, I should have seen Huesca, and Saragossa itself, which, both of them, have the Brèche de Roland upon their horizon.'

On descending from this lofty region, the traveller had an opportunity of ascertaining, beyond doubt, that Glaciers exist in the Pyrenees as well as in the Alps; and he saw enough of the inhabitants to be aware that, with the undaunted spirit of mountaineers, they possess a considerable share of that impatience of controul which often marks the inhabitant of a frontier-territory. The Spanish borderers are accounted the more lawless of the two: but it is sufficiently clear that their neighbours on the French side are strongly marked with similar characteristics:

'I passed the evening at Gavarnie, amidst its inhabitants, and with the vicar of the place, a man of much merit. An intercourse with these mountaineers is far from being devoid of interest. They are a spirited, enterprizing, and noble race of men. Their neighbours are said to be much in awe of them: this however I cannot determine, not having had any thing to do with their passions. I have indeed conversed with the most remarkable of them on many occasions, and have always found in them a firmness of tone, and great decision; but then they are naturally polite, and I was much surprized at the delicacy and choice of their ideas. I allow, that such an exterior supposes much irritability, and no doubt they have a taste for perilous adventures, and a decided inclination to that sort of war-



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fare which is waged on such a frontier. Such disposition also is favoured by their innate sentiment of liberty, their contempt of prohibitory laws, and their insuperable bulwarks. With such a character, they must be exceedingly difficult to manage.'

The subsequent passage, taken from a different part of the volume, forcibly illustrates the uniformity of the manners of mountaineers, however different in point of climate, or remote in situation:

'All along the narrow pass which I have just been painting, we had fallen in with the shepherds of the neighbouring mountains of Spain, who were descending from thence to change their pastures. Each of them was driving his cattle before him. A young shepherd led the way; his voice and bell were continually heard encouraging the sheep, and serving as a direction to the goats, which were incessantly wandering from the path. The next in the procession came the cows; then the mares with their foals, and then the mules; last of all appeared the patriarch and his wife on horseback, the young children behind, the infant in the arms of the mother, covered with a fold of her great scarlet cloak; the daughter busy in spinning as she rode along; the little boy on foot, with a kettle for his cap; the young man armed as a huntsman; and the son to whom in particular the family had confided the care of the cattle, distinguished by the sack of salt, adorned with its great red cross.—Such is the man who has accomplished the first compact of his race with the earth; such is the lively portrait of the inhabitant of all the mountains of the world, the contemporary of every age. In this way marched the shepherd, whom Moses has described to us three thousand years ago; such was the government of those flocks of the desert when the Greeks, for the first time, observed them; such have I found it in the Alps, such have I traced it in the Pyrenees, and such should I find it every where.'

Our readers will have perceived, from the preceding extracts, the extent of M. Ramond's talent for description, and will be prepared to regret that the book has not come forwards with the accompaniments necessary to render its perusal agreeable and instructive. The addition of a few engravings would have been highly useful in fixing a clear image on the mind; and a map is a kind of *sine quâ non* to the intelligibility of the descriptions: yet these, as well as the important adjunct of a table of contents, are wanting in the present work; and we are obliged to seek our way through a mass of florid effusions, the perplexity of which is scarcely less embarrassing than the obscurity of the tracks encountered by the Pyrenean traveller. Mr. Gold, instead of endeavouring to supply these important desiderata, has increased the faults of the book by a strange mixture of Gallicisms in his translation. 'I saw,' he observes, (p. 274.) 'what no description can render so evident as one single *regard* from such heights;' and, in another passage, (p. 230.) he begins a paragraph by the curious expression, 'a resource *remained me*.' Similar faults abound throughout.

ART.

ART. VI. *Elements of Musical Composition*, comprehending the Rules of Thorough Bass, and the Theory of Tuning. By William Crotch, Mus. Doc. and Prof. Mus. Oxon. 4to. 1l. 1s. Longman and Co. 1812.

THE art of music has of late been so generally cultivated, that we feel ourselves bound to apologize to our readers for having suffered so much time to elapse before we directed their attention to this work. The fact is that it has been long before us, but, as it required rather a full examination, we have been unable hitherto to find sufficient leisure to attend to it. To the learned author, we can only say, in extenuation of our neglect, that his name and abilities are too extensively known for our report, favourable as it must be, to render any essential service to him; and we trust he will believe that the remarks, which we shall have occasion to make, are conceived in respect for his talents, and gratitude for the labours which he has devoted to the improvement of his favourite science.

The value and importance of this science, and the rank which it ought to hold among the arts, have been often and fully discussed. In a philosophical view of the subject *, it has been placed below poetry and painting, which are usually termed its sister-arts: but, on the other hand, some of its votaries have been disposed to assign to it a much higher place in the scale. As a matter of taste, the point can never be decided: but, as a question of philosophy, it cannot be denied that the want of power to excite definite ideas, or to make distinct impressions, if admitted to be a defect of this art, does create an objection which the votaries of it will with difficulty surmount. Poetry at once awakens the imagination of the reader, and painting at once excites the idea of the scene which it represents: while music, except in those instances in which it condescends to imitate some natural sound, can call forth only general feelings: but are we justified in thus comparing the three arts? No one can doubt, we think, the title of poetry to the first place; and the other arts perhaps derive their greatest value from their power of being subservient to the former. In this point of view, it will be more difficult to assign a priority to either of the other arts. Music, in whatever degree it operates on the mind, must operate by means of the imagination; and therefore it may be said to bear, in some manner, a similar relation to poetry with painting. The poet frequently endeavours to excite in us ideas of things which can be realized only by means of the ear; although his business is more com-

* See Harris's learned Essay.



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monly with those which we apprehend through the medium of the eye. When he recalls the ideas of a scene of anguish and despair, or of tranquil enjoyment, or of rustic manners, the pencil of a Reynolds can place an Ugolino before us, a Wilson can exhibit to us Cicero at his Villa, or a Wilkie can shew us a Blind Fidler in a peasant's cottage, to realize those ideas. We are proud to quote these instances among the artists of our own country. The art of such men is to examine the pictures which fancy draws, and give to them the semblance of life and reality on the canvas; and their excellence in such cases consists in this, that we adopt their imagination as better than our own, and derive, by means of their works, a higher enjoyment from the labours of the poet. The case is the same with music. If the poet excites in our minds ideas of sounds "*of linked* sweetness long drawn out," of the "choral harmony," of the "melancholy cadence," or of the "enlivening carol," these ideas have been best apprehended by the great masters of the musical art, who, by developing them in their works, have taught others also to apprehend and enjoy them. The fact is not materially different if we withdraw the supposition of actual previous poetic description. Both painting and music, at least the higher specimens of each, pre-suppose a degree of poetic talent and imagination without which they cannot exist, and of poetic feeling without which they cannot be relished.

Such considerations as these seem to forbid all comparison between the arts of painting and music; and to leave to each an existence equally important and independent. Perhaps, then, it is more philosophical to consider the two arts as subservient in this manner to that of poetry, than to attempt to arrange the three as objects of comparison on any principles that are applicable to them all: but, whatever may be the most philosophical view of the subject, the actual power of music in affording delight to a large portion of the human race will not be denied. It is a truth which the opinions of mankind, from the earliest period of Grecian mythology to the present day, concur in supporting; and the rocks and trees, in the fable of Orpheus, are but hyperbolical symbols of the rugged and regardless bosoms over which the writer meant to represent the influence of this delightful art. The most remarkable circumstance, however, in this part of the subject, is the use that was at all times made of music in religious ceremonies; not only in the mythological and fanciful worship of the heathens, but among that people with whom the knowlege of true religion was through so many ages preserved: who always regarded the Psalms or Holy Songs of David as the most inspiriting and impressive parts of their sacred writings; and who, in the midst of

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of their religious pageants and processions, assigned an important place to the "damsels playing with the timbrels."

Still, in one point of view, and one with which we are principally concerned at present, music must be admitted to be yet very deficient; viz. in her literature. It seems to be a tolerably just observation that, of all the fine arts, music has been the least cultivated by literary men; and its professors have hitherto done little for it on this head, since, with some exceptions, they have not given proofs of knowlege or powers beyond their particular pursuit. For one and perhaps the most splendid of these exceptions, we may refer to our own country and our own times. Dr. Burney made his writings on music at once interesting and instructive, both to those who are in quest of scientific acquirement and to those who read for amusement. Possessed of extensive information in the art, and with a mind enlarged not only by classical erudition but by an habitual association with the finest scholars of his day, he was peculiarly fitted for opening to music that passage to the regions of general literature, which he has effected for it in his masterly History; and, perhaps, no other writer could so far have diversified the barren and unpromising subject of German organs, German orchestras, and obscure Italian singers, as to render it in any degree palatable to the general reader. His writings have the same freedom and familiarity of narration, sprightliness of style, and particularity of description, which characterize the novels of his daughter, so long and so justly celebrated; and he must always be remembered as the elegant historiographer of music, and as one of that constellation of literary characters (at the head of whom stands the revered name of Johnson) who adorned the close of the 18th century.

It is well known that Mozart, of all professors perhaps the most unrivalled in excellence, was also an adept in other branches of knowlege; and we have heard that his classical wit and humour are to this day celebrated at Vienna:—but he has left us nothing on the subject of his art beyond the exquisite compositions which must for ever intitle him to admiration. Probably, as he was indefatigable in exertion, and possessed of the greatest possible facility, he would, if he had lived longer, have given the world the benefit of instruction which no one was better calculated to afford.—In a neighbouring country, it is well known, one of the most engaging of their authors, Rousseau, directed several of his efforts to the illustration of music; and though among us, we believe, those parts of his writings have not in general been highly esteemed which relate to the *science* of music, yet, in those which respect taste merely, his excellence has long been acknowleged;

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acknowleged; and the orchestras are indebted to him for some of the most striking improvements in the art of accompaniment. Rousseau, however, was not a professed musician; he was endued with exquisite sensibility, which fitted him for a critic on the performance of music, but which gave him no title to instruct in the composition of it.—Among the French Encyclopedists, indeed, music was a favourite subject; and D'Alembert has also left a treatise on it, which, like all his other works, abounds with genius and acuteness.

To the student who is designed for the profession of music, this want of a literature is perhaps of little importance: but to the amateur, whose views go no farther than the prosecution of his amusement or the indulgence of his taste, the want is severe. Such a person cannot be expected to toil through dry and uninteresting treatises, in which the terms of art are left with unintelligible explanations to perplex him. The cause of this defect has been the sort of trade-level, to which the profession of music has been reduced. A boy is *apprenticed* to it, as he would be to a grocer; he learns to chant by rote; he is told that such and such conclusions are *rules*; he adopts them, and teaches them when he has the opportunity:—but he seldom gives himself the trouble to examine the principles from which these rules are the results. In this respect, music is nearly in the same state among us as painting was when Sir Joshua Reynolds began to induce the noble revolution, for which that art is indebted to his luminous Discourses. The road, then, appears to be quite open to the learned author now before us; and it remains to be seen whether he will accomplish for music in his country that which Reynolds has effected for painting. The treatise under review is for the most part merely elementary: but it is well known that the Doctor has already given to the world three volumes of Specimens of different kinds of music, with observations;—a work which is frequently quoted in the present, and which in fact forms a necessary companion to it, as exemplifying many of its remarks. The author has moreover illustrated his opinions by several public lectures.—On this occasion, he has not treated of *taste* farther than by cautioning against the use, in one species of composition, of passages which he considers as peculiarly appropriated to others; and in those cases the above Specimens are constantly cited.

Dr. Crotch has divided his volume into nine chapters. In the first, he treats of the Gammut generally, or of Notes, Intervals, Scales, and Keys: this part therefore contains the rudiments of Melody, which, as usually defined, is a regulated succession of different sounds. The second chapter relates to Concords,

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Concords, and the third to Discords: these therefore contain the Elements of Harmony, which, generally defined, is the regulated succession of two or more notes sounding at the same time. Chapter iv. treats expressly of Melody, according to its technical meaning, or the art of combining sounds in succession. The fifth comprizes music in parts, or the art of producing Harmony, as it is technically understood, consisting in the agreeable combination of Concord, Discord, and Succession. The sixth is on the subject of Modulation, the next stage of composition, or the art of varying the mode or key; the seventh is allotted to Canon, Fugue, and Imitation; the eighth explains the principal points of difference between vocal and instrumental Music; and, lastly, the ninth contains an account of the subjects of Temperament and Tuning.

The first chapter is quite elementary; and it was certainly necessary to a complete view of the subject: but few, we think, will apply to a treatise on composition until they are well acquainted with this part of the science. Yet even here the hand of a master is apparent; and we would by all means recommend this chapter to young beginners, as supplying the necessary information in the most perspicuous manner. In the chapters on Harmony, the author has simplified the subject very considerably. Instead of the long set of rules contained in former treatises, he has reduced the whole of this part of the science to two principal rules, seven that are subordinate, and the necessary rules for the resolution of discords. The two rules are; 1st, to avoid consecutive perfect fifths; and, 2dly, to avoid consecutive octaves. The first of these appears, in fact, to be the only arbitrary rule in the science; (on the second we shall presently make an observation;) and consecutive perfect fifths seem to be the only succession which the ear will not tolerate. Dr. Crotch has not explained the grounds on which he considers the first rule to be founded. That such a succession is generally unpleasant cannot be denied: but the same may be said of many discords which may nevertheless, when used with skill, produce the most pleasing effect; and we know that some masters have designedly disregarded even this rule. On a former occasion, we ventured to suggest (but we must not be understood to speak positively) that the ground of this rule may be that, in a repeated succession of notes differing from each other by the interval of a perfect fifth, the modulation is violently changed. The effect against which the rule is directed will easily be conceived by those who are little conversant with the art, but who have watched the tuning of a fiddle or violencello, or have heard the open strings only played, those strings being tuned in fifths to each other; and

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and few persons would be found who would deem this an agreeable effect. As to the second rule, (that of avoiding consecutive octaves,) it is liable to many exceptions, and seems to be objectionable as not being *any* composition, rather than as being *bad* composition; because octaves in harmony may in general be considered as repetitions of the same note.—The *seven subordinate rules* are of more or less importance, and must be frequently violated when the object is to produce any particular effect. The *resolution of discords* is treated in the only way in which it is possible to make that subject intelligible; namely, by taking each discord separately, and explaining the different modes in which it may with propriety be resolved. These parts of the subject exhaust the whole of the Elements of Composition; since, when the composer knows what notes and chords *may* follow each other, without violating rules, all that remains is the work of genius and taste. It appears to us that the grand point to be inculcated on the subject is, that these rules are not merely artificial, but that they result from the observation of pleasing and unpleasing effects produced on the ear, and that this organ of sense is in every instance to be regarded as the criterion of merit in musical composition. This is, in fact, the same grand principle of producing natural effect which forms the basis of the modern improvements in the art of painting; a principle which every research, in every branch of human science, tends to make more clear and more sacred. The greatest composer, then, and the greatest painter, will be those whose works are the most generally interesting; and, however necessary it may be that the established rules of art should not be disregarded, it will be in vain to urge that they have been observed with the utmost strictness, if the composition be dull and spiritless, or a crabbed and barren exhibition of art and skill.

Dr. Crotch's observations in chapters iv. v. vi. vii. and viii. appear to us to have this effect for their principle; combined with another which he frequently inculcates, that of keeping different styles of music distinct. For this purpose, he distinguishes modern music from that of the 15th, 16th, and 17th centuries, which he styles *antient* music; and church-music from that of the theatre or the chamber. In referring these distinctions to particular successions of chords, we cannot doubt that their origin is correctly pointed out; though, in some instances, the author appears to have carried this research too far; and we apprehend that some of his observations should be taken with the qualification that it is the habitual or frequent occurrence of any particular succession, and not its occasional intro-



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diction, that will give the character of the particular style of music to which he considers it to belong.

The state of musical composition among us, at the present day, is a subject on which much misunderstanding has prevailed. Nothing is more common than to hear people very loud in dispraising all modern, and extolling all antient, music, who would be utterly unable to relish, or even to tolerate, a piece in the *real antient* style. Solidity is certainly not the characteristic of modern music: but is it more that of modern literature? Or can we wonder that, when the demand for novelty is so great, the efforts to answer that demand should be so numerous; or that, when novelty alone is so sure, as it now is, of creating an interest, we find it most frequently unaccompanied by any quality of more sterling value? Besides, when we compare the modern with the antient music, we are apt to take the one in the mass, while we possess the other in a state of great refinement. We forget the rheams of former days which have long been devoted to oblivion, and think only of the selection which the taste of succeeding years has deemed worthy of being handed down to us. Unfair as this may appear, such is the sort of comparison generally made: but, in truth, this art never flourished more than in the days which have not yet passed away. Whatever may be the merits of Corelli and Handel, (and we are disposed to admit them to be very transcendant,) we can scarcely consent to place those masters higher than many of the great composers who have lived, or who still live, in our own days. Haydn, Mozart, Storace, Cook, and Arnold, are but lately gone; and Beëthoven, Winter, Atwood, and (though last not least) the author whose work has given occasion to these remarks, yet remain to prove that musical science and taste are far from extinct *. In mentioning these names, we must not be understood as making any comparison injurious to others. The list might be largely increased: but we are willing to take those only whose works may be said to pretend to a higher character. The oratorio of the Mount of Olives, the work of Beëthoven, recently produced in this country, appears to us to combine more excellences of different kinds than any other piece of the same nature which we ever heard performed. The subject of it, indeed, violates some of the sober feelings commonly entertained by us: but, in spite of that objection, the richness and variety of the music will always place it among the

* We do not forget that Callcot is also a living composer; and we would willingly bestow our mite of praise on his truly original and delightful works:—but it is painful to reflect on his excellencies, in the melancholy state of eclipse in which they are understood now to be placed.

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most admired specimens in the highest branch of the art. Dr. Crotch, too, has been scarcely less successful in his noble oratorio of Palestine.—Music, indeed, has of late run into a great variety of styles. The operas and the oratorios of Handel were very similar to each other; so much that, we believe, several of the pieces were occasionally interchanged by him; and, in particular, the fine air of "Lord! remember David," is well known to have been originally adapted to the profane words of a song in an Italian opera. That great master was certainly no very accurate distinguisher of styles: a character of uniformity pervades all his works; and it is related of him that he was in the habit of keeping pieces ready made, and adapting and introducing them as occasion required. In the lighter styles of music, suited to the theatre and the chamber, we cannot doubt the superiority of the modern school. Not, indeed, that we can much compliment the modern *English* school in these particular departments. Our theatres are obliged perpetually to recur to the works of Arne* and his contemporaries; and our concerts are largely indebted to Purcell, Pepusch, Harrington, &c.: but it is chiefly to the Italian school that we are to look for excellence of these kinds. There, indeed, a style of music has grown up which, in our opinion, is superior to any thing of which the antient school can boast. The operas of Mozart, Cimarosa, Winter, Paër, Guglielmi, and Ferrari, carry the art and science of music to its greatest possible height, and exhibit it with its greatest possible varieties. In their works, every thing seems so naturally conceived, that we are apt to imagine some real connection between the music and the sense, till the existence of any such connection is disproved by their using the same airs for different words, and producing the same natural effect in all. In the composition of music for the chamber, the Cramers, Clementi, Asioli, Shield, Webbe, Danby, and Callcot, (most of them English artists,) with several of those foreigners who have been previously named, are pre-eminent.

The revolutions which have taken place in the progress of this art are worthy of attention. In the earliest age of composition, we find it strict in science, and simple but not very interesting in style; of this age we have little to quote but the chants of the Christian churches. The art, like most others, was entirely in the hands of the monks. In the next stage, we find conceits of various descriptions prevailing in music; this was the age of Madrigals, Rounds, Canons, &c.; and it was also that of Acrostics, and those other conceits for which the Italian

* Arne was the entire composer of *Artaxerxes*, *Comus*, &c. and the principal composer of the *Maid of the Mill*, *Love in a Village*, &c.

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school of poetry was then so censurable. Many of these are exquisitely beautiful: but it is well known that their difficulty is such that they are seldom well performed; and in the generality of them the art and labour are so obvious as to cause a disagreeable rather than a pleasant effect. Out of this evil, however, the next stage produced strict and free fugues, imitations, and other pieces of that kind, in which the natural and the artificial effect are more agreeably combined than in most other sorts of composition. Throughout the whole, simplicity of effect has continued gradually to gain ground. — In England, the music of Purcell, perhaps, led the way; Corelli and the other Italian masters of his age followed. Something of air and accompaniment was then practised, and, at the next step, we meet with the great point of union of all styles in Handel and his contemporaries. — Of the works of Handel, indeed, some are more remarkable for scientific composition and ingenious contrivance than for simplicity of effect: but the observation will not hold as a general rule. He was fond of imitative accompaniment, of which his "Acis and Galatea" affords the finest specimen throughout. The taste of succeeding masters has been more sparing of this style. Among those masters, the name of Mozart will ever stand as one of the most conspicuous; since, with a strictness not inferior to that of Handel or the older composers, but with a genius more fertile and unrestrained, he has succeeded in producing the utmost novelty and variety of effect, with the closest and most strictly allowed materials.

Perhaps, our readers will think that we trespass on their patience by these detailed observations: but they have occurred to us in the course of our perusal and examination of Dr. Crotch's volume, and therefore we have not considered them as irrelevant on this occasion. Viewed as an elementary work, the present is certainly most clearly and ably drawn up. It is comprized in a small compass, yet is sufficiently full to be free from obscurity; it affects no grace of style, though it is clear and perspicuous; and it is far from tedious, though it goes laboriously through the details of its subject. From the review which we have taken of the compositions of the day in England, we think that such a work is calculated to be highly useful. Fancy and genius abound; and all that is necessary is to introduce a little more accuracy of science and correctness of effect. It must not, however, be considered as a familiar treatise on the subject, or one which will be entirely comprehended without a considerable share of attention. The practical knowlege of this art has lately spread very extensively among our female population; and certainly nothing is more agreeable in social life than the cultivation of it. The scientific part of

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the art, however, is little cultivated; and, consequently, one great means of acquiring facility and increased enjoyment in the practical part of it is lost. With a view to this neglect, we think that a publication is still wanting which shall go farther in simplification and be more familiar than this of Dr. Crotch: but such a production must, to a certain degree, be less scientific. For instance, it should take the ordinary notation, (that of the Solfa being too abstracted,) and leave all, that cannot be effected by means of that notation, to the subject of transposition.—Even the naming of the intervals might in some measure be disregarded; and the nomenclature of flat ninths, sharp sevenths, and other mathematical niceties, (so difficult in general to be comprehended,) might be abolished. All the rules might simply be given in the natural keys of C for the major and A for the minor, and adapted to the nomenclature of the gammuts in those keys only; and this mode, with proper directions for transposing from these keys into all the others, and for modulation, would produce nearly the same result with greater simplicity. We do not mean to express a wish that Dr. Crotch should devote his time to such a work: but these remarks may meet the eye of some author who may be able so to allot a portion of his leisure, and thus supply a deficiency in the literature of his art. In the mean time, we hope that Dr. Crotch will pursue the subject beyond the mere elements of the science, and direct the attention of students to all that is most worthy of imitation in the works of their predecessors or their contemporaries.

We cannot close this article without adding a few words on the mechanical part of the science of music. The striking improvements which have been made in modern times, in the manufacture of musical instruments, will be admitted by every one who is in any degree conversant with the fact*: but this branch of the art seems to be so circumstanced as naturally to defy all attempts at perfection. Dr. Crotch has devoted the last chapter of his work to the subject of Tuning and Temperament; and innumerable other writings on these topics have lately appeared. It is well known that our piano-fortes and organs have, in general, only 12 notes in every octave: but that, mathematically speaking, there are a great many more. Convenience will not permit the number now in use to be much augmented, though in some instruments the number of finger keys in every octave exceeds 12: but none could pos-

* We have been credibly informed that one very eminent piano-forte-maker has for years past expended a thousand pounds annually in experiments.

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sibly extend to comprehend *all* the necessary notes without being absolutely useless to the performer. Attempts have, therefore, been made of late to adapt the usual number and scale of finger-keys to a larger number of notes, by means of shifting pedals: a very simple contrivance for this purpose has been devised by Mr. Loëschman, of Newman Street; and something of the same kind has been invented by the Reverend Mr. Lister. Some of the defects, however, will never be completely removed; and to cure them in part is to have a part more perfect and the remainder more imperfect than in the generality of instruments: so that it is perhaps best, under all circumstances, to rest contented with the means which have been long since adopted for removing or rather compromising the difficulty. This is what is denominated temperament; and it consists in dividing the mathematical discrepances between different notes so that they may approximate to each other: for instance, where an interval would occur between D ♯ and E ♭ in the key of C, and both might be wanted in that or in some key, it is customary to raise the lower and sink the higher of those two notes in a trifling degree, so as to make them serve for each other. The ear scarcely appreciates this management in any case, and therefore no unpleasant effect is produced. Some singers, indeed, complain that the voice is not so tractable in this respect: but it is perhaps not evident that any good foundation exists for the assertion; and it seems probable that the voice is not more accurate than the ear. The objection, however, is made clearly perceptible by the Monochord, to the description of which contrivance Dr. Crotch has allotted a part of this last chapter of his work. That instrument is merely a single string strained to any given degree of tension over two bridges, in the manner of a violin-string. When sounded open, it gives a certain note; when divided into two equal parts by pressure in the middle, it gives the octave of the first; at two thirds, a fifth, and so on. As the scale becomes more refined, the numbers are either not reducible to any fractional denomination, or require very extended denominators; and, to give the whole their tones with perfect accuracy even to the extent to which composition is sometimes practised, 24 notes would be required in every octave, and still it would not be mathematically perfect. Mr. Loëschman, in a perspicuous little pamphlet published by him in explanation of his improved piano-fortes, has stated the exact relative values of the notes in the following numbers: C 3600 : C ♯ 3445 : D ♭ 3364 : C × 3297 : D 3220 : D ♯ 3081 : E ♭ 3009 : E 2880 : F ♭ 2811 : E ♯ 2756 : F 2691 : F ♯ 2576 : G ♭ 2515 : F × 2465 : G 2407 : G ♯ 2304 : A ♭ 2250 : A 2153 :



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A 2153 : B ♭♭ 2102 : A ♯ 2061 : B ♭ 2012 : B 1926 : C ♭ 1881 : B ♯ 1843; and the values of them, according to the usual mode of temperament, as follows : C 3600 : C ♯ 3445 : D 3220 : E ♭ 3009 : E 2880: F 2691 : F ♯ 2576 : G 2407 : G ♯ 2304 : A 2153 : B ♭ 2012 : and B 1926. This is according to what is termed the equal or mean-tone temperament. Dr. Crotch approves that method of tuning, and it is most commonly in use. Other modes, however, have been suggested, as calculated to bring the instrument nearer to the desired mathematical perfection; and Earl Stanhope (the extent of whose contributions to all the mechanical arts is generally known) has explained a new mode of tuning: the principal feature of which consists in its taking two intervals in the scale, without reference in the usual manner to the foundation or key-note. For instance, after having tuned the other notes on the instrument by perfect intervals, his Lordship recommends that A ♭ or G ♯ should be tuned exactly half way between E and C, forming with those notes what he terms two bi-equal thirds; and that the interval between G and its E double octave should be divided into three equal portions, called tri-equal quints: those portions to be occupied by D and A. The effect of this arrangement is to make the two bi-equal thirds something sharper than perfect thirds, so that one perfect third and two bi-equal thirds shall form a perfect octave, and the tri-equal fifths rather flatter than perfect fifths. Our musical readers know that, if an octave be made by tuning the thirds successively, the upper note will be too flat; and that, if seven octaves be made by tuning the fifths in succession perfectly, the highest note will be too sharp. The difference in the latter case is technically called *The Great Wolf*; and in the former, *a little Wolf*. We understand, however, from an ingenious artist, that on an experiment of the Stanhope mode of tuning it was not found so agreeable as the ordinary mode; from which we may infer that it is not eligible to take the relative values of the notes arbitrarily, even in the smallest degree. It also seems to follow that it is unsafe, on this subject, to trust to any other guide than the ear.

After all that has been said on tuning, it does not appear to us that any satisfactory result has been produced, except that the defects existing on keyed instruments can never be completely removed; and, although for some particular occasions the new improvements may be found useful *, or it may even be desirable that special modes of tuning should be adopted, yet the

* See the experiments detailed in Lord Stanhope's pamphlet.

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instruments ordinarily in use, and the common mode of tuning, (that is, with equal temperament,) will be amply sufficient and most advisable for general purposes.

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ART. VII. *Waverley;* or, 'Tis Sixty Years since. 3 Vols. 12mo. 1l. 1s. Boards. Constable and Co. Edinburgh. Longman and Co. London. 1814.

THE Memoirs of the Count de Grammont have generally, of late years, been classed in point of authenticity among the fairy-tales of their lively and intelligent author; and, supposing that not a syllable of them were strictly true, the work itself would scarcely be the less historically valuable. This remark, we fear, cannot be made with respect to Voltaire's Charles XII.; which, though it contains a number of well-established and important truths, is nevertheless, to all purposes of historical utility, as mere a romance as those of Florian and Marmontel. The difference lies in this circumstance: Count Hamilton's stories are the vivid reflections of the character, customs, and opinions of that class and period of society to which they refer; while the facts related by the patriarch of Ferney are coloured according to the dictates of his own fancy, and dressed out for ornament and effect. Whoever be the author of Waverly, and most of our readers probably know that it is attributed to Mr. Walter Scott, he is an historian of the former order; and those, who regard a knowlege of the motives and principles of actions as more worthy of attainment than the chronological succession of those actions themselves, will acquire a much larger share of such information from the perusal of these volumes than from all the tomes of Smollett, Belsham, and Adolphus. The frame of the picture is fiction: but the delineation itself is as correct, minute, and spirited a copy of nature as ever came from the hands of an artist.

That memorable year in our annals, 1745, is the æra of the principal events here recorded. Edward Waverley, the personage from whom the work derives its title, and whom in compliance with immemorial custom we must consequently designate as its hero, is the descendant of an old English toty family; of which his father, Mr. Richard Waverley, being a younger brother, has sought to build his fortunes on a departure from the hereditary principles of his house, though they are maintained in full force by Sir Everard, the elder. The characters of this worthy bachelor and his maiden sister, Mrs. Rachael, are drawn not only with fidelity but with considerable humour; yet the qualities of which they partake are so much in common with many equally reverend personages of popular



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notoriety, and so wide a field of original delineation opens on us in the subsequent parts of the work, that we shall not stay to give a farther account of them. We must, however, state that our hero, having in his infancy been recognized as heir to his uncle in the title and estates of the family, becomes indebted for the greater portion of his education to his residence under the old baronet's roof, and imbibes from it most of the prejudices and opinions of his protector; not, indeed, carefully or systematically instilled into his mind, but unavoidably engendered there by the nature of the atmosphere which surrounds him. If he were afterward made to act a more prominent part on the stage of life, we should not now pass over the chapter of his *education* with no farther remark than that, consigned to the care of a studious and abstracted old family-chaplain, he is in fact abandoned to the suggestions of his own quick, romantic, and desultory genius; and that, for the greatest part self-taught, totally ignorant of the world, almost equally unacquainted with his own disposition, seriously attached to no system of opinion, and awake to all the impulses of curiosity, fancy, and imagination, he finds himself at an early age, and in the year preceding that of the rash and ill-fated enterprise of Charles Edward, invested (through the interest of his father with the ministry) with a captain's commission in a regiment of dragoons at that time quartered in some town on the eastern coast of Scotland.

In this situation, after the gloss of his youthful military pride has had time to share the fate of that of his first uniform, Edward soon grows tired of the constraints of regimental discipline; and he eagerly avails himself of the opportunity afforded by a short leave of absence to indulge his taste for freedom and novelty in an excursion through the adjacent parts of a country, which was at that time very little known to the greater part of its neighbours and fellow-subjects in the south of Great Britain. His first visit is to an old friend of his uncle, Mr. Cosmo Comyne Bradwardine, commonly called the Baron of Bradwardine; a gentleman of an extremely antient and respectable Lowland family, who had in early life been attached to the fortunes of the Pretender, obtained a commission in the French service under Marshal Berwick, and narrowly escaped from suffering in consequence of the share which he had taken in the rebellion of 1715, principally through the good offices of Sir Everard. At the Baron's mansion of Tulley-Veolan, in the county of Perth, it is not to be questioned that our young Englishman experienced the most hospitable and flattering reception, both from the excentric proprietor himself and from his only daughter and heiress, the simple and unassuming, but amiable, Miss Rose Bradwardine. There also, in the space of a six

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a six weeks' sojourn, he learns, both experimentally and theoretically, a great many curious particulars relative to the state of the Lowlands of Scotland in the middle of the last century, with respect to national character, manners, customs, and opinions; which will be fully as novel and instructive to most of the present readers of Waverley as they could have been to the young captain of dragoons. About the expiration of this time, an accident happens which stimulates Edward's romantic disposition with a curiosity of the most ardent and restless description. The baron's cattle are carried away in the night, while the family are asleep, by a party of Highland marauders; and the confusion which this incident occasions throughout the household, the rage of the master, and the distress and distraction of the servants, lead to a long explanation from Miss Bradwardine to her father's guest on the state of actual warfare, interrupted only by occasional truces guaranteed by formal treaties, which then existed between those two widely different nations who divide the Mountains from the Lowlands of Scotland. That a great and warlike tribe existed at that period within the realm of Great Britain, claiming an absolute prescriptive right to subsist on the plunder of all the neighbouring country, and that this right was even encouraged by the chief men of the district, who alternately participated in the spoil, or took toll of their Lowland neighbours for restraining the depredations of their vassals, were facts of which the ocular demonstration is now before him, and which operate on his active fancy like a wild and extraordinary dream; from which he awakes only with the most ardent longing to explore and become acquainted with the reality. The arrival at Tulley-Veolan of a special messenger from the chief of the neighbouring Highland clan of Mac-Ivor, to treat concerning the adjustment of some existing differences between his feudal sovereign and the baron, by virtue of which the former engages to use all the means in his power for the recovery of the plundered property, affords to Waverley an occasion not to be missed in his present temper of mind; and, after having been satisfied by his host that he might undertake the enterprise without personal danger, he accompanies the ambassador on his return from his successful mission.

On their way to the residence of Fergus Mac-Ivor Vich Ian Vohr, — for by these long-winded patronymics the Highlanders designated the identical personage who in the adjoining low countries was principally known by the name of his estate, Glennaquoich, — the pedestrians rest for a night in the cave of Donald Bean Lean, the captain of the gang who had so uncivilly possessed themselves of the Baron's kine, and from whom the faithful envoy of Mac-Ivor proceeds to demand and



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obtain restitution by the use of certain cogent arguments best known to himself and his employer. During the few hours spent in this savage retreat, our young dragoon has his eyes still farther opened, and his curiosity still more excited, with respect to that extraordinary state of society the investigation of which had been the cause and motive of his journey. His wonder and astonishment are exalted to their highest pitch by his first introduction to, and still more by every succeeding step in his acquaintance with, the chief of the Mac-Ivors; at whose mansion of Glennaquoich he is persuaded to prolong his residence till he finds himself, on a sudden, and in consequence of a chain of circumstances which are very ingeniously and naturally combined by the author, involved in the knowlege and almost in the participation of the intrigues, of which Fergus himself was a prime mover, for the restoration of the Pretender.

A romantic passion for Flora, the sister of Fergus, and an equally romantic admiration of the noble and dazzling qualities displayed by Fergus himself, operate strongly on a mind in some degree disposed by the prejudices of education to the same view of things. Waverley was also at that time peculiarly irritated by supposed ill treatment, (the consequence of mistakes arising from his own imprudent conduct,) in his dismission from the service to which he belonged. He has already, therefore, in thought, devoted himself to the prosecution of the perilous enterprise now in hand, when a repulse from the lady again unsettles his wavering inclinations; and, joined to some compunctious visitings on the score of rebellion, it determines him, in opposition to the urgent remonstrances of his friend, who is unwilling to let slip the opportunity of so useful an accession to their cause as that of a young Englishman of Waverley's character and prospects, to make good his retreat in time. Fergus, finding his last resolution not to be shaken, hastens Edward's departure, and adopts all measures in his power for facilitating his safe return through Stirling to Edinburgh: but neither he nor his young and inexperienced guest is apprized of the extent of the dangers to which he is exposed. Nor are they aware that the circumstances of his long absence from the regiment, in spite of repeated letters of recall, (which never reached him, being intercepted by the treachery of Donald Bean,) of his residence first with a notorious Lowland Jacobite and afterward with one of the most conspicuous leaders of the intended insurrection, and finally of his having been present at a hunting party in the Highlands, made for the express purpose (though unknown to him) of concerting the first steps of that insurrection, have marked him already as a suspected traitor. An accidental fray, in which, on his journey, he is involved at the village

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village of Cairnvreekan, introduces him much against his will to the acquaintance of Major Melville, the magistrate of the place; who, though acquitting him of the immediate charge against him, concludes by detaining, examining, and finally consigning him, on the above-mentioned suspicion, to Stirling castle; whither he is forced to proceed under the escort of a ranting Cameronian, to whom his high reputation for special grace has affixed the surname of *the gifted* Gilfillan. An unexpected rescue disengages him from the society of this distinguished member of the church-militant:—but, without entering into the detail of this mysterious adventure, we shall only say that it terminates in his finding himself at once involuntarily and irretrievably entangled in the web from which he had vainly attempted to escape. Introduced by the chief of the Mac-Ivors to the representative of the house of Stuart, who is already in possession of the palace of his ancestors, at a moment and under circumstances which admitted of no deliberation, and won by the gracious and seductive kindness of his reception, the fatal die was cast almost before he was aware;—'and Waverley, kneeling to Charles Edward, devoted his heart and sword to the vindication of his rights.'

From this important point in the story, the remaining adventures of the hero are merely so many incidents subservient to a most spirited and accurate narrative of the military operations of the Pretender and his adherents; from the day preceding that of the conflict at Preston-pans to the inglorious termination of his progress at Derby, and his miserable retreat through the northern counties. In the course of this flight, the clan of Mac-Ivor, with Fergus and Waverley at their head, are surprized by a strong English detachment, and, after a desperate night-engagement, are mostly cut to pieces, the chief himself being made prisoner, and Waverley effecting his escape with difficulty. After having been concealed, for some time, among the mountains of Cumberland, our hero repairs, under a feigned character, to London; where the interest of his family, aided by the active and zealous management of Colonel Stanley, (whose connection with Sir Everard it is unnecessary here to explain,) succeeds in procuring a pardon from government, not only for himself but for his friend Bradwardine also, whose daughter Rose he ultimately marries. The restless and ambitious, but high-souled and gallant Fergus pays at Lancaster the bloody forfeit of his rebellion; and Flora, overwhelmed by incurable anguish, retires to end her days in a foreign nunnery.

Such is the bare outline of a tale which has little of the ordinary attractions of a novel to recommend it, and which will therefore probably disappoint all those readers who take it up



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at a circulating library, selecting it at random from amid sundry tomes of *Emmeline*, *Castel Gandolpho*, *Elegant Enthusiasts*, and *Victims of Sensibility*. It is strictly an historical romance, and yet scarcely belongs to any class of composition usually decorated with that title. Neither is it a picture of existing manners, and therefore not to be placed by the side of *Ennui* or the *Cottagers of Glenburnie*. In short, without wasting any more time in saying what it is *not*, we shall proceed by a few extracts to shew what it *is*, having already prepared the way for them by our sketch of the leading incidents with which they are introduced. One word more, however, before we begin. It is evident that, if a portrait of a living object be valuable only as it is taken from the existing reality, that of one long since dead cannot be worth a farthing unless it be copied from some original memorial. It is therefore not with a view to disparage the author of this superior performance, but by way of compliment to our own sagacity, that we record our discovery that most of the descriptions of local manners and customs, and some strong touches of character, to be found in these volumes, may be traced to a publication intitled "Letters from a Gentleman in the North of Scotland to his Friend in London," printed in the year 1754, but professing to have been written several years sooner. That entertaining work contains, indeed, as we believe, the only authentic contemporaneous delineation of the peculiarities which it intends to describe; and when we add that the author of "*The Lady of the Lake*" has expressed his acknowlegements to it for some of the most striking features of that romantic poem, the circumstance may serve at once to justify the author of Waverley in the use which he has made of the same materials, and to strengthen the very prevalent opinion as to the identity of the poet and the historian. It does not become *us* to express any decisive judgment on a point which the author has perseveringly involved in deep obscurity: but the hint which we have just afforded, coupled with the spirit of the work itself, as developed in the passages which we now proceed to quote, will give our readers all the means of determining for themselves that we can communicate.

We shall first treat them with a picture of *still life*, from the chapter intitled 'A Scottish Manor House sixty Years since.'

'About a bow-shot from the end of the village appeared the inclosures proudly denominated the parks of Tully-Veolan, being certain square fields, surrounded and divided by stone walls five feet in height. In the centre of the exterior barrier was the upper gate of the avenue, opening under an archway, battlemented on the top, and adorned with two large weather-beaten mutilated masses of upright stone, which, if the tradition of the hamlet could be trusted, had



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once represented, at least had been once designed to represent, two rampant bears, the supporters of the family [arms] of Bradwardine. The avenue was straight, and of moderate length, running between a double row of very ancient horse-chesnuts, planted alternately with sycamores, which rose to such a huge height, and flourished so luxuriantly, that their boughs completely overarched the broad road beneath. Beyond these venerable ranks, and running parallel to them, were two walls, of apparently the like antiquity, overgrown with ivy, honeysuckle, and other climbing plants. The avenue seemed very little trodden, and chiefly by foot passengers; so that being very broad, and enjoying a constant shade, it was clothed with grass of a very deep and rich verdure, excepting where a foot-path, worn by occasional passengers, tracked with a natural sweep the way from the upper to the lower gate. This nether portal, like the former, opened in front of a wall ornamented with some rude sculpture, and battlemented on the top, over which were seen, half-hidden by the trees of the avenue, the high steep roofs and narrow gables of the mansion, with ascending lines leading into steps, and corners decorated with small turrets. One of the folding leaves of the lower gate was open, and as the sun shone full into the court behind, a long line of brilliancy was flung from the aperture up the dark and sombre avenue. It was one of those effects which a painter loves to represent, and mingled well with the struggling light which found its way between the boughs of the shady arch that vaulted the broad green alley.

'The solitude and repose of the whole scene seemed almost monastic, and Waverley, who had given his horse to his servant on entering the first gate, walked slowly down the avenue, enjoying the grateful and cooling shade, and so much pleased with the placid ideas of rest and seclusion excited by this confined and quiet scene, that he forgot the misery and dirt of the hamlet he had left behind him. The opening into the paved court-yard corresponded with the rest of the scene. The house, which seemed to consist of two or three high, narrow, and steep-roofed buildings, projecting from each other at right angles, formed one side of the inclosure. It had been built at a period when castles were no longer necessary, and when the Scottish architects had not yet acquired the art of designing a domestic residence. The windows were numberless, but very small; the roof had some non-descript kind of projections called bartizans, and displayed at each frequent angle, a small turret, rather resembling a pepper-box than a Gothic watch-tower. Neither did the front indicate absolute security from danger. There were loop holes for musquetry, and iron stancheons on the lower windows, probably to repel any roving band of gipsies, or resist a predatory visit from the caterans of the neighbouring Highlands. Stables and other offices occupied another side of the square. The former were low vaults, with narrow slits instead of windows, resembling, as Edward's groom observed, "rather a prison for murderers and larceners, and such like as are tried at sizes, than a place for any Christian cattle." Above these dungeon-looking stables were granaries, called girnels, and other offices, to which there was access by outside stairs of heavy masonry. Two battlemented walls, one of which faced the avenue and the other

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divided the court from the garden, completed the inclosure. It was not without its ornaments. In one corner was a tun-bellied pigeon-house, of great size and rotundity, resembling in figure and proportion the curious edifice called Arthur's Oven, which would have turned the brains of all the antiquaries in England, had not the worthy proprietor pulled it down for the sake of mending a neighbouring dam-dike. This dove-cote, or *columbarium*, as the owner called it, was no small resource to a Scottish laird of this period, whose scanty rents were eked out by the contributions levied upon the farms by these light foragers, and the conscriptions exacted from the latter for the benefit of the table.

'Another corner of the court displayed a fountain, where a huge bear, carved in stone, predominated over a large stone bason, into which he disgorged the water. This work of art was the wonder of the country ten miles round. It must not be forgotten, that all sorts of bears, small and large, demi or in full proportion, were carved over the windows, upon the ends of the gables, terminated the spouts, and supported the turrets, with the ancient family motto, "Bewar the Bar," cut under each hyperborean form. The court was spacious, well paved, and perfectly clean, there being probably another entrance behind the stables for removing the litter. Every thing around appeared solitary, and would have been silent, but for the continued splashing of the fountain; and the whole scene still maintained the monastic illusion which the fancy of Waverley had conjured up.—And here we beg permission to close a chapter of still life.'

The introduction of the lord of this hospitable mansion, prefaced by a sketch of his character, which may be termed a generic representation of a class of gentry now extinct in North Britain, naturally follows the description of his residence:

'Edward's progress was prevented by the appearance of the Baron in person, who, summoned by David Gellatly, now appeared, "on hospitable thoughts intent," clearing the ground at a prodigious rate with swift and long strides, which reminded Waverley of the seven league boots of the nursery fable. He was a tall, thin, athletic figure, old indeed and grey-haired, but with every muscle rendered as tough as whip-cord by constant exercise. He was dressed carelessly, and more like a Frenchman than an Englishman of the period, while, from his hard features and perpendicular rigidity of stature, he bore some resemblance to a Swiss officer of the guards, who had resided some time at Paris, and caught the costume, but not the ease or manner of its inhabitants. The truth was, that his language and habits were as heterogeneous as his external appearance.

'Owing to his natural disposition to study, or perhaps to a very general Scottish fashion of giving young men of rank a legal education, he had been bred with a view to the bar. But the politics of his family precluding the hope of his rising in that profession, Mr. Bradwardine travelled for several years, and made five campaigns in foreign service. After his demelée with the law of high treason in 1715, he had lived in retirement, conversing almost entirely with those of his own principles in the vicinage. The pedantry of the lawyer,



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superinduced upon the military pride of the soldier, might remind a modern of the days of the zealous volunteer-service, when the bar-gown of our pleaders was often flung over a blazing uniform. To this must be added the prejudices of ancient birth and jacobite politics, greatly strengthened by habits of solitary and secluded authority, which, though exercised only within the bounds of his half-cultivated estate, was there indisputable and undisputed. For, as he used to observe, "the lands of Bradwardine, Tully-Veolan, and others, had been erected into a free barony by a charter from David the First, *cum liberali potest. habendi curias et justicias, cum fossa et furca* (LIE pit and gallows) *et saka et soka, et thol et theam, et infang thief et outfang thief, sive hand-habend. sive bak-barand.*" The peculiar meaning of all these cabalistical words few or none could explain; but they implied, upon the whole, that the Baron of Bradwardine might imprison, try, and execute his vassals and tenants at his pleasure. Like James the First, however, the present possessor of this authority was more pleased in talking about prerogative than in exercising it; and excepting that he imprisoned two poachers in the dungeon of the old tower of Tully-Veolan, where they were sorely frightened by ghosts, and almost eaten by rats, and that he set an old woman in the *jougs* (or Scottish pillory) for saying "there were mair fules in the laird's ha' house than Davie Gellatly," I do not learn that he was accused of abusing his high powers. Still, however, the conscious pride of possessing them gave additional importance to his language and deportment.

'At his first address to Waverley, it would seem that the hearty pleasure he felt to behold the nephew of his friend had somewhat discomposed the stiff and upright dignity of the Baron of Bradwardine's demeanour, for the tears stood in the old gentleman's eyes, when, having first shaken Edward heartily by the hand in the English fashion, he embraced him *a-la-mode Françoise*, and kissed him on both sides of the face; while the hardness of his gripe, and the quantity of Scotch snuff which his *accolade* communicated, called corresponding drops of moisture to the eyes of his guest. "Upon the honour of a gentleman," he said, "but it makes me young again to see you here, Mr. Waverley! A worthy scion of the old stock of Waverley-Honour—*spes altera*, as Maro hath it—and you have the look of the old line, Captain Waverley; not so portly yet as my old friend Sir Everard—*mais cela viendra avec le tems*, as my Dutch acquaintance, Baron Kikkitbroeck, said of the *sagesse* of *Madame son epouse*.—And so ye have mounted the cockade? Right, right; though I could have wished the colour different, and so I would ha' deemed might Sir Everard. But no more of that; I am old, and times are changed.—And how does the worthy knight-baronet and the fair Mrs. Rachael?—Ah, ye laugh, young man; but she was the fair Mrs. Rachael in the year of grace seventeen hundred and sixteen; but time passes—*et singula prædantur anni*—that is most certain. But, once again, ye are most heartily welcome to my poor house of Tully-Veolan!—Hie to the house, Rose, and see that Alexander Saunderson looks out the old Chateau Margoux, which I sent from Bourdeaux to Dundee in the year 1713.'

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A description of the small party of boon companions assembled at Tully-Veolan on that day, and of the banquet prepared to do honour to the heir of the house of Waverley, must reluctantly be passed over: together with that of the manner in which this festive day was concluded at the "Change-house," or village ale-house, whither the whole company adjourned for the purpose of taking 'what they technically called *deoch and dorroch*, a stirrup-cup, to the honour of the Baron's roof tree,'—which is rich in characteristic humour.

We forbear from dwelling on the praises of the sweet *Rose* of Bradwardine; though, as the destined wife of the hero, we must not omit all mention of her. She is, indeed, technically speaking, "adorned with all the qualifications necessary to render the married state completely happy:" but, while we give to those qualifications in real life the full tribute of our sincere preference, we feel it to be our duty on the present occasion to pass from them to the delineation of more striking characteristics. The entrance of Waverley into the Highlands, the pictures of the scenery surrounding the freebooter's cave, and that of the bold and crafty savage himself, as exemplified both in dialogue and in a few curious anecdotes related to the traveller by his guide, are all of this description:—but the character of the Highland chief possesses still more claims on our attention:

'The ancestor of Fergus Mac-Ivor, about three centuries before, had set up a claim to be recognized as chieftain of the numerous and powerful clan to which he belonged, the name of which it is unnecessary to mention. Being defeated by an opponent who had more justice, or at least more force, on his side, he moved southwards, with those who adhered to him, in quest of new settlements, like a second Æneas. The state of the Perthshire Highlands favoured his purpose. A great baron in that country had lately become traitor to the crown; Ian, which was the name of our adventurer, united himself with those who were commissioned by the king to chastise him, and did such good service that he obtained a grant of the property upon which he and his posterity afterwards resided. He followed the king also in war to the fertile regions of England, where he employed his leisure hours so actively in raising subsidies among the boors of Northumberland and Durham, that upon his return he was enabled to erect a stone-tower, or fortalice, so much admired by his dependants and neighbours, that he, who had hitherto been called Ian Mac-Ivor, or John the son of Ivor, was thereafter distinguished, both in song and genealogy, by the proud title of *Ian nan Chaistel*, or John of the Tower. The descendants of this worthy were so proud of him, that the reigning chief always bore the patronymic title of Vich Ian Vohr, *i. e.* the son of John the Great; the clan at large, to distinguish them from that from which they had seceded, were denominated *Sliochd nan Ivor*, the race of Ivor.

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'The father of Fergus, the tenth in direct descent from John of the Tower, engaged heart and hand in the insurrection of 1715, and was forced to fly to France after the attempt of that year in favour of the Stuarts had proved unsuccessful. More fortunate than other fugitives, he obtained employment in the French service, and married a lady of rank in that kingdom, by whom he had two children, Fergus and his sister Flora. The Scottish estate had been forfeited and exposed to sale, but was bought in for a small price in the name of the young proprietor, who in consequence came to reside upon his native domains. It was soon perceived that he was a character of uncommon acuteness, fire, and ambition, which, as he became acquainted with the state of the country, gradually assumed a mixed and peculiar tone, which could only have been acquired sixty years since.

'Had Fergus Mac-Ivor lived sixty years sooner than he did, he would, in all probability, have wanted the polished manner and knowledge of the world which he now possessed; and had he lived sixty years later, his ambition and love of rule would have lacked the fuel which his situation now afforded. He was indeed, within his little circle, as perfect a politician as Castruccio Castrucani himself. He applied himself with great earnestness to appease all the feuds and dissensions which frequently arose among other clans in his neighbourhood, so that he became a frequent umpire in their quarrels. His own patriarchal power he strengthened at every expence which his fortune would permit, and indeed stretched his means to the uttermost to maintain the rude and plentiful hospitality, which was the most valued attribute of a chieftain. For the same reason, he crowded his estate with a tenantry, hardy indeed, and fit for the purposes of war, but greatly outnumbering what the soil was calculated to maintain. These consisted chiefly of his own clan, not one of whom he suffered to quit his lands if he could possibly prevent it. But he maintained, besides, adventurers from the mother sept, who deserted a less warlike, though more wealthy chief, to do homage to Fergus Mac-Ivor. Other individuals, too, who had not even that apology, were nevertheless received into his allegiance, which indeed was refused to none who were, like Poins, proper men of their hands, and were willing to assume the name of Mac-Ivor.

'He was enabled to discipline these forces from having obtained command of one of the independent companies, raised by government to preserve the peace of the Highlands. While in this capacity, he acted with vigour and spirit, and preserved great order in the country under his charge. He caused his vassals to enter by rotation in his company, and serve for a certain space of time, which gave them all in turn a general notion of military discipline. In his campaigns against the banditti, it was observed that he assumed and exercised to the utmost the discretionary power, which, while the law had not free course in the Highlands, was conceived to belong to the military parties who were called in to support it. He acted, for example, with great and suspicious lenity to those freebooters who made restitution on his summons and offered personal submission to himself; while he rigorously pursued, apprehended, and sacrificed to justice all such interlopers as dared to despise his admonitions or commands.

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On the other hand, if any officers of justice, military parties, or others, presumed to pursue thieves or marauders through his territories, and without applying for his consent and concurrence, nothing was more certain than that they would meet with some notable foil or defeat; upon which occasions Fergus Mac-Ivor was the first to condole with them, and after gently blaming their rashness, never failed deeply to lament the lawless state of the country. These lamentations did not exclude suspicion, and matters were so represented to government, that our chieftain was deprived of his military command.

'Whatever he felt upon this occasion, he had the art of entirely suppressing every appearance of discontent; but in a short time the neighbouring country began to feel bad effects from his disgrace. Donald Bean Lean and others of his class, whose depredations had hitherto been confined to other districts, appear from henceforward to have made a settlement on this devoted border; and their ravages were carried on with little opposition, as the Lowland gentry were chiefly Jacobites, and disarmed. This forced many of the inhabitants into contracts of black-mail with Fergus Mac-Ivor, which not only established him their protector, and gave him great weight in all their consultations, but moreover supplied funds for the waste of his feudal hospitality, which the discontinuance of his pay might have otherwise essentially diminished.

'In all this course of conduct, Fergus had a further object than merely being the great man of his neighbourhood, and ruling despotically over a small clan. From his infancy upward, he had devoted himself to the cause of the exiled family, and had persuaded himself, not only that their restoration to the crown of Britain would be speedy, but that those who assisted them would be raised to honour and rank. It was with this view that he laboured to reconcile the Highlanders among themselves, and augmented his own force to the utmost, to be prepared for the first favourable opportunity of rising. With this purpose also he conciliated the favour of such Lowland gentlemen in the vicinity as were friends to the good cause; and for the same reason, having incautiously quarrelled with Mr. Bradwardine, who, notwithstanding his peculiarities, was much respected in the country, he took advantage of the foray of Donal Bean Lean to solder up the dispute. Some indeed surmised that he caused the enterprize to be suggested to Donald, on purpose to pave the way to a reconciliation, which, supposing that to be the case, cost the Laird of Bradwardine two good milch cows. This zeal in their behalf the house of Stuart repaid with a considerable share of their confidence, an occasional supply of louis-d'ors, abundance of fair words, and a parchment with a huge waxen seal appended, purporting to be an earl's patent, granted by no less a person than James, the Third King of England, and Eighth King of Scotland, to his right feal, trusty, and well-beloved Fergus Mac-Ivor of Glennaquoich, in the county of Perth, and kingdom of Scotland.

'With this future coronet glittering before his eyes, Fergus plunged deeply into the correspondences and plots of that unhappy period; and, like all such active agents, easily reconciled his conscience to going certain lengths in the service of his party, from which

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which honour and pride would have deterred him had his sole object been the direct advancement of his own personal interest.'

In devoting so much space to the chief of the Mac-Ivors, we might demand an equal indulgence in favour of his sister, — one of the most exalted characters to be found in the whole range of romance or of romantic history: but here again we are most unwillingly obliged to restrain our pen, by a necessary regard to the extent of this article.

The Pretender himself, notwithstanding his royal descent, must be classed among the secondary characters of the piece: but, to exemplify the author's ability in historical delineation, as well as to contribute all in our power towards extenuating the guilt of Waverley's rebellion, we shall select a part of the passage which describes the ceremony of his introduction at Holyrood-house by Mac-Ivor:

'Ere he knew where he was conducted, Edward found himself in a presence-room fitted up with some attempt at royal state.

'A young man, wearing his own fair hair, distinguished by the dignity of his mien and the noble expression of his well-formed and regular features, advanced out of a circle of military gentlemen and Highland-chiefs, by whom he was surrounded. In his easy and graceful manners, Waverley afterwards thought he could have discovered his high birth and rank, although the star on his breast, and the embroidered garter at his knee, had not appeared as its indications.

'"Let me present to your royal highness," said Fergus, bowing profoundly —

'"The descendant of one of the most ancient and loyal families in England," said the young Chevalier, interrupting him. "I beg your pardon for interrupting you, my dear Mac-Ivor, but no master of ceremonies is necessary to present a Waverley to a Stuart."

'Thus saying, he extended his hand to Edward with the utmost courtesy, who could not, had he desired it, have avoided rendering him the homage which seemed due to his rank, and was certainly the right of his birth. "I am sorry to understand, Mr. Waverley, that owing to circumstances which have been as yet but ill explained, you have suffered some restraint among my followers in Perthshire, and on your march here; but we are in such a situation that we hardly know our friends, and I am even at this moment uncertain whether I can have the pleasure of considering Mr. Waverley among mine." He then paused for an instant, but before Edward could adjust a suitable reply, or even arrange his thoughts as to its purport, he took out a paper, and proceeded: — "I should indeed have no doubts upon this subject, if I could trust to this proclamation sent forth by the friends of the Elector of Hanover, in which they rank Mr. Waverley among the nobility and gentry who are menaced with the pains of high treason for loyalty to their legitimate sovereign. But I desire to gain no adherents save from affection and conviction; and if Mr. Waverley inclines to prosecute his journey to the south, or to join

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join the forces of the Elector, he shall have my passport and free permission to do so; and I can only regret that my power will not extend to protect him against the probable consequences of such a measure. — But," continued Charles Edward, after another short pause, "if Mr. Waverley should, like his ancestor, Sir Nigel, determine to embrace a cause which has little to recommend it but its justice, and follow a prince who throws himself upon the affections of his people to recover the throne of his ancestors, or perish in the attempt, I can only say, that among these nobles and gentlemen he will find worthy associates in a gallant enterprize, and will follow a master who may be unfortunate, but I trust will never be ungrateful.' —

It is not one of the least merits of this very uncommon production, that all the subordinate characters are touched with the same discriminating force which so strongly marks their principals; and that, in this manner, almost every variety of station and interest, such as it existed at the period under review, is successively brought before the mind of the reader in colours vivid as the original. Thus, besides the personages already more particularly noted, we have the faithful and devoted clansman in Evan Dhû, the wily Highland knave in Callum Beg, and the hypocritical Presbyterian in Ebenezer Cruickshanks, "mine host of the candlestick," contrasted with the mad Cameronian above mentioned. Then, to present us with the good as well as the evil that may be found in all sects and opinions of men, we have the cold and formal but honourable soldier and upright magistrate in Melville, the humane and clear-sighted pastor of the Kirk in Morton, the English officer and gentleman (not, however, without his *Southron* prejudices,) in Stanley, — and (what shall we say?) the honest, though cringing and quibbling Scotch lawyer in Baillie Macwheeble; together with the shrewd and humorous half-fool, half-madman, half affecting both, for the sake of eating the bread of idleness, the genuine descendant of Shakspeare's clowns, in Davie Gellatly. Some of these may possibly be individual historical portraits; and the Colonel of Waverley's regiment, who falls at the battle of Preston, is evidently the brave and enthusiastic Gardiner: — but we have no room for enlarging on these and other occasional characters, who all contribute their part to the bustling drama.

A few oversights, we think, we have detected in the conduct of the story, which ought not to remain unnoticed. For example, the age of Stanley and Lady Emily does not seem well to accord with the circumstances of their union, as related in the commencement of the work; and we are not quite satisfied that Edward should have been so easily reconciled to the barbarous and stubborn prejudices, which preclude even the office of intercession for his gallant friend and companion in arms.

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The pieces of poetry, which are not very profusely scattered through these volumes, can scarcely fail to be ascribed to Mr. Scott, whatever may be judged of the body of the work. In point of comparative merit, we should class them neither with the highest nor with the meanest effusions of his lyric minstrelsy.

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ART. VIII. *History of the Reformation in Scotland:* with an Introductory Book, and an Appendix. By George Cook, D.D. &c. 3 Vols. 8vo. 1l. 11s. 6d. Boards. Longman and Co.

OF all tyrannies, spiritual tyranny is the worst, because it implicates the subjugation of the whole man; and, if we advert to the recent proceedings of the court of Rome, we must even now congratulate Great Britain on being released from the overbearing and preposterous despotism of ecclesiastical controul. To the Catholic church, as a church, we would extend the most ample toleration: but we cannot view with complacency the powers arrogated by its *Pontifex Maximus;* who, while with a repulsive affectation of humility he styles himself *the servant of servants*, and pretends to be a successor of "the fisherman of Galilee," endeavours by proscriptions and anathemas (his mildest weapons) to domineer over the Christian world. In the cause of truth, only the arms of truth ought to be employed; and, when others are used, we may fairly suspect that the furtherance of truth is not the instigating motive. Our Lord prohibited his disciples from invoking the vengeance of heaven against those who opposed their doctrine; and hence we may conclude that a persecuting church cannot be a Christian church. To this principle we adhere. As believers in the New Testament, we glory in the Reformation; and we are persuaded, from certain features of the present times, that its history should be brought under frequent consideration. We applaud the spirit with which the work before us is written, and we hope that our review of it will be acceptable both to the author and to the public.

To prepare the reader for that account of the Reformation which relates to Scotland, Dr. Cook has compiled an Introduction; in which he sketches the nature and influence of the Popish system, and traces, as others have done, the causes which led to its subversion in several states of Europe: but we need not specify the contents of the chapters which compose this book, because they have so frequently attracted our attention.

In Scotland, the Reformation owed its origin to the same causes with those which had produced the like effect in other



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countries. The power of the Popes was ill relished by Princes; the nobles were jealous of the clergy; and the wealth of this order, the profligacy and ignorance of the generality of its members, the various ways in which they oppressed the people, and above all their bloody and merciless persecutions of those who differed from them, had alienated the minds of great numbers of persons of all classes from the established communion. The revival of learning had detected many impositions which had prevailed in the church, and indisposed men to dogmas and fopperies which in dark periods had been incorporated with the national worship. In this state of things, it required the arm of a strong government to support the crazy and tottering edifice of the church, and not a weak and distracted rule like that to which Scotland became subject in the sixteenth century. Many as were the advantages possessed by the new system of religion in comparison with the old, and zealous, active, bold, and able as were the advocates of the former, their exertions contributed less to bring the latter into discredit than did the misconduct and crimes of its own supporters. Those supporters did not or would not discern "the signs of the times," nor be warned of the approaching dangers which threatened them; they were too indolent to instruct others, and too much sunken in corruption to reform themselves; and, in demeanour and qualifications, they formed a complete contrast with the ministers of the new religion. The Reformation in Scotland was more an ecclesiastical business, and was more the result of the spiritual conversion of the nation, than the same event was in this part of the island. It was not effected by the interference of the prince, or of those who exercised his authority and acted in his name. It did not receive the royal sanction until it had established itself, and became too strong to be resisted. It was not a political change accomplished by political means, but a spiritual change wrought in the public mind by religious instruction. Scotland suffered as much on account of religion, and boasts of as many martyrs, as any country in which the Reformation was established.

When the new doctrines had gained considerable ground, and excited serious alarm, we find the cause of orthodoxy zealously taken up by Cardinal Beaton. Many of our readers are no strangers to the character of this lofty churchman. Inattentive to religion as a private concern, and disgraced by dissolute manners, but a vigorous and able statesman, he made it a point of honour to support the hierarchy, and to inflict punishments on its enemies. Indeed, before he appeared in these tragic scenes, the church had incurred the guilt of shedding the blood of heretics. In this list, stands, first,

'Patrick

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'Patrick Hamilton, abbot of Fearn, a young man descended from an illustrious family; who, having heard of the doctrines avowed by the Reformers, determined to go to Wirtemberg, that he might acquire his knowledge of them at the source from which they had derived their origin. The motives which influenced him to leave his native country, and the station which he held in the church, naturally recommended him to the notice of Luther, and of Melancthon, his amiable colleague. In the society of these eminent men, he imbibed their opinions; and, animated with the most fervent zeal in the cause of truth, he resolved to communicate to Scotland the light which he had received. Upon his arrival, he declaimed against the corruptions which had disfigured the gospel; he reproved the superstitious practices which had been sanctioned by the church; and multitudes eagerly listened to representations, for which the carelessness, the luxury, and the vices of the priesthood, had, in a great degree, prepared their minds.

'He was eminently qualified to engage the affections, and to make an impression upon the understandings of those who heard him. Interesting from his youth, and from the gracefulness of his appearance, he was possessed of superior genius; which he had cultivated and embellished by literature and philosophy, while, guided by the prudence which the discipline of science enabled him to exert, he adopted a line of conduct highly calculated to disseminate truth, without violently irritating the prejudices which he wished to remove.'

The clergy were alarmed, and never rested till they brought this interesting young apostle to the stake. One Campbell was employed to circumvent him; and, when he accomplished his purpose,

'Hamilton was delivered to the secular power, that he might suffer the shocking death which the barbarity of men, professing to be the teachers of a religion of mercy, had destined for all upon whom they could fix the imputation of heresy. The area before the gate of St. Salvator's college was appointed to be the scene of execution; and, with aggravated cruelty, he was, on the same day upon which he had been condemned, led forth to the stake.

'His intrepidity was worthy of the cause for which he was to suffer. While the fire was preparing, he exhibited his usual courtesy and beneficence to his attendants. He gave to them some small tokens of his regard; and when the executioners were surrounding with combustible materials the stake to which he was fastened, he raised his eyes to heaven, and commended his soul to God. He was destined to undergo the utmost severity of bodily anguish. From negligence or from accident, he was only partially scorched by the first conflagration; and in that state he remained till gunpowder could be procured from the castle, situated at a considerable distance. His pain was not alleviated by the tormenting officiousness of the friars, who urged him to retract. Amongst these, Campbell was the most importunate. The best feelings of the heart must have been wounded by such an open display of baseness; but he mildly beseeched his



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deceitful friend to retire, and not to embitter the sad moments which he had hastened. When this gentle and affecting admonition was disregarded, he, in a more solemn tone, reproached him for his perfidy, and called upon him to answer for it before the tribunal of God.

'The powder being now brought, his body was quickly consumed; but the length of his sufferings, and the patient resignation with which he had supported them, increased the effect, which his death would, at all events, have probably produced. The most tender compassion was almost universally felt for him, and even at the moment of his dissolution, he was consecrated as a martyr to the truth.

'The melancholy fate of Campbell preserved and strengthened the feelings which had been excited. The dreadful scene which he had witnessed, the consciousness of the unworthy part which he had acted, the terror with which the dying words of Hamilton had inspired him, preyed upon his mind; his imagination was haunted, and his reason impaired; he lost all relish for the comforts and pleasures of life; and, after continuing in this situation for nearly a year, he expired at Glasgow, in a state of insanity or despair.'

We much commend the author for introducing into these volumes a full and detailed account of the sufferings of the Reformers. He strongly impresses his readers with the odious nature of persecution, and neglects no fair occasion of shewing that it defeats its own purposes. At the close of a relation of several instances of persons being put to death for their religion, he observes:

'The feelings of mankind were now engaged on the side of reformation. Anxiety to examine the nature of the crime for which such punishment had been inflicted, led to the consideration of the doctrines which had been denounced; these doctrines were more thoroughly investigated, and their beauty or truth became more apparent. Many who disregarded or resisted the preaching of Hamilton, now adopted his opinions; and so deep was the impression made upon the university, that it was never afterwards obliterated.'

The Protestants were more roused than dispirited by the savage and barbarous cruelties of their enemies, their zeal and activity were quickened, and their perseverance remained unshaken.

Independently of what may be considered as the spiritual means by which the Reformation was effected, several external causes existed at this time which favoured its progress. The conduct of England in shaking off the yoke of the Roman pontiff, the death of James V., the minority of his successor, the policy of the regency, the weakness of the government under it, the early prepossessions of Lord Arran, and the secret inclinations of several of the nobility, come under this description. As inferior to none of these causes, we may perhaps reckon



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commissioned by a benignant Deity. So true is it that the blood of the saints is the seed of the church. An anecdote which is here related, in connection with an account of the sufferings of one of the Scotch martyrs, strikingly shews what was the general conviction of the effects of persecution at a time in which it most violently raged :



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' After it was resolved to condemn this man, his judges consulted about the mode in which he should be punished. When they decided that he was to be burned alive, an attendant of the archbishop, whom our old historians have styled a simple man, but who, in this instance, certainly manifested more discernment than his intriguing master, advised them to burn the heretic in a low cellar, because the smoke of Patrick Hamilton had infected all upon whom it blew.'

Cardinal Beaton's loss of power, and the appointment of the Earl of Arran to the regency on the death of James V., proved highly favourable to the Reformation. It was at this time that the wise and patriotic plan of uniting the two British crowns, by means of a marriage between the respective heirs to them, was in contemplation, but was frustrated by the wanton injustice of Henry. Ample reason subsists for believing that, but for the preposterous conduct of the English monarch, this desirable measure would have been put in a proper train, and that the doctrines of the Reformation would have been established in Scotland without disturbance: but the mad behaviour of the besotted monarch completely alienated from him the whole population of Scotland: all his friends in that country were deprived of power; and their places were conferred on his known enemies. To this cause it was owing that Cardinal Beaton was able to regain his former ascendancy, and to force the regent to apostatize from the new doctrines and become in all things subservient to him. Of this project, and



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deceitful friend to re[illegible] he had hastened. [illegible]d effects of its failure, we have here a more full disregarded, h[illegible]ory account than we recollect to have seen any- perfidy, and [illegible] God.

'The being restored to power, the Cardinal displayed his [illegible]mer zeal for the church, and proceeded with increased activity and vigour in persecuting its enemies. Numerous and highly interesting were the victims which this unfeeling and lordly ecclesiastic sacrificed under the pretence of serving religion.

'He was not satiated (says the author) with the cruelty which, in the commencement of his progress, he had exercised. He caused numbers to be banished; and he proceeded with the governor, and the nobility and prelates of his retinue, to examine the state of the counties of Angus and Mearns. Multitudes in these counties were summoned before him, because they were in the practice of reading the New Testament; a crime which the zealous advocates of popery were most unwilling to pardon, and against which, many even of the clergy were peculiarly zealous, from a persuasion, which, however astonishing, was certainly at this time very prevalent, that the only scripture given by God was the Old Testament, and that the New, the code of Christians, had been composed by Luther.'

George Wishart, in no respect inferior to any of the other victims, a favourite of the people, and the idol of his party, closed the sad list of those who experienced Beaton's cruelty. With a view to strike terror into his followers, the Cardinal resolved to make an example of this youthful apostle; and Wishart, being arraigned before an assembly of the clergy, was found guilty, and sentence of execution passed on him. Here the ecclesiastical authority ended, and the civil power alone had the right to carry the sentence into execution. Application was made in that quarter for the purpose, when compliance was not only refused, but an order was issued not to touch the life of the condemned person. To this order, however, the haughty Cardinal paid no regard, and he induced the ecclesiastical assembly to fulfil the horrible sentence. The following are the accounts here given of this heroic sufferer, and of his tragical end:

'He was descended from an ancient and respectable family, who possessed the estate of Pittarrow, in the county of Kincardine or Mearns, and had, probably, under his paternal roof, imbibed his attachment to the principles of the Reformers. He commenced his education at the school of Montrose, and, feeling the most ardent love of literature, he went to Cambridge, and completed his studies at that celebrated university. His original sentiments were confirmed by the example and the information of those with whom he there associated, and he retured to his native country with the resolution of disseminating the leading tenets which the Protestants had embraced.

He

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He brought, to the discharge of this interesting duty, a mind cultivated by science. The respectability of his birth, the amiableness of his manners, and the gracefulness of his elocution, arrested the attention of those whom he addressed, and inclined them to embrace the doctrines which he enforced.

'But he was chiefly indebted for the eminent success which crowned his labours, to the purity of his morals, the fervour of his sanctity, and the enlarged benevolence by which he was actuated. He commenced his ministry at Montrose, in the neigbourhood of the place of his birth; but soon leaving this, he went to Dundee, where his discourses excited the highest admiration.

'In the unsettled state of men's minds, with respect to the established religion, the efforts of such a teacher, to overthrow it, must have been most formidable. The Cardinal, whose vigilance never was remitted, beheld, with deep regret, the rapid and extensive desertion which he daily created, and felt the utmost anxiety to arrest his exertions. By bribery or by terror, he prevailed upon one of the magistrates of Dundee to second his views; and this man, after Wishart had concluded a sermon, prohibited him, in the name of the queen and the governor, from again troubling the town. He received this order with expressions of pious zeal; but he determined to obey it; and notwithstanding the earnest solicitations of the Earl Marischal, and of some other noblemen, that he would remain, he went to the western parts of Scotland.

'His reputation and his diligence soon procured numerous followers; again directed against him the inveteracy of the church, and made the Archbishop of Glasgow resolve to apprehend him. The Earl of Glencairn having heard of this intention, hastened to countenance and support him, and offered to place him in the pulpit of the very church in which the bishop meant to preach against him. But he disapproved of whatever could be regarded as a violation of peace; he declined therefore the proposal of the Earl, and addressed the people in the market-place. It was indeed his uniform practice to shun giving unnecessary offence; and this moderation, while it increased the attachment of his adherents, perplexed and astonished those by whom he was opposed.'—

'Wishart, on the morning of his execution, accepted an invitation to breakfast with the captain of the castle. Bread and wine having been placed upon the table, he blessed them, and, partaking of them himself, as the memorials of Christ's sufferings, he gave them to those who were present, who, deeply affected with a scene so impressive, without hesitation received them.

'In a few hours after, the executioners conducted him to the place of suffering, which was in the area before the castle. He was clothed in a linen garment, from which were suspended several bags of gunpowder. The Cardinal seems to have been sensible, that the minds of men would be much agitated by the fate of this amiable sufferer, and even to have apprehended that some attempt might be made to rescue him from the flames. He commanded all the artillery of the fortress to be pointed towards the scene of execution; and, either to watch the ebullitions of popular indignation, to display his contempt



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of the Reformers, or to satiate himself by contemplating the destruction of a man, in whose grave he hoped that their principles would be buried, he openly, with the prelates who accompanied him, witnessed the melancholy spectacle. Wishart conducted himself, in his last moments, as it became a martyr for the cause of truth and the purity of religion. After imploring from heaven the support which he so much required, he exhorted the people not to depart from what he had taught, on account of the sufferings which it had brought upon him, but to adhere to it as the most valuable of blessings. Having again prayed, the executioner kindled the fire and the powder, but life was not immediately extinguished. The captain of the castle, entreating him to preserve his fortitude, he answered him with unshaken intrepidity, and the cord which surrounded his neck having been more tightly drawn, he expired.

'Such was the death of this distinguished advocate for the Reformation, whose virtues have been admitted by almost every historian; whose modesty, piety, and benevolence, adorned the doctrine which he preached; who promoted, by his labours, the Protestant faith, and whose death opened the way for its triumph in Scotland.'

Bigots have been found even among Protestants who have censured the last act of Wishart in administering the sacrament, and have pronounced it impious because the holy martyr was not in orders.—This inhuman execution, perpetrated in violation of law, furnished a pretence to the personal enemies of the Cardinal, among the reformed, to retaliate on him by the commission of a deed equally unwarrantable, and scarcely less horrid than that by which Wishart fell. His palace was besieged, an entrance forced into it, and he was murdered in cold blood. Dr. Cook's reflections on this sad event are such as become a person of a liberal mind.

The martyrdom of Wishart, and the assassination of Beaton, are two very considerable events in the history of the Scotish reformation, and very materially assisted its progress. The sufferings of the former exhibited to the highest advantage the religious principles which he professed, endeared his memory to his followers, and gave sacredness to his cause; while the murder of the latter widened the breach between the two parties, and rendered conciliation impossible. The reformed became sensible that they could temporize no longer, and that nothing now remained for them but boldly to defend their cause. Both parties therefore prepared for the conflict which had been rendered inevitable, and which was destined very shortly to commence.

[*To be continued.*]

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ART. IX. *The Principles of Physiological and Physical Science*; comprehending the Ends for which animated Beings were created; and an Examination of the unnatural and artificial Systems of Philosophy which now prevail. By Richard Saumarez, Esq. &c. 8vo. pp. 424. 10s. 6d. Boards. Egerton, &c.

We have here a work of rather a singular nature, respecting which we are almost at a loss to know what course to pursue. The author is much dissatisfied with all that has been done by the moderns in philosophy and science; he objects very decidedly and dogmatically to the prevailing hypotheses and theories; and, in a not less positive manner, he asserts his own opinions. As, however, we cannot pay implicit obedience to his authority, and differ very much from him in the respective value of his own doctrines and those which he opposes, we shall not deem it necessary to enter into an elaborate analysis of the whole volume; yet its contents are too curious for us to pass them over with very slight notice.

Mr. Saumarez begins by remarking on the little progress that is yet made in physiology, metaphysics, or philosophy; says that we are completely ignorant of the principles on which chemistry as a science is founded; deprecates experiments, particularly the application of chemistry to physiology; is extremely angry with the believers in materialism; and concludes the introduction with a kind of advertisement of his new system of physiology, which was published in the year 1798, but which, we fear, has been neglected by an undiscerning public. Mr. S. is very fond of quoting Bacon, and of bringing forwards his authority to shew the pre-eminence of observation over experiment; and he inveighs against the cruelty which is often practised on animals that are made the subject of experiment. In this feeling, we agree with the author: but his remarks would probably have had greater effect, if they had been stated in a more modest manner, and in more temperate language.

Although Mr. S. declaims so much against modern metaphysics, he is not deterred from entering into this thorny path. His second chapter is intitled, 'On the essential Properties of Matter with relation to Vitality;' and he proceeds to point out the difference between the essential and the accidental properties of matter. We do not, indeed, find that he explains this difference with any peculiar clearness or distinctness: but he favours us with a new division of matter into living, dead, and common. As these three kinds are regularly defined, we shall quote the definitions, in order that our readers may judge of Mr. Saumarez's metaphysical talents.

'First,

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'First, by *living matter*, I comprehend the various orders of living beings with which the universe is replenished and adorned.

'Secondly, by *dead matter*, I confine myself to the exuviæ of animals, and of vegetables; as well as to the whole substance of which these beings are composed, after the actions of life are at an end, and the state which is known by the appellation of death.

'Thirdly, by *common matter*, I mean the primitive, or original materials, or elements, of which the world is composed; matter which either has never received the participation of life, or having received, has lost it, and been resolved back into a common state.'

The illustrations of these kinds of matter are worthy of the definitions.

Mr. Saumarez is very anxious to shew that vitality can exist without organic action; or, in other words, that there is a kind of abstract life, without the organs necessary for supporting the living being. This, he says, 'is proved by a multitude of cases which we constantly behold, in the fœtal state, in which many of the organs which are absolutely necessary to carry on the functions of the adult system, are altogether wanting. I have seen a fœtus without a head, others with a head, but without brain; some without lungs, others without a heart or lungs: many have been found destitute of abdominal viscera, and with various other malconformations of the system.' A less bold philosopher would only have concluded, from these cases, that the different viscera, which were wanting in them, were not essential to the existence of those functions which are called into action in the fœtal state. The author, as we have already observed, employs a considerable part of his work in pointing out the errors of his predecessors, particularly in shewing where they have fallen into false analogies, and have applied to living bodies principles drawn from other parts of nature. Unfortunately, however, he himself occasionally adopts the same line of conduct, and, forgetting his philosophy, gives the reins to his fancy. After having stated that the different organs in the fœtus are in a kind of dormant condition; that 'the brain is in a state of growth without consciousness, and of sense without sensation; that the muscles are without voluntary motion; the lungs without respiration; the stomach without digestion; the intestinal canal without peristaltic motion, and the lacteal vessels without absorption;' he continues that, although these parts are then passive, yet they all possess a power of acting when the circumstances require it. This he appears to regard as a new principle in nature, which he calls *predisposition*; and, conceiving that his readers might not thoroughly understand his new language, he explains it by the three following analogies, equally appropriate and ingenious:



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'Predisposition, therefore, appears to be a state of dormant powers, or a power in capacity; it resembles the elasticity of a spring, while it is coiled up; it is like the figures engraven on a seal, before they are participated by the wax: it is like the gunpowder before it detonates and explodes; the gunpowder possesses the capacity to explode, the seal to impress the figure, and the spring to re-act.'

Having already cast many bitter reflections on Materialism, Mr. S. at last resolves to devote a whole chapter to that doctrine, in which it may receive a complete refutation. He expresses great indignation at the sect of oxygenous philosophers, with whose existence we were hitherto unacquainted, and then proceeds to give a complete dressing to the Brunonians. We are very happy to agree with him in a decided disbelief of this hypothesis, which he designates by the elegant appellation of *silly:* but we differ from him in two points respecting it; first, that it ever 'generally prevailed at home as it does universally abroad;' and, secondly, that his arguments would be sufficient to over-turn it. Having destroyed materialism, under all its modes and forms, we advance to a chapter on sensation and its objects; and here the chief novelty consists in a dissent from the ordinary opinion respecting the manner in which the colours (if they may be so called) of black and white are produced, the one by absorbing all the rays of light, the other by reflecting them. The train of reasoning by which the author refutes this opinion is as follows: 'I would, however, ask any of these persons, whether the matter by which the sensation of white or black is excited is not as actual and potential as that by which the sensation of red or of green, &c., and whether snow and jet have not an actual existence as certainly as gold and indigo?' With equal force of argument, he shews that cold is as much intitled to be regarded as a real existence as heat.

'During the winter season, when we behold fluids converted into a solid form; water become ice; vegetation suspended; animation often rendered torpid and destroyed by mortification;—although these effects are produced by that modification of matter called *cold*, —it may, perhaps, appear somewhat strange to men of common feelings, who possess common sense, that the actual existence of the matter which excites cold, instead of being admitted, should be denied by all the most enlightened chemists and experimental philosophers, as they call themselves, of the present day;—and that none but ignorant fools, if any there are so foolish, dare to think otherwise. It is also maintained, that the effects which are produced in the polar regions, as well as in other countries during the winter, do not proceed from the matter of cold, but that they arise from the *privation* of heat; as if snow or ice applied to bodies in which those effects

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effects take place, have not an actual existence, as much as a flame of fire by the impressions from which the sensation of heat is excited, and combustion produced.'

More than half the volume still remains before us, in which are contained doctrines not less important than those that we have already noticed, but which we regret that we must pass over in a hasty manner. In the chapter on the physiology of organic life, the author maintains that we know nothing of the nature of any of the vital or animal functions; and that the experiments performed relative to these objects have produced no other effect than that of torturing the animals which were the subjects of them. In a following chapter, he argues that the sun is not the source of heat to the universe, because the tops of mountains are colder than the plains below them; and he therefore concludes that it is merely a ball of light. Mr. Saumarez afterward takes great pains to draw a distinction between natural and unnatural conditions of bodies; and hence, by an easy gradation, he manifests that, in all our experiments on air, it is placed in an unnatural situation, and therefore we can in this way obtain no knowlege respecting its properties. As, however, he has unfortunately confounded *unnatural* with *unusual*, all his ingenious observations fall to the ground.—He then proceeds to refute the hydrostatical principle, that the pressure of water is in proportion to its perpendicular depth; in doing which he commits the inaccuracy of considering the weight and the pressure as the same thing.

Some long disquisitions occur on the gravity and the levity of bodies; in whch Mr. S. informs us that the principle, that all bodies are mutually heavy, or gravitate towards each other, is 'a false proposition pertinaciously maintained as true.' He afterward argues that the pneumatic properties of air do not depend on its gravity, but on its power of expansion. In the next chapter, he corrects Locke and Newton respecting the *vis inertiæ* of bodies, and shews that action and re-action are not equal; that the higher strata of the atmosphere do not press on the lower; and that Newton's doctrine of colours is erroneous.

The chapters on what the author calls *Calorification* are equally curious and equally full of new discoveries with the preceding: but we must refer to the work itself for the remaining novelties which it contains; only observing that those who can be amused by a remarkable specimen of dogmatism, accompanied (as the case generally is) by inanity, will derive ample gratification from these pages.

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ART. X. *Orlando in Roncevalles*, a Poem, in Five Cantos. By J. H. Merivale, Esq. Crown 8vo. 8s. 6d. Boards. Murray. 1814.

WE meet with many people who begin to complain of that taste for the "Romaunt," which several of our poets, and those of no mean rank, are endeavouring to bring into fashion; and who regret that the legendary lore, "that reading which," in the last age, "was never read," now obtains an enormously high price in the market: so that no library is supposed to be worth notice unless it be stored with black letter volumes. Steel-clad knights and barons bold, giants and enchanters, Paynim and Paladins, with all the fictions which were ingrafted on the chivalric state of society, certainly are very seducing to the poet, because they afford vast play to the imagination, and sanction the wildest and most extravagant invention; yet we are tempted to join in the "lament" that he is so often seduced into a region so savage and grotesque. Is the British muse to be trained in the school of Italian romances, to be fed on legendary viands, to be sent back to extravagance, and secluded from the rays of science and truth? Far are we from wishing to restrain the flights of fancy, or to prohibit the revival of pictures of past ages: but we seem to be in some danger of running romance-mad, and of finding our poets of reason become as much non-entities as the knights and enchanters whom our versifiers are daily celebrating.

In spite of these ideas, we cannot treat disrespectfully the romantic lore and the romantic muse of Mr. Merivale; who appears, with the enthusiasm of an amateur, to have devoted his leisure-hours to the old Italian literature, and to ride the hippogryph "most hobby-horsically." The *Morgante Maggiore* of Pulci is said to have suggested the plan of the present poem. In the notes, various passages are selected from that production, which Mr. Merivale has translated; and, to give to this publication the aspect of the Italian works on the model of which it is constructed, wood-cuts are prefixed to every canto, much resembling those which present themselves to us in the old editions of Dante and Ariosto, now on our table. If we be not imbued with the same relish for the wild fictions of the old romancers, Mr. M. demands from us the justice to report that he has discovered a considerable share of address in his management of the wild and heterogeneous fictions of Pulci; and that his verse, notwithstanding he modestly terms it 'careless,' is both nervous and varied. Occasionally, we are stopped by some unrythmical lines: but they are not sufficient to destroy the general impression of the ability of the poet which the

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the perusal of his 'Orlando in Roncesvalles' is calculated to excite.

The horrible destruction of the Paladins at the battle of Roncesvalles, when, as Milton says,

——— "Charlemagne with all his peerage fell
By Fontarabia,"

has been so often noticed in song, that it is unnecessary for us to detail the contents of the author's preface, which refers to it. We shall therefore content ourselves with transcribing the General Argument, and with giving a few specimens from the poem:

'Marsilius, the Moorish King of Saragossa, (whose empire is represented to have extended over the whole or the greater part of Spain, and as entitling him to the first rank in the confederation of "Paynim" powers against the "Roman Empire" of Charlemagne,) having sustained a signal defeat under the walls of Paris, has recourse to negotiation, pending which, Ganellon (or Gano) of Maganza, Count of Poictiers, is sent, on the part of the Christian Emperor, to demand from him the cession of the "Marca Hispanica," the country extending from the Pyrenees to the Ebro.

'Ganellon, actuated by his hatred to Orlando (or Roland) Count of Clermont and Lord of Anglante, the nephew of Charlemagne, and the other Paladins of France, enters into a conspiracy with Marsilius, of which the principal object is the destruction of these celebrated champions of the Christian cause. Under professions of peace and amity, Charlemagne is invited to send his nephew and the chief warriors of his court to the Pass of Roncesvalles, there to receive from Marsilius the promised cession, and at the same time to repair in person to Fontarabia, to await the accomplishment of the transaction.

'The elder Counsellors of his Court, suspecting the treason of the ambassador, dissuade their sovereign from accepting these terms; and Malagigi (or Maugis) the cousin of Rinaldo, and Governor during the absence of that renowned Paladin of his Castle of Montalban, predicts, from his well-known skill in magic, the disasters to ensue. But the "Roman Emperor," swayed by his blind partiality for Ganellon, accepts the proposal in spite of all their remonstrances; and Orlando is forbidden, by his sense of loyalty and honour, to hesitate in yielding obedience to his sovereign's mandate.

'Under these circumstances, the poem opens with the departure of Orlando for Roncesvalles from his Castle of Clermont en Viennois.'

The fair Aldabelle in vain endeavours to dissuade the knight and her brother Oliver from their intended journey:

'The banner waved on Clermont's highest tower;
Forth rode the Count in glittering armour clad:
But Aldabelle bewail'd the luckless hour,
Alone, amidst the pomp of triumph, sad:

From

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From her fair eyes fast fell the pearly shower, —
Ah tears ill timed, when all things else were glad!
The soul born pride of female courage slept;
Anglante's spouse, the rose of Clermont, wept.

'And wherefore falls the pearly shower so fast?
And wherefore heaves with frequent sighs her breast?
Not so, when war had blown his deadliest blast,
The mailed hero to her heart she prest;
Then fearless waited, till the storm o'erpast
Should give him back to her who loved him best,
Safe in the prowess of her conquering lord,
And the resistless magic of his sword.

'"Orlando, stay! last night the sheeted fire
Blazed from yon western heaven, in crimson dyed —
Orlando, stay! with screeches loud and dire
The deadly raven at my casement cried;
And, when I woke, the spectre of thy sire,
Of Milo, Clermont's lord, was at my side.
Orlando, stay! I'm sick and faint at heart,
Nor can my soul endure the thought, — to part!

'"Thou too, my Oliver, my brother, stay
Thou gentlest knight that ever bore a shield!
'Tis come, alas! that heaven appointed day —
Orlando breathless lies on honour's field.
O let thine Aldabelle, thy sister, pray!
To female tears 'tis no disgrace to yield:
Think on the duties of thy knightly vow,
Behold the widow and the orphan bow!'

'"Can ye remember Gano's treacherous tongue,
His smooth deceits, his unextinguish'd hate?
Can ye forget how Malagigi sung
The dark presages of approaching fate?
The warning words, on Namo's lips that hung,
Big with the ruin of the Christian state?
What Salamon's sagacious mind foretold?
What Britain's valiant King, the wise and old."'

In the second canto, Malagigi the enchanter is introduced, whose potent spell is obeyed by infernal spirits. Suspecting the treachery of Marsilius, he calls to his aid the dæmon Astaroth, and from him learns the wicked designs of the Moors:

'Him Malagigi summon'd: by his voice
Compell'd, the dæmon rose; but fiercer far
Than subject spirit suits; as if the choice
He had to serve, or wage vindictive war.
He smiled, as devils smile when they rejoice, —
Such smile as murderers in their vengeance wear, —
That smile the enchanter mark'd, and felt the hour
Draw nigh when he must render back his power.

'Shuddering

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'Shuddering he mark'd, — but soon collected spoke:
"Not yet, oh Astaroth! — not yet the day
That frees immortals from my earthly yoke:
Still art thou bound, and still thou must obey.
Hear then my last command! Henceforth be broke
The mighty spell, and melt in air way,
So now my potent bidding thou fulfil —
Hear then, submissive! hear, and do my will.

'"First teach me, for thou canst, since Charles hath gone,
Reckless of danger, to the coast of Spain,
And he the great defender of his throne,
Abides the Moor on Roncesvalles' plain,
What doom is in the rolls of fate foreshown?
What is the doom of France and Charlemain?
Say — doth the dæmon of destruction lower,
With treason leagued, o'er all the Christian power?"

'"Master! — so still thou art!" — the fiend replied, —
(For that determined voice recall'd the day
When magic bound for his rebellious pride
Seven years within the rifted rock he lay,) —
"Things are there in the womb of fate denied
To spiritual ken as sense of mortal clay:
The past and present are our own; but eye
Of creature never pierced futurity."'—

'"Yet what I can my master may command —
Know then that all the circling air is dense
With spirits, each his astrolabe in hand,
Searching the hidden ways of Providence.
For from his throne in Scorpio o'er the land
Now gloomy Mars sheds baleful influence,
Portending chances terrible and strange,
Treason and blood to man, — to empires change.

'"Yes, — in that heavenly sign I see pourtray'd
The massacre of nations, and the fall
Of mighty states, and man by man betray'd,
And many a prince's bloody funeral.
Hast thou not mark'd yon comet, that array'd
In sanguine lustre rules this nightly ball?
All this and worse that sanguine beam foreshows, —
A long interminable train of woes."'

At last, however, the enchanter obtains the secret of the plot for the destruction of the French army, sends the dæmon for Rinaldo to Egypt, and hastens himself to Roncesvalles to give the alarm. He meets Oliver, and thus addresses him:

'Him when the enchanter saw, as on the brow
Of a projecting precipice he stood,
Fixing his eyes on empty space below
But inly rapt in his own gloomy mood,

Through

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Through a disguise so strange he could not know;
And who had known, in that wild solitude,
With eyes so fixt and looks so wan and drear,
The flower of knighthood, gallant Olivier?

'Like one unknown upon his path he came,
And thus in few and hasty words addrest:
"Go, wake yon eagle! for the aspiring flame
Already mounts, and fires his royal nest:
Treason hath writ in blood Orlando's name,
And Hell is busy with the coming feast. —
Go, wake yon eagle! for the toils are spread,
And the proud fowler marks him for the dead."'

Orlando also has a warning, but in vain:

'"Arm, arm! Orlando, arm! Above, around,
On every side, his toils hath Treason traced."
Scared from his slumbers at the startling sound,
Soon has the valiant knight his armour braced,
And climb'd with toilsome speed the highest ground;
And thither Anselm, Sansonetto, haste;
Gualtier and youthful Baldwin too are there,
Astolpho, and the gentle Berlinghier.

'Above, below, around, on every side,
They cast their eager and inquiring eyes;
But void and waste extend the mountains wide,
And void and waste the silent valley lies,
As at the hour when the Creator cried
"Be spread, ye valleys! and, ye mountains, rise!" —
"Oh Oliver! what vision, wild and vain,
My friend, my brother! hath disturb'd thy brain?"

'Another day, another night are o'er,
And Oliver his watch-tower mounts again;
The hills are void and silent as before,
And void and silent as before, the plain.
He warns Orlando of his fate once more,
And once again he finds his warning vain;
Then solitary and dejected strays
Till the third day-star o'er the mountains plays.

'Above, below, around, on every side,
He turns his eyes; and sees reflected shine
The beaming light from war's advancing tide;
Sees o'er the hills the interminable line
Of steel clad squadrons wind in martial pride,
Seeming in one bright girdle to confine
All that devoted vale, the closing stage,
To many a knight, of earth's loved pilgrimage.

'Too late Orlando owns the truth, — too late
For wise retreat, or provident defence:
Yet not a signal of his coming fate
But swells his bosom with a nobler sense;


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And not a partner of his perilous state
But feels a martyr's holy confidence,
While, warm and strengthening like celestial food,
Flows from his lips the stream of Christian fortitude.'

The third canto opens with the battle:

'But who shall speak the terrors of that hour,
When, as o'er Libya's hot and thirsty land
Moves, bursts, and falls, the self-erected tower,
And whelms whole armies in a waste of sand,
So dark and dreadful, o'er the Moorish power,
Hung great Orlando's desolating hand,
And, with unerring aim, where'er it fell,
Laid bare some new and fearful path to hell!

'"From morn till noon, from noon till dewy night,"
With unabated rage the contest glow'd;
And not a Christian in that bloody fight
Gave up to Heaven the sacrifice he ow'd,
But first, in glorious witness of the right,
From Pagan breasts a plenteous current flow'd,
And ghastly heaps on heaps of slaughter'd foes
A monument of Heaven's stern justice rose.

'The God of battles, that tremendous day,
Look'd from his throne of vengeance o'er the field,
And scatter'd wild confusion and dismay
From the red terrors of his blazing shield:
'Tis said,—(the crowd believes what zealots say,)—
The archangel's self, to human eyes reveal'd,
In radiant armour, on a snow white horse,
Thrice rallied to the charge the Christian force.'

In the fourth canto, Rinaldo is conveyed from Egypt through the air to Roncesvalles, the sight of whom surprizes Orlando; yet the addition of this champion cannot turn the fatal tide of war. The poet, however, takes occasion to advert very happily to our recent successes in the Pyrenees:

'Yet at the last a prouder day shall dawn,
O Roncesvalles! on thy blighted name;
When Treason, to her secret haunts withdrawn,
Shall mourn her conquests past in present shame:
Fresh laurels shall o'ercanopy the lawn
With grateful shade, and fairest flowers of fame
Start from each barren cleft and sun-burnt cave,
To wreathe immortal chaplets for the brave.

'But not for France shall swell the solemn strain
Of triumph;—not, degenerate France, for thee!
Thy fame is past; and treason's foulest stain
Blots out thy light of ancient chivalry.

Lo!

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Lo! Britain leads the glorious chase, and Spain
From all her mountain summits follows free,
Leagued in just vengeance for a blacker crime
Than e'er defiled the rolls of elder Time.'

Into the fifth canto, the bloody conflict between the Christians and the Moors is extended, and it concludes with the death of the far-famed Orlando: but this portion of the romance, though it closely follows the originals from which Mr. M. copies, is surely too *outré* for the most extravagant modern poetic faith.

Beyond all doubt, this poem displays great execution; and, though Mr. Merivale probably will not approve our endeavour to damp his passion for the Italian romance, we must say that we should be happy to find his Muse more nobly employed. We trust that he will afford us an opportunity of reporting of him,

"That not in Fancy's maze he wander'd long,
But stoop'd to Truth, and moralized his song."

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ART. XI. *Memoirs of the private and public Life of William Penn.* By Thomas Clarkson, M.A. 2 Vols. 8vo. pp. 1020. 1l. 4s. Boards. Longman and Co. 1813.

ON presenting for contemplation such men as William Penn and Thomas Clarkson, human nature seems indeed "*ad sidera tollere vultus*" with conscious dignity; and to overlook, in this proud moment, the dirt and filth of ordinary characters. We join these men together, because both appear to be imbued with the same spirit of Christian benevolence, both have equally despised the low cunning and corrupt policy of the world, and both have been alike strongly convinced of the importance of the pure and sublime principles of the gospel of Christ to the happiness of individuals and communities. No one could write the life of William Penn with more satisfaction to himself, and with more justice to his hero, than Thomas Clarkson, through whose soul the meek and amiable temper of Quakerism seems to be diffused; and, if departed spirits are conscious of what is passing in this lower world, Penn himself must be delighted on having found so congenial a biographer.

Such a publication as that which is now before us is worth a thousand common memoirs. It affords a picture on which the philosophic Christian can dwell with pleasure; and which, in spite of surrounding baseness and profligacy, encourages a hope of the moral amelioration of the world. Indeed, the noble example here displayed ought not only to teach us the high



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moral capabilities of the human mind, but it ought to be so emblazoned as to inspire, if possible, all classes of society with a conviction of the superlative excellence of virtue. Every opportunity should be embraced for exhibiting *Man as he can be*, and *Man as he ought to be*. Some writers, however, think that they are justified, while deploring the extreme prevalence of vice, in degrading human nature as inherently vile: not duly reflecting that a natural inaptitude or incapacity for virtue exonerates from crime; and that, on their view of the case, we can as little expect to give any moral brilliancy to the mind as polish to a block of Portland stone. Here we must reason from exceptions. Fallen or degraded as is the state of man, some luminous spots now and then appear as glorious proofs of the possibility of mental cultivation, on which we ought to fix our regards; and, if some instances convince us of the mean and vicious state to which human beings can be debased, let others instruct us to what an elevation of intellect and virtue they may be exalted. It must be confessed that, in the world as it is, more occurs to relax than to give a proper tone to the moral principle: but, if such a principle naturally exists, of which we can have no doubt, we should resist its relaxation and rouse its energies. By exhibiting the Memoirs of William Penn, the biographer, who, as we have said, is morally the counterpart of his hero, reads a lecture to the professing Christian world of which it is much in want, and which, we hope, will not be thrown away.

If something visionary pervaded the minds of William Penn and the first apostles of Quakerism, when they cherished the belief that they had a divine commission for the restoration of Christianity, and if something not clearly definable appertains to their cardinal principle of inward light, (unless they mean by this phrase a powerful impression of duty to follow the pure light of the spirit of God, as revealed in the gospel of Christ,) it must be recorded of them, to their immortal honour, that their creed contained no errors which debased or vitiated their own minds, or which operated to the injury of others. They may be regarded as a sect of Christian Stoics; who, in spite of the frowns and rebuffs of all around them, nobly preferred pure virtue and conscious integrity to all sublunary considerations; and who, in a manner rarely seen since the days of the apostles, evinced a degree of patience, equanimity, and meekness, under the most cruel and irritating sufferings, which excited astonishment and awakened remorse in the flinty hearts even of their persecutors. The first Quakers may be said to have vanquished their enemies by the placid dignity with which they met reproaches, buffetings, fines, and imprisonments;—a



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dignity which taught the persecutor his own comparative littleness, and made him at last ashamed of visiting "with whips and scorpions" the members of a sect whose only crime was that they exercised themselves to have "consciences void of offence towards God and man."

How opposite was their maxim to that which is adopted by the great mass even of professing Christians! They preferred purity of heart to what is called property, and to all the vanity, pride, and power which attend it. Like the Stoics of old, they looked to the riches within the man, rather than to those without him; they could indeed say with Themistocles, "*Ego verò malo virum qui pecuniâ egeat, quàm pecuniam quæ viro:*" they placed the *summum bonum* in virtue; and, having a better rule to guide them in its choice and practice, they soared to a higher sublimity. As a private Christian, and a preacher of that which he regarded as the light and truth of divine inspiration, William Penn is a very impressive example; and when we ascend one step higher, and view him as a public character, as a statesman, and the head of a civil community, he merits the attention of the world as demonstrating the practicability of Christian principles in the government of states, and the superiority of a public conduct founded on justice and humanity over that which rests on political expediency or cunning. Plato remarks that, till kings are philosophers, or philosophers are kings, no termination can be put to the miseries of states; Penn, therefore, endeavoured, like a true Christian philosopher, to establish the little state over which he presided in a sort of regal capacity, on the pure principles of morality and religion, that he might see how far the usual vices and misery of civil communities could be obviated by such a process. His model of government, had it not been in some degree realized, would have been pronounced Utopian: but in many of its features it has been proved to be practicable; and we may confidently assert that, if more statesmen resembled Penn, more virtue and happiness would be found on earth. The biographer before us is entirely of this opinion. Speaking, therefore, in his short preface, of that conduct, whether in private or public life, which is founded on the basis of religion, he observes, 'It has its origin in the mind of man; but only where it has been first illuminated from above. Its name is *Wisdom*. No other species of action has a title to that sublime appellation. It is the only one whose effects are blessed. It removes all evils. It promotes all good. It is solid and permanent. It lasts for ever.'

We must now, however, descend from general remarks to the contents of the work before us, which commences with a short



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account of the remote ancestors of the subject of the memoirs; who, four or five centuries ago, resided at a village which bears their name in Buckinghamshire. William Penn, the son of Admiral Sir William Penn, was born in London, in the parish of St. Catherine, on Tower-hill, October 14th, 1644. The biographer traces him from Chigwell-school, in Essex, the place of his early education, to Oxford, where the preaching of Thomas Loe, a Quaker, so impressed his mind, that he made a public avowal of his principles; in consequence of which he was fined for non-conformity, and not merely expelled from college, but, on returning home, was turned out of doors by his father. The Admiral, however, did not abandon him, but, probably with a view of wearing off his son's serious turn, sent him to France, in the years 1662, 3. Here, studying at Saumur, under the learned Moses Amyrault, a Calvinist, and professor of divinity, William became versed in theology, especially in the knowlege of the Fathers. When recalled in the following year, he appeared to have obtained some polish from foreign travel: but, being in 1666 sent to Ireland, and again meeting with Thomas Loe, his religious convictions displayed themselves, he associated with the Quakers, was put into gaol for attending a Quaker's meeting, and, on being liberated and ordered home, was again turned out of his parent's house. Undaunted by the treatment to which his principles thus exposed him, he commenced, in 1668, a minister of the gospel, held conferences, and published several tracts. Among these was "The sandy Foundation shaken;" for the contents of which he was apprehended and sent to the Tower, where he was treated with great severity, and where he composed his most celebrated work intitled "No Cross no Crown," which in his own life-time passed through several editions. Glorying in what he conceived to be the truth, he wrote also, during his imprisonment in the Tower, a letter to Lord Arlington, then principal secretary of state, which is replete with just and noble sentiments, on the absurdity of employing persecution in the place of argument. "Force," says he, "may make hypocrites, but can make no converts."

On the intercession of the Duke of York (afterward James II.) with the King, (Charles II.) William Penn was discharged from the Tower; after which he was again sent to Ireland, and on his return was reconciled to his father. In 1670, the passing of the famous Conventicle Act, and the strange principle which was then maintained by a chaplain of the Archbishop of Canterbury, "that it would be less injurious to government *to dispense with profane and loose persons* than to allow toleration to religious Dissenters," subjected Penn to a severe

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severe persecution, merely for preaching to a quiet society of Quakers in Gracechurch-street. He was apprehended, lodged in Newgate, and brought to trial at the Old Bailey, as a criminal of the worst description; and such was the treatment of the prisoner on his trial, and of the honest jury who acquitted him, that every Englishman who peruses the detail here inserted will blush for his country, and thank God that we are delivered from the tyranny and lawless violence which then prevailed even in the courts of law. Mr. Clarkson very truly remarks that this trial is a most interesting event in our annals, no part of which ought to be lost to posterity. We wish to quote the account of it as here given: but, though in an abridged form, it is too long for insertion in our pages. Those who were on the bench of justice loaded the prisoner with the harshest epithets, abused the jury, locked them up for two days because they would not return a verdict of guilty, and at last, when they persevered, sent them and the prisoner to Newgate, fining them into the bargain:

'The jury on the second day were again called in, but they returned the same verdict as before. The bench now became outrageous, and indulged in the most vulgar and brutal language, such indeed as would be almost incredible if it were not upon record. The jury were again charged, and again sent out of court: again they returned: again they delivered the same verdict: again they were threatened. William Penn having spoken against the injustice of the court in having menaced the jury, who were his judges by the great charter of England, and in having rejected their verdict, the Lord Mayor exclaimed, "Stop his mouth, jailor, bring fetters, and stake him to the ground." William Penn replied, "Do your pleasure, I matter not your fetters." The Recorder observed, "Till now I never understood the reason of the policy and prudence of the Spaniards in suffering the Inquisition among them; and certainly it will never be well with us, till something like the Spanish Inquisition be in England." Upon this the jury were ordered to withdraw to find another verdict: but they refused, saying, they had already given it, and that they could find no other. The sheriff then forced them away. Several persons were immediately sworn to keep them without any accommodation as before, and the court adjourned till seven the next morning.

'On the 5th of September the jury, who had received no refreshment for two days and two nights, were again called in, and the business resumed. The court demanded a positive answer to these words, "Guilty or Not guilty?" The foreman of the jury replied "Not guilty." Every juryman was then required to repeat this answer separately. This he did to the satisfaction of almost all in court. The following address and conversation then passed.

'*Recorder.*—"Gentlemen of the jury, I am sorry you have followed your own judgments rather than the good advice which was



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fire for the family thrown to the dogs in order to obtain the skillet as a prize. These enormities sometimes took place on suspicion only that persons had preached to or attended a conventicle; and to such length were they carried, that even some of those who went only to visit and sit by their sick relations, were adjudged to be a company met to pray in defiance of the law.'

Speaking of Penn's work intitled "The continued Cry of the oppressed for Justice," in which the ferocious proceedings against the Quakers are enumerated, the biographer observes, 'that it shews us what a man is capable of when under the dominion of bigotry and superstition; furnishing us with facts which, but for the known truth of them, we, who live in this improved age, should have thought incredible under a government calling itself Protestant, and crying out against the persecution of the Romish Church.'

In 1676, an event took place which led to the developement of Penn's political character. He then became a manager of proprietary concerns in New Jersey, divided the province into East and West, drew up a constitution for the latter, and invited settlers to it. These concerns, however, did not divert him from attending to the interests of his brethren at home. He vindicated their principles and conduct in a speech before a committee of the House of Commons; and by the sentiments which that speech contains, Mr. Clarkson is led into the following train of reflections:

'Here a wide field for observation would present itself, if I had room for stating those thoughts which occur on this subject, involving no less than the question, how far mankind, when persecuted by their respective governments for matters relating to the conscience, have gained more advantages to themselves in this respect by open resistance, than by the Quaker-principle of a quiet and peaceable submission to the penalties which the laws inflict? To solve this we might look to the nature of the human mind, and then to examples from history. In taking a survey of the former, it would be obvious, that the oppressor for religion (and indeed every other oppressor) would become irritated, and rendered still more vindictive, by opposition; while, on the other hand, his mind might be softened by the sight of heroic suffering. To resistance he would attach nothing but a common, or perhaps an ignominious character, whereas he might give something more than a common reputation, nay, even nobility, to patience and resignation under supposed injury. In punishing the man who opposed him, he would lose all pity; but his feelings might be called forth, where he saw all selfish notions done away, and the persecuted dying with satisfaction for a public good. Add to which, that he could not but think something of the cause for which men thus thought it worth their while to perish. In looking at historical example, that of the apostles would first strike us. Had they resisted the government, or stirred up the multitudes, which attended

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attended them, to do it, they had lost their dignity and their usefulness. Their resistance had been a bar to the progress of their religion, whereas their suffering is universally confessed to have promoted it. The same may be said of those martyrs, after whom followed the established church; nay, of the very persons now in question; for to the knowledge, which succeeding governments had, that it was the custom of the Quakers never to submit to the national authority in matters of conscience, and yet never to resist this authority by force, it is to be ascribed, that at this moment they enjoy so many privileges. They are allowed to solemnize their own marriages. Their affirmation is received legally as their oath. Exceptions are always made in their favour in all acts of parliament which relate to military service. And this reminds me, that if this principle could be followed up, I mean generally and conscientiously, sources of great misery might be done away. For if the great bulk of mankind were so enlightened, either by scriptural instruction or divine agency, as to feel alike on the subject of any evil, and to feel conscientiously at the same time the absolute necessity of adhering to this principle as its cure, no such evil could be perpetrated by any government. Thus, for example, if war were ever to be generally and conscientiously viewed in this light, how could it ever be carried on for ambitious or other wicked purposes, if men could be forced neither by threats, imprisonment, corporal suffering, nor the example of capital punishments, to fight? I do not mean here, if a common combination were to take place for such a purpose, that such an effect would be produced. A combination, the result of mere policy, could never have in it sufficient virtue to stand the ordeal to which it might be exposed on such an occasion. It must be a general harmony of action, arising out of a vivid sense of the evil in question, and out of a firm conviction at the same time, that this was the remedy actually required as a Christian duty, and that no other was allowed. In this point of view Christianity contains within itself *the power of removing the great evils of wicked governments, without interrupting those other parts of their system which are of essential use to the good order, peace, and happiness of mankind.*'

The management of the colony of West New Jersey having turned Penn's thoughts to this new world, he naturally speculated on the advantages which persecuted *Friends* might enjoy, under a constitution of perfect religious as well as civil liberty, when formed into a community on the shores of North America. He therefore petitioned and obtained from Charles II. a grant of land in America, in lieu of a debt due by the government to his father the Admiral. This charter is dated March 4th, 1681.

After this period, Penn is presented to us more in the character of a statesman than that of a Christian individual: but it will be seen by his memoirs that he carried the principles of the Christian into his new occupation, and, disregarding the examples of all other civil rulers, endeavoured to frame a political

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tical system in harmony with justice, humanity, and the gospel of Christ. He did not obtain a little sovereignty to play the tyrant, but to shew how far man could be made a blessing to man; and his biographer takes some pains to evince that he did not enter with pride on his new career:

'It may be proper to give here an anecdote of the modesty of William Penn, as it relates to the above charter. On the day when it was signed he wrote to several of his friends to inform them of it, and among others to R. Turner, one of the persons mentioned to have been admitted as a partner in the purchase of East New Jersey. He says in this letter, that after many waitings, watchings, solicitings, and disputes in council, his country was on that day confirmed to him under the great seal of England, with large powers and privileges, by the name of Pennsylvania, a name which the king gave it in honour of his father. It was his own intention to have had it called New Wales; but the under secretary, who was a Welshman, opposed it. He then suggested Sylvania on account of its woods, but they would still add Penn to it. He offered the under secretary twenty guineas to give up his prejudices, and to consent to change the name; for he feared lest it should be looked upon as vanity in him, and not as a respect in the king, as it truly was, to his father, whom he often mentioned with great praise. Finding that all would not do, he went to the king himself to get the name of Penn struck out, or another substituted; but the king said it was passed, and that he would take the naming of it upon himself.'

In direct opposition to the maxims of politicians of the old school, this Quaker-statesman commenced his government by establishing the most perfect liberty of conscience. The political constitution which he proposed for the acceptance of the Pennsylvania settlers was erected on this 'great fundamental:'

'By which he gave them that liberty of conscience which the laws of their own country denied them, and in behalf of which he had both written and suffered so frequently himself. "In reverence," says he, "to God, the father of light and spirits, the author as well as object of all divine knowledge, faith, and worship, I do, for me and mine, declare and establish for the first fundamental of the government of my province, that every person that doth and shall reside therein shall have and enjoy the free profession of his or her faith and exercise of worship toward God, in such way and manner as every such person shall in conscience believe is most acceptable to God."'

Mr. C. makes some extracts from Penn's preface to his New Frame of Government, in which he discovered a thorough knowlege of the true art of governing; as in his letter to his wife and children, which he left with them on his embarking for America, in 1682, he displayed his acquaintance with the human heart, and his sense of the necessity of a religious and virtuous education towards the formation of such characters as will

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will be happy in themselves and useful to society.* Though he went to Pennsylvania with a royal charter in his pocket, he did not regard himself as fully intitled to the land which this charter specified, without the concurrence of the aboriginal inhabitants. He therefore invited the Indians to a conference, which he and his followers attended unarmed, and made his celebrated treaty with them;—a treaty 'which all concur in considering as the most glorious of any in the annals of the world:'—the "only treaty," as Voltaire says, "which was not ratified by an oath, and which was not violated." Indeed, a more complete effect was produced on these Indian tribes by the kind and beneficent treatment of Penn than, either before or since, was ever obtained by force.

Having settled his bargain and treaty of eternal friendship with the Indians, Penn fixed on the scite and gave the plan of his new city, which was to be called Philadelphia, (*the city of brothers*,) divided the province into counties and townships, appointed sheriffs, issued writs for calling an assembly, met his council, and performed various other sovereign acts, in consequence of the power with which he was invested by his charter; proving 'how capable his mind was of directing its energies usefully to every department of a new colony, whether in that of agriculture, building, government, or religion.' To obtain some knowlege of the country which was granted to him, he undertook a journey of discovery into the interior of Pennsylvania; and his letter, containing the substance of the inform-

* His instructions to his posterity respecting their political conduct, as heads of the New State, are those of a truly conscientious man.

'"And as for you, who are likely to be concerned in the government of Pennsylvania and my parts of East Jersey, especially the first, I do charge you before the Lord God and his holy angels, that you be lowly, diligent, and tender, fearing God, loving the people, and hating covetousness. Let justice have its impartial course, and the law free passage. Though to your loss, protect no man against it; for you are not above the law, but the law above you. Live therefore the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you: therefore do your duty, and be sure you see with your own eyes, and hear with your own ears. Entertain no lurchers; cherish no informers for gain or revenge; use no tricks; fly to no devices to support or cover injustice; but let your hearts be upright before the Lord, trusting in him above the contrivances of men, and none shall be able to hurt or supplant.'

How rarely are the children of rulers assailed with such advice!

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sion which he acquired in this tour, shews how well he was acquainted with its natural history, and with the condition of those Indian tribes which inhabited the interior: though he is perhaps unfounded in his conjecture, (Vol. i. p. 397.) that these North American Indians are descended from the Jewish race, or from the stock of the ten tribes.

The exertions of Penn in his provincial kingship place his character in the first class of statesmen; and we lament, as we proceed in his history, the numerous obstructions by which his wise and benevolent projects were counteracted. Good as he was at heart, he was destined to have his virtue and piety subjected to the proof by continual trials; and, as he once pleasantly remarked, "he had gone against wind and tide through the whole of his life."

In the midst of his labours for the settlement of his new colony, he was called to his native country, to resist, by using his influence at court, the persecutions which were revived against his brethren. On his arrival in England, he had an interview with James II., with whom he was in favour: but his estimation at court made him unpopular throughout the country; and this staunch Quaker was suspected of being a Papist and a Jesuit. Ridiculous as this suspicion was, credit was given to it, even by some respectable characters; and it occasioned a curious correspondence between Penn and Dr. Tillotson, afterward Archbishop of Canterbury. His intimacy with the King, and his mission to Holland, rendered him also an object of mistrust to the popular party. It is evident that he thought more favourably of the views of James in extending religious liberty, than the majority of his countrymen; and it is clear, also, that he wished this liberty to be carried to the extinction of all tests: a proposition which was not relished by Bishop Burnett, and which accounts, as his biographer intimates, for the prejudiced manner in which that prelate speaks of Penn. Agitated by party as the nation was at this period, it was difficult for a man who was known to be the friend of a declining and afterward of an exiled monarch, to avoid the most cruel aspersions; and though Penn was able, by the innocence of his conduct, to foil his accusers, (who several times caused him to be apprehended on the most serious charges,) he could not help feeling the effects of this reiterated persecution. To the troubles which he encountered at home, are to be added the affliction of hearing that his trans-atlantic government did not proceed to his satisfaction; and, farther to augment his sufferings, he fell under the censure of his own society, was deprived of his government by King William, became embar-



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passed in his circumstances, and lost a wife to whom he was most tenderly attached. *

King William, however, finding that all the charges and allegations produced against Penn were unfounded, and that "Innocency with her open face" belonged to the accused, restored him in the handsomest manner (1694) to his government. Having married again in 1696, and travelled as a preacher in Ireland in 1698, he embarked with his family for America in 1699, intending to pass the remainder of his life on that side of the Atlantic: but he had not resided there two years, when, in the midst of his various occupations and projected improvements, he was once more called back to England, to the regret of many, but especially of the Indian tribes: who, on hearing that he was about to depart, came down to Philadelphia to take leave of him 'as of their great benefactor.'

'The proprietary governors in North America had begun to be unpopular with the governors at home. The truth was, that the governors at home were jealous of their increasing power, and therefore soon after the Revolution in 1688 they had formed a notion of buying them off, and of changing their governments into regal under their own immediate control. Conformably therefore with this idea, but under the pretence of great abuse on the one side and of national advantage on the other, a bill for this purpose was brought into the House of Lords. Such of the owners of land in Pennsylvania as were then in England represented the hardship of their case to parliament in the event of such a change, and solicited a respite of their proceedings till William Penn could arrive in England to appear before them, and to answer for himself as one of those whose character the bill in question affected. Accordingly, they dispatched to him an account of the whole affair, and solicited his immediate return to England.'

It is lamentable to think that, as we come to the conclusion of the life of this great and good man, the clouds of difficulty and misfortune continue to surround him; and that his liberality and disinterestedness in the government of Pennsylvania subjected him to pecuniary difficulties. Receiving no remittances from America, and being defrauded by the steward

* Her character is thus drawn by her husband: "I hope I may say she was a public as well as private loss; for she was not only an excellent wife and mother, but an entire and constant friend, of a more than common capacity, and greater modesty and humility; yet most equal, and undaunted in danger; religious, as well as ingenuous, without affectation; an easy mistress, and good neighbour, especially to the poor; neither lavish nor penurious; but an example of industry, as well as of other virtues: therefore our great loss, though her own eternal gain."

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of his Irish estates, he was obliged in 1709 to mortgage his province, and to live for a time within the rules of the Fleet. He determined, indeed, to part with his province to government for a certain sum: but an apoplectic fit, which impaired his faculties, prevented the fulfilment of the contract. After a gradual decay, both of body and mind, he expired at Rushcomb, in Berkshire, July 13. 1718, in the 74th year of his age.

From our short abstract of the Memoirs of this eminent man, we have been forced to exclude a number of very interesting particulars. His biographer, after having minutely followed him from his cradle to his grave, gives some account of his person and character; confutes the various charges which have been urged against him; takes a view of him as a legislator and statesman on Christian principles; recommends the maxims and the mechanism of his government; and draws a comparison between his system and that of the sanguinary legislators of the world. Mr. Clarkson attributes the rapid population of Philadelphia * to the wisdom and beneficence of the administration which Penn had established. The law which ordains that *all prisons shall be placed on the footing of work-shops*, (a law which ought to prevail in every country,) with the good sense which abounds in every part of the penal system, had been found to operate in the most satisfactory manner.

'The state, it is said, has experienced a diminution of crimes to the amount of one half since this change in the penal system, and the criminals have been restored in a great proportion from the gaol to the community as reformed persons. Hence, little or no stigma has been attached to them after their discharge for having been confined there. They, indeed, who have had permission to leave it before the time expressed in the sentence, have been considered as persons not unfit to be taken into families, or confidentially employed. It may be observed also, that some of the most orderly and industrious, and such as have worked at the most profitable trades, have had sums of money to take on leaving the prison, by which they have been enabled to maintain themselves till they have got into desirable and permanent employ. Here then is a code of penal law built upon the Christian principle of the reformation of the offender.'

Long as we have been detained on these volumes, we lay them aside with reluctance; we have participated in the en-

* 'William Penn laid out the plan for Philadelphia in 1682. He died in 1718. In this latter year, Philadelphia contained about 1400 houses, and 10,000 inhabitants, and his dominions, altogether, about 60,000 people. In 1760, when Anderson's book came out, there were about 3000 houses in Philadelphia, 20,000 inhabitants, and altogether in towns, cities, and country, 200,000 people.'

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thusiasm of the biographer, and we concur with him in the noble sentiments which on every occasion flow from his pen. The portrait which he has given of his hero is a moral painting of great merit: it is a study for private Christians and public characters; and we should be happy to find that it obtained general admiration, because such an admiration must be hailed as the prelude to imitation.

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# MONTHLY CATALOGUE,

## For NOVEMBER, 1814.

### MEDICINE, &c.

Art. 12. *Remarks on Mangel-Wurzel*, or Root of Scarcity; with an Exposition on its Utility, and Directions for its Culture. By Thomas Newby. 8vo. 1s. 6d. Sherwood and Co. 1813.

The plant which has obtained the name of Mangel-Wurzel is a species of beet, frequently called, from the colour of its root, the white beet; and it has lately become very well known on the Continent, in consequence of the attempts that have been made to procure sugar from it, as a substitute for the sugar of the West Indian cane. It appears, indeed, from the quantity of saccharine matter which it contains, and from its general composition, to be of a highly nutritive nature, and to possess many qualities that intitle it to the notice of the agriculturist. It was accordingly very strongly recommended about 20 or 30 years ago, particularly by Dr. Lettsom, as valuable food for cattle; and much pains were taken by individuals to promote its cultivation. It has, however, failed to get into general use; while, during the same period, other plants, and more especially the Swedish turnip, have become articles of prime importance to the farmer, in almost every part of the island.

In the pamphlet before us, a few examples are given of the extraordinary produce of the white beet, and we have occasionally heard of others of a similar kind: but we suspect that there is something peculiar in the habit or economy of the plant, which renders it not applicable to general use, possibly depending on soil or climate. One of the author's friends gives an account of his having had a produce of above 47 tons per acre, and says that he could never obtain more than two thirds of this weight of Swedish turnips. Another correspondent speaks of it as equal to oil-cake for fattening cattle; and another is particularly partial to it as the best substance for feeding hogs. Mr. Newby thus sums up its virtues:

'The extraordinary produce on several farms in this (Cambridgeshire) and adjoining counties will appear wonderful to those who have never seen it cultivated. The average quantity of food produced on several farms is fifty-four tons, or 2650 bushels per acre. Suppose an acre of land divided into rows 18 inches asunder, and the plants of Mangel-Wurzel to be 12 inches apart, it will on computation contain about 30,000 roots, and suppose each root to weigh



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on an average about 5 lbs. it will produce near seventy tons; by this it will be proved that an acre of Mangel-Wurzel will more than double the weight of that of turnips, and by distillation will produce nearly half a ton of good grained sugar, and 150 gallons of rectified spirits, exclusive of the herbage it affords for cattle and the refuse for pigs after distillation. I have been favoured with many evidences of the nutritive qualities the Mangel-Wurzel possesses in the feeding and fatting of bullocks, sheep, deer, horses, and swine, as well as the great weight produced on an acre, which leaves no doubt of its superior excellence to any other vegetable ever offered. Cows will fatten at the time they are giving milk, and produce butter of superior flavour and in greater quantity; all kinds of stock will be found to give the Mangel-Wurzel a decided preference to either turnips, pulse, oil-cake, or any other food that can be offered them.'

Art. 13. *An Account of a successful Method of treating Diseases of the Spine;* with Observations, and Cases in Illustration. By Thomas Baynton, of Bristol, Author of a Treatise on Ulcers. 8vo. 5s. 6d. sewed. Longman and Co. 1813.

Every body will agree with this author in the remark with which he commences his treatise; 'There are very few diseases that occasion greater individual distress than the one which is about to be considered; it deprives the afflicted of the advantages of exercise, and the enjoyment of the locomotive faculty, it is painful in its progress, and fatal in its results.' Its importance has accordingly attracted the notice of many eminent practitioners: and, no doubt, considerable advantage has often been obtained from the curative means that have been adopted: but, at the same time, it must be admitted that the treatment consists in a severe and painful process, and that it too often entirely fails of success. An effectual method of removing this complaint, and one which should also prove of easy application, would afford a most valuable addition to the art of surgery.

Mr. Baynton first gives an account of the principles and practice of the celebrated Pott; who is generally regarded as the first that entertained any just opinions respecting the nature of the disease, and whose method of treatment, with some modifications, is still adopted. It is well known to depend on the continued application of caustic issues to the neighbourhood of the spine, and in opposing the employment of any species of machinery. Sir James Earle, however, is as confident in the recommendation of machinery as Mr. Pott in its condemnation; and he, as well as Mr. Pott, appeals for the ultimate decision of this question to a very extensive range of practice, and to considerations drawn from a supposed knowlege of the nature of the complaint. In this remarkable discordance of opinion, between two persons so well qualified to judge on the subject, the general sentiment of the public seems to have taken a kind of middle course; or, rather, to have endeavoured to unite the supposed advantages resulting from both plans, by combining the issues of Mr. Pott with the mechanical contrivances recommended by Sir James Earle.

Diseases of the spine are observed to occur in young persons, and especially in such as exhibit symptoms of a delicate habit of body, when

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when either a deficient deposition of osseous matter exists, or perhaps some excess of soft parts; so that the whole bony fabric is unable to support the weight of the body, becomes deformed, and in consequence produces a variety of morbid effects on the different functions. Mr. Pott was farther of opinion that maladies of the spine are generally occasioned by a scrophulous habit; and many of the phænomena seem to justify this conclusion.

By proceeding on the principle that the circulating and absorbing systems are in a weakened state, in those persons who are subject to diseases of the spine, Mr. Baynton is led to form a new idea respecting the method which should be adopted for their relief; and to consider that the advantage, which has hitherto been obtained, has depended on very different causes from those to which it has been ascribed. He observes that

'Though many cures have been ascribed by Mr. Pott to the effects of drains alone, which were certainly accomplished while drains were in use, there are forcible reasons for believing that many of those cures are ascribable to causes that were more efficient, though they were deemed at the time so unimportant, as to have been passed over without even the slightest recommendation.

'Could it have been expected that any persons, whose circulating and absorbent systems were not sufficiently healthy to preserve a proper consistency in the bony parts of the system, when general circumstances were favourable, would recover by the mere assistance of caustic issues, or by the mere removal of pressure, or even by the combined effects of each of those means, when the bones were in a state of ulceration, and the general health destroyed? surely it could not; as the effects of drains have no known tendency to improve the health of the vascular systems; or the removal of pressure, to obviate any of the *causes* of this disease.'

While, however, the author deprives us of the hope of obtaining relief from the use of issues or machinery, he gives us the most flattering expectations of curing the disease by a more simple and efficacious treatment; merely, by resting the body in the horizontal posture.

'That a system of resting in the horizontal position, regulated by scientific principles, will accomplish the cures of diseases of the spine after the failure of drains, and machinery, steadily continued a considerable number of years under the direction of skilful surgeons, will be hereafter proved.

'Fortunately for this class of the afflicted, it will appear that, the means which are best calculated to prevent, or remove the causes of their diseases, are also the best calculated, and the most effectual, for the alleviation of their symptoms.

'Resting, in the horizontal position, is as effectual in *improving circulation, favouring the deposition of bone*, and *promoting absorption*, as it is in preventing pressure, and allaying pain.'

To recommend this plan of persevering in continual rest, and to give the necessary directions for the management of the patient and the construction of the most convenient apparatus, constitute the essential part of this treatise. The objections that have been urged



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against the practice, more indeed from theory than experience, are answered; and a number of well related cases are detailed in its support.—We have derived great pleasure and satisfaction from the perusal of Mr. Baynton's essay, and are disposed to bestow very decided approbation on the plan of treatment recommended by him.

Art. 14. *The Art of preserving the Sight unimpaired to an extreme old Age;* and of re-establishing and strengthening it when it becomes weak; with Instructions how to proceed in accidental Cases which do not require the Assistance of professional Men, and the Mode of Treatment proper for the Eyes during and immediately after the Small-pox. To which are added, Observations on the Inconveniences and Dangers arising from the Use of common Spectacles, &c. &c. By an experienced Oculist. 12mo. 4s. 6d. Boards. Colburn. 1813.

Although this treatise is professedly popular, it seems to be composed by a person who has a knowlege of the subject on which he writes, and it accordingly contains some useful information and many salutary admonitions. It has, however, a fault which is too common in books of popular medicine; that of being in many parts desultory and trifling: so that we cannot recommend it to the perusal of our readers without warning them of this circumstance.—It is divided into three sections; the first consists of 'General Observations on the Mode of preserving the Eyes in a healthy State;' the second, 'Of the best Mode of Treatment for weak Eyes;' and the third informs us 'how the eyes ought to be treated in cases of unforeseen accidents, but which are not of such immediate import as to require any professional operation.' Each of the sections is subdivided into a number of chapters; and, in order to give our readers an idea of the manner in which the subject is treated, we shall enumerate the titles of the chapters which compose the second section.

'Chap. 1. Of the Care continually necessary for the Preservation of weak Eyes. Chap. 2. On the Regulation of Exercise for weak Eyes, both in general and in particular Cases. Chap. 3. On the Choice of Labour or Employment most judicious for weak Eyes. Chap. 4. On the Species of Relaxation most proper for weak Eyes. Chap. 5. On the Conduct which ought to be observed both by the long and near-sighted. Chap. 6. On the Treatment proper for the Eyes after severe Illness.'

The author's plan is to lay down certain specific rules for each head, and these are to be considered as a species of aphorisms, on which the remaining part of the chapter may be termed a commentary. The following are the rules for enabling the near-sighted to determine when it is absolutely necessary for them to use glasses.

'First, when the whole of the pupil of the eye, and, above all, the transparent tunic, is so much elevated, that it can easily be perceived when the eye is looked at horizontally.

'Second, when the patient writes very small and very close, and, particularly, when wishing to write a larger hand, his letters are ill formed, unequal, and his lines uneven.

'Third,

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'Third, when in the evening, at the close of day, he can distinctly read the smallest print, whilst those of a sound eye-sight can scarcely distinguish capitals.

'Fourth, when he can scarcely recognize any person, though only ten paces distant.

'And, fifth, when, to fix his view on any distant object, he is obliged to half close his eye-lids.'

We shall farther observe that, if this work cannot rank high as a literary performance, it will be found not unworthy of a perusal.

Art. 15. *An Essay on Medical Economy*, comprizing a Sketch of the State of the Profession in England, and the Outlines of a Plan calculated to give to the Medical Body in general an Increase of Usefulness and Respectability. 8vo. 6s. Boards. Underwood. 1814.

Most persons agree that the present state of the medical profession requires some reform, or alteration, in its economy and arrangement: but the greatest differences of opinion prevail respecting the nature of the change which is to be attempted. In the treatise before us, the subject is discussed with candour, and not without ability; many of the remarks deserving the serious attention of those who are interested in the welfare of the important class of society which constitutes the body of medical practitioners.

In the first chapter, the author describes 'the medical establishment as regulated by law, and its defects;' in the second, 'the existing establishment, or that which has arisen gradually out of the former, and which may now be considered as authorized by custom, and its imperfections;' in the third, he gives 'a sketch of that establishment, which, from the foregoing review, seems to be the desirable one, comprehending a statement of its comparative advantages;' and in the fourth he institutes 'an inquiry into the practicability of the desirable establishment, or into the extent to which its principles admit of application, under existing circumstances.'

The existing legal establishment is described as consisting of physicians, to whom alone belongs the duty of prescribing for diseases; of surgeons, who are to act under the physicians, whenever manual assistance is required; and of apothecaries, whose office is to prepare the prescriptions of the physician. This system, which we agree with the author is the one contemplated by the laws, is however found to be impracticable; and a different order is now established by general consent, and is every where brought into practice. In this the actual state of things, the physician is commonly considered as merely a counsellor, called in when the urgency of the case requires unusual skill; while the ordinary care of the sick is engrossed by the apothecary, or rather by a new description of men, styled general practitioners, who profess equally all departments. The branch of surgery is nearly in the same state with that of medicine; the *pure surgeon* being in like manner almost superseded by the same class of general practitioners. This order of things the author conceives to be in many respects objectionable, as probably every man will do who seriously reflects on the subject: but he thinks that it has almost necessarily grown out of the former, in consequence chiefly of the



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high price which the regular practitioners have fixed for their labour, and the rule which is laid down for an equality of rank among them, so that it should not be deemed proper for any individuals to receive smaller fees than their fellow practitioners: the consequence of which is that the great mass of society, not being able to afford the sum demanded by the physician, is obliged to have recourse to cheaper advice. Although other causes are assigned for the present state of the profession, yet this seems to be regarded by the author as the principal; and the remedy which he proposes to obviate it is to divide physicians into three classes, depending on the length of time in which they have been engaged in practice, under the titles of juniors, medians, and seniors: their fees being fixed in a corresponding ratio. For the minute arrangement of the plan, and for the arguments by which the proposer attempts to enforce it, we must refer to the work. Probably most of our readers, though they should approve of the idea, will consider the execution of it as altogether impossible, and regard it more as an Utopian speculation than as a scheme proposed for actual practice. Yet advantage may arise from considering even improbable improvements; since, without adopting the whole system, we might have it in our power to make some approach to it.

## POETRY.

Art. 16. *Elegiac Stanzas* on the late melancholy and tragical Catastrophe at Chislehurst. Respectfully inscribed to Thomson Bonar, Esq. By a Country Clergyman. 4to. 1s. Wilson.

The horrid murder of Mr. and Mrs. Bonar was a tragedy almost too deep even for the elegiac muse; since the gravest verse seems too light for the occasion. This country-clergyman, however, means well; and, as he has published this trifle for the benefit of a distressed family, we shall copy two stanzas, and wish him success.

'"The deed of blood is done!"—The moonless night
Grew darker, as the ruthless murderer fled!
The sickening stars withdrew their waning light,
And Nature shrunk from his polluted tread!—

'Why slept, alas! in that disastrous hour,
The guardian angels, who the good defend?
Ah! where was Providence' protecting power,
When Virtue's self was stabb'd, in Virtue's friend!'

Art. 17. *The Olive Branch*, a Poem. By M. Crawford. 8vo. 4s. 6d. Cadell and Davies. 1814.

When an author, in presenting us with a poem, declares it to be 'the first, the *last*, and the only production of his inexperienced Muse,' it seems to be useless, as far as he is concerned, to bestow on it any remarks: but a little praise may alter his resolution; and then the word *last* will only stand as a proof of his modesty. Cheer up then, Mr. Crawford; for your verses are superior to many which we are fated to read;—superior to many which the hour of triumph has produced. Three or four stanzas, and those not the best, will shew that the encouragement which we here give is not unmerited:

'Proud

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'Proud Corsican! that once proud day is past,
When, at each movement of thy wild'ring maze,
Thrones trembled, and the nations stood aghast: —
That day is past, and thy expiring blaze
Unheeded bursts, and round thee harmless plays.
Vict'ry no longer on thy banner waits;
Thy sword is blunted, dimm'd thy warrior-praise;
And while thy feeble bands threat other states,
Thy conqu'ring foes press on, and reach famed Paris' gates.

'Like eagle's pinions to th' advancing sun,
Wide spread the portals to the victor-train.
Behold the mighty toil of heroes done;
And see them laurel-crown'd turn home again!
See exiled kings resume their native reign!
In one short hour long years of mis'ry paid!
While spreads the branching Olive o'er the plain;
And kindred nations 'neath the grateful shade
The solemn compact swear, and sheathe the battle blade: —

'The world now rests. — But ruin'd Leipzig mourns;
And wide Germania weeps the heavy blow:
Bedews her slaughter'd children's gory urns;
And ceaseless bids the streaming sorrows flow,
For smoking towns, and peasant-cots laid low.
The orphan's anguish and the widow's sigh,
In all the silent eloquence of woe,
Plead to the feeling heart and melting eye,
And ask that sacred boon that gen'rous breasts supply.

'Albion! to thee they plead; to whom belong
More dazzling honours than my Muse can pay!
Thou swift avenger still of fraud and wrong!
To storm-tost wanderer the stormless bay, —
The beacon-fire that lights him on his way!
Home of the exile and unsheltered head!
On dark horizon still thy beaming ray,
Though far and faint, a saving light has shed,
And o'er a *'nighted* world new-dawning hope has spread!'

We do not approve the contraction '*'nighted*;' nor the exclamation 'Gods!' and the old word '*stithy*' in stanza 38. Stanza 23., descriptive of the effect of the Russian winter on the French army, is beautiful, and we think new:

'Th' invaders, as their homeward way they wound,
In act to speak, or breathe the plaintive moan,
Were glued, as marble statues, to the ground.
So, in the gelid cavern, deep and lone,
With tangling briars and pendent shrubs o'ergrown,
Where living crystals gem the yawning pass; —
So have I seen concrete to solid stone
The pure descending streams of liquid glass,
And forms once animate transmute to rocky mass.'



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As the entire proceeds of the sale of this poem, free from expences, are to be given by the author to the Fund for the Relief of the Sufferers by the War in Germany, our commendation of his generosity ought to be coupled with our praise of his verse. The influence of both must operate on the sale.

Art. 18. *Moonshine.* 8vo. 2 Vols. 11. 1s. Boards. Longman and Co. 1814.

This appears to be the produce of a female hand; and, however little we may be suspected of the grace of politeness, we are always disposed to shew all possible courtesy and forbearance on such occasions. In the present instance, as in many others, the two expressions which we have used have the same meaning: in truth, the less we say the better. Yet our duty to our readers will not admit of our being entirely silent. The work seems to be the emptying of a Common-place-Book, and we collect from the preface that its contents have principally been the result of hours of sickness: but that circumstance can form no just excuse for a publication, if bad. Parents are frequently observed to have a peculiar attachment to such of their children as are weakly, or imperfectly formed; and, perhaps, it is to the same inclination of the mind that we must attribute the fondness which authors commonly feel towards those productions, which have proceeded from their brain in the hours of its sickness or debility. Certain it is that the excuse, or the reason, to which we are alluding, is much too frequently employed; and it is highly fit that critics should let it be known at once for the benefit of those ladies and gentlemen, in or out of Grub-Street, whose bodily health may happen to be impaired, that water-gruel will not be admitted as a substitute for the waters of the Castalian spring. Its powers of inspiration are of a very different nature. — We do not pretend to have perused the whole of these volumes; and if any man ever does, we shall ascribe to him the greatest degree of human patience and perseverance. Much, however, we have read, and we selected from various parts, in hopes that we might have found some straggling piece which we could have presented to our readers: but, alas! in vain. It is indeed *all Moonshine;* differing, however, from its prototype in the natural world, in one particular, — it is all *original;* not a tittle of its radiance is (we are willing to believe) *borrowed:* at least we have never seen any thing resembling it, and do not very much care how long a time may elapse before "we look upon its like again."

## POLITICS.

Art. 19. *A compressed View of the Points to be discussed in treating with the United States of America,* A. D. 1814, with an Apendix and two Maps. 8vo. pp. 39. Richardson.

Circumstances of mutual irritation led to the present war with the United States; and it is no doubt the prayer of the majority of the people in both countries, that this unhappy contest may be brought to a speedy termination. The sword, however, being now unsheathed, some time may intervene before it can be returned to its scabbard; and, if the hints which are thrown out in this pamphlet

are

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are to govern our negociators, we should conjecture that this event is at a remote distance. The author, in taking the part of Great Britain, assumes the loftiest attitude, and demands such concessions from America as we should suppose she would not, except in the last extremity, allow. Commencing with the mention of our maritime rights, he prohibits the smallest discussion of them; and, since the Americans have dared to declare war against us, he regards all former treaties with the United States, and all impolitic concessions made by us in those treaties, as completely *abrogated*. On this ground, therefore, he urges our government to demand, in the first place, *a new line of boundary* for the enlargement and better security of the Canadas, and for the benefit of our faithful Indian allies. The exclusion of the Americans from the navigation of the St. Lawrence, and all the lakes which ultimately discharge themselves into it, is the object of this new demarcation; which is not to follow the course of rivers, but to be formed by high ground: for the author remarks that 'mountains separate, but rivers approximate mankind.' Should we, however, not be able to exclude the Americans altogether from the navigation of the lakes, it is recommended to our negociators (among other points) to insist on restricting the Americans to the use of ships of small tonnage.

'It should be stipulated, that no vessel belonging to the Americans, exceeding a certain burthen, twenty or thirty tons, which is a size quite adequate to the trade of those regions, should be suffered to navigate any of the lakes, and that no fortifications of any kind should be erected upon their borders, or the borders of the St. Lawrence, or upon any of the waters that fall into them from the American side: whilst the right of the British in these respects should be reserved to be exercised without restriction: because one of the avowed and main objects of the American government, in this war, being the conquest of the Canadas, and the object of Great Britain merely the security of these provinces against aggression,—it is indisputable, that no peace can be safe or durable, without providing ample security against attacks of that nature in future. It is equally important that the new claim set up by the United States to the whole of the north-west coast of America, as far as the Columbia River, in consequence of their possession of Louisiana, should be set at rest and extinguished for ever.'

The author has still other *rods in pickle* for the Americans. He would prohibit them from the fisheries of Labradore, Newfoundland, and the Gulf of St. Lawrence; from all intercourse with the British West India islands; from our Asiatic possessions; and, lastly, he would not allow Florida to be incorporated with the United States.

In short, this writer would not only curtail the existing possessions of the Americans, but he would contrive in future to keep them within due limits, and effectually to curb all their ambitious projects. As an advocate for British interests, we applaud the author's zeal: but it can never be supposed that the enemy will submit to all the mortifications which he would impose. The subject must be more impartially weighed before any accommodation can ensue.

A letter

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A letter in the Appendix places in a horrible point of view the conduct of the government of the United States towards the Indian tribes.

ART. 20. *Memorial of M. Carnot*, Lieutenant-General in the French Army, Knight of the Order of St. Louis, Member of the Legion of Honor, and of the Institute of France, addressed to his Most Christian Majesty, Louis XVIII. Translated from the French Manuscript Copy. To which is subjoined, a Sketch of M. Carnot's Life, together with some remarkable Speeches which he made on former Occasions, in the National Convention and Tribunat. By Lewis Goldsmith, Author of "The Secret History of the Cabinet of Bonaparte," &c. 8vo. 2s. Hookham, junior. 1814.

It is well known, and the memoir here subjoined establishes the fact, that M. Carnot, through all the vicissitudes which France has experienced for the last twenty-five years, uniformly espoused republican principles. Whether he goes so far as Cato, who thought that a good king was an impossibility, we shall not pronounce: but it is very certain from this memorial that he prefers a republic, with all its evils, to a monarchy, with all its blessings. As a composition designed for the perusal of Louis XVIII., the present memorial is a curiosity. The translator protests against the sentiments avowed by the memorialist; and to his Most Christian Majesty they must have been wormwood. The writer reminds the people of the futility of all their sacrifices, and would produce a feeling in them the very reverse of contentment. — The best way, perhaps, of giving our readers an idea of the spirit of this pamphlet is by presenting them with a few extracts:

'Formerly the Kings of England came to render homage to the Kings of France, as to their Sovereigns: — but Louis XVIII. has, on the contrary, declared to the Prince Regent of England, that, under God, he owed his crown to him; and when his countrymen flew to meet him, and in order to decree that crown to him by an unanimous vote of the nation, he was instructed to answer, that he did not wish to receive it from their hands, that it was the inheritance of his fathers; — then were our hearts closed — they were silent.

'It is thus that Louis XVIII. was made to begin his part in the midst of us by the most violent of all outrages which a sensible and amiable people could receive. — We smoothed the way to the throne for him by shewing our eagerness to adhere to the, perhaps, inconsiderate measures of the Provisional Government; in the liveliness of our satisfaction we had spontaneously abandoned our conquests, we gave up from our national limits that flourishing Belgium, which joined its wishes to our's for its re-union to France. A stroke of the pen sufficed to make us give up those superb countries which all the forces of Europe would not have been able to take from us in ten years. Was Louis, then, under the necessity of imitating the Usurpers, who, not being able to become Kings by the assent of the people, make themselves Kings by the grace of God? Did he not know that we have had Napoleon, by the grace of

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of God, and that it was by the grace of God that the most powerful have been always, and will be always seen to reign?

'Louis caused himself to be preceded by proclamations, which promised an oblivion of the past; which promised to preserve to each man his situation, his honours, his salary. In what manner have his counsellors made him keep his promise? By causing him to drive from the Senate all those who might have appeared guilty in his eyes, had he not promised to forget every thing. But not an individual of those against whom the public opinion was raised, — not one of those who, by the poison of their flattery to Napoleon, had reduced the French to the last degree of debasement. Thus it appears more and more evident, that flattery is the first want of princes, under whatsoever title they may reign.'

'When the power of a King over his people is compared to that of a father over his family, the fiction is a happy one; but it is far, very far from the truth. Men speak rather of what ought to be, but not of that which can be, — still less of what is. A good father does not establish odious distinctions among his children. His real quality of father inspires him with sentiments which are the inimitable work of nature, and cannot belong to a Sovereign, who is nothing more than a Sovereign. In a word, a father is not vindictive: he often pardons after threatening; but he never punishes after having promised to forget.

'It is impossible to conceal that we experience this difference in an acute manner. The return of the Lilies has not produced the effect which was expected from them, — the fusion of parties is an operation which has not been performed: so far from that, parties, of which a vestige hardly remained, have been renewed. —

'Those persons are very culpable, or very blind, who have commenced by detaching from the cause of the Prince every thing which had borne the name of patriot, that is to say, seven-eighths of the nation, and have changed them into a hostile population, in the midst of another to whom they have indirectly given a transcendent preference. If you wish to appear at court with some distinction, take good care that you do not mention that you were one of the twenty-five millions of citizens who defended their country with some degree of courage against hostile invasion; for you will receive for answer, that "those twenty-five millions of pretended citizens were twenty-five millions of rebels; and that those pretended enemies are, and always have been, friends." — But you ought to say, that you have had the happiness to have been Chouans, or Vendeans, or deserters, or Cossacks, or English, or, finally, that having remained in France, you never solicited a place under the ephemeral governments which preceded the restoration, but for the purpose of betraying them more conveniently, and hastening their downfall. Then, indeed, will your fidelity be extolled to the skies: you will receive the tender congratulations, — the decorations, — the affectionate answers of all the royal family.'

Notwithstanding the suppression of this pamphlet in France, it may possibly contain the sentiments of a large proportion of the population; and we have no doubt that this is the case when it expresses

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presses the mortification which they feel in their present circumstances of humiliation. The loss of Belgium they cannot relish; and the strong force which we now maintain in that quarter sufficiently indicates our apprehensions. Some persons, indeed, are of opinion that this circumstance alone will generate a new war.

'An unexpected stroke has brought us low: we feel in our hearts a void similar to that which a lover finds who has lost the object of his passion: every thing which he sees, every thing which he hears, renews his grief. This sentiment renders our existence uncertain and painful; every one searches to dissimulate that wound, which he feels at the bottom of his heart. We regard ourselves as brought low, notwithstanding 20 years of continual triumphs, because we have lost one game alone, which unfortunately was that of honour, and which made the guide of our destinies.'

Glancing at the deposed Emperor, who would still have remained on the throne of France 'had it not been for the perfidiousness and extravagance of his last expedition,' M. Carnot explains the cause of Napoleon's popularity:

'What was it which made us support the tyranny of Napoleon? It was because he had exalted the national pride. With what devotedness did not even those serve him who detested him the most? It was despair alone which caused his eagles to be abandoned. His character imposed upon men, to the last moment, and even in his distress he treated on equal terms with the Allies, who dictated laws to us within the walls of Paris.'

The observations on History, on the Social State, on the Science of Government, and on Public Spirit, prove M. Carnot not only to have read much, but to have thought correctly; and, could we diffuse more virtue among men, some of his ideas would, no doubt, be realized. The republican, however, peeps out in his distinction between honour and honours; which, in the present day, none but Quakers will relish.

## RELIGIOUS.

Art. 21. *A Charge delivered to the Clergy of the Diocese of Chester*, at the Primary Visitation of that Diocese, in July, August, and September, 1814. By George Henry Law, D.D. F.R.S. Lord Bishop of Chester. 4to. 2s. Rodwell.

Prelates are the appointed guardians of our ecclesiastical establishment, and are induced by duty, by professional habits, and by the great interest which they have at stake, to watch with a vigilant eye over their own church, both to promote its prosperity and to secure it from every lurking evil. The Bishop of Chester, with the zeal of a true churchman, and with the policy of a sagacious advocate, brings into the fore-ground of his charge two objects which have obtained the warm approbation and the vigorous support of many of the most intelligent and liberal persons in the kingdom, but which nevertheless have been viewed with a suspicious eye by some individuals, as having an operation unfavourable to the established system of religion: we mean "The Bible-Society," and the Lancasterian mode of education. In lieu of the first, Dr. Law recommends "the



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Society for promoting Christian Knowlege;" and instead of the second, Dr. Bell's or the Madras mode of instruction. We shall not discuss these points with the Bishop of Chester: but we may observe that he does not appear to us to do justice to the Bible-Society; and that, though he disclaims all '*hostility*' to it, his representation cannot fail to operate in a hostile manner. 'The tendency of the Bible-Society,' he thinks, 'is unfavourable to our Church Establishment;' and he thus attempts to prove his proposition: 'The Bible-Society, by the very terms of its constitution, disperses the Bible alone, excluding the Prayer-Book. Now as the one has been heretofore accompanied with the other, the systematic rejection of the latter *may induce the suspicion*, that our Forms of Prayer are not held to be essential, and, by consequence, that our religious establishments are not necessary.' Why should such a suspicion be entertained, when the reason assigned for excluding not only the Prayer-Book, but even every note and comment, is the comprehension of all sects and parties? It would be fair for the clergy to say in return, "Will not our objection to the distribution of the Bible alone induce a suspicion that the Bible alone will not answer our purpose?"

On the Lancasterian Institution, we suspect that the R. R. author is rather too severe, when he remarks on it 'that it leaves the rising generation to pick up their religion as they can, any where — or no where.' Surely, if the lessons in Lancaster's school are taken from the discourses of our blessed Saviour, may the children in his school be truly represented as left to pick up their religion as they can? Here its first rudiments must be found. — We shall say no more on this occasion, than that we are sorry to perceive that a scheme, which was designed to amalgamate all parties, has excited so marked an opposition even from our bishops. Religion, it seems, must be conducted with human passions, and associated with human prejudices.

In the remainder of the Charge, the Bp. of Chester advises his clergy to be cautious in giving testimonials, and in lending their pulpits to itinerants. He adverts also to the cases of curates and non-residents, and gives a very favourable report of the state of his diocese. He orders the whole of the Liturgy to be read, without any alteration, and concludes with exhorting his clergy to set a good example to their flocks. 'It is not enough to be moral, you must be exemplary.' — The clergy should not forget this short sentence. It is *multum in parvo*.

## MISCELLANEOUS.

Art. 22. *Classical English Letter-writer:* or Epistolary Selections, designed to improve Young Persons in the Art of Letter-writing, and in the Principles of Virtue and Piety. With Introductory Rules and Observations on Epistolary Composition, and Biographical Notices of the Writers from whom the Letters are selected. By the Author of "Lessons for Young Persons in Humble Life." 12mo. 5s. bound. Longman and Co. 1814.

This cheap volume contains a considerable assemblage of letters, with a dissertation on the art of letter-writing, and a series of short biographical notices, respecting the persons whose epistolary remains have been ransacked for the compilation. The plan of the work

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work is good: but we think that the execution would admit of amendment.

The preliminary rules, for instance, are not very fortunate. The first rule, '*to write as you would talk,*' is far from universally admissible. Many trifling and needless things may be said, rather than suffer dead pauses in conversation, but trifling and needless things should not be written. Much greater condensation is expected from the writer than from the talker. Some of the other rules are obvious enough, and proper.

Into the selection of letters, many models are admitted to which we should have objected: but *Taste* here becomes the arbiter, and is an ever-varying standard. In the third letter, Dr. Beattie writes to the Duchess of Gordon, "*I take the liberty to inform you that my son James is dead;*" and a mixture of obsequiousness and coldness runs through the whole epistle. Most of the letters are too long: that of Dr. Doddridge at p. 40. is a conspicuous instance. Those of Mrs. Carter want grace and vivacity. A decided preference has been shewn to letters filled with pious effusions, which gives a gloomy hue to the collection:—gaiety is the natural pitch of a correspondence undertaken to amuse. The letters of Pope and Gray strike us as containing the best specimens. None of those of Horace Walpole have been included, though excellent; and, among the female letter-writers, we lament to find no extracts from the admirable Lady Mary Wortley Montagu, who is of all the best.

The biographical notices are drawn up with propriety: they are concise; and they include the several characters in favor of whom the previous correspondence had excited an interest.

Art. 23. *A View of the Pleasures arising from a Love of Books;* in Letters to a Lady. By the Rev. Edward Mangin, M.A. Crown 8vo. 6s. Boards. Longman and Co. 1814.

These Letters to a Lady may have deserved to be shewn about in the genteeler circles of Bath, (whence the author dates,) and to be praised for morality of purpose, selection of topic, and correctness of diction. Yet, if they had remained in modest manuscript, and had been communicated by particular favor only to the chosen few, or at most had been read aloud in a blue-stocking party, we do not think that the reputation of the author would have been less. That flower may be blighted in the attempt to expand, which would have lingered unblown in the shade, and would there have passed for a promising bud.

We have here nine-and-twenty letters, introduced by a preface, concerning various English poets: but we observe in them none of that precision of criticism which distinguishes Dr. Johnson, and which renders his censures, or his panegyrics, so characteristic, so appropriate, so untransferable. Praise, however, is ascribable to Mr. Mangin for perpetually cautioning his fair readers against passages of an indecorous or a prurient tendency. Thus, at p. 17., young persons are advised to skip over Pope's Eloisa to Abelard: in another place, Swift's Lady's Dressing-room is denounced; and, elsewhere, Fielding and Smollett are wholly prohibited. In the tenth letter, the writings of Sterne are harshly treated for the same reason: in the twelfth,



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Burns must be given up; and broad hints are uttered, as if even the Spectator should be read by a delicate woman only in a selection. While, however, as in the present day, the dress of our ladies is subject to the same reprobation which the Spectator bestowed on that of his female contemporaries, they can scarcely, without affectation, pretend to shrink from the papers which discuss it. — The poems of Prior, and of Little, are more justifiably attacked.

## SINGLE SERMONS.

Art. 24. Preached in the Parish Church of Lancaster, August 25. 1814, at the primary Visitation of the Right Rev. George Henry Lord Bishop of Chester, and published at the Request of his Lordship and the Clergy. By Thomas Dunham Whitaker, LL.D. F.S.A. Vicar of Whalley, &c. 4to. 1s. 6d. Murray.

While this preacher strenuously and ably argues against Calvinism, he reprobates, in the strongest terms, the exercise of an acrimonious spirit in the controversy with Calvinists. He remarks that 'Calvinists have no very powerful claim upon the courtesy of those who differ from them: but what we do not owe to *them* we owe to *ourselves*.' We applaud this learned writer for his attempt to suppress all acrimony in a controversy in which too much has been shewn, though we cannot subscribe to all the epithets which he bestows on the author of "Letters by a Barrister;" since it is the *tendency* of Calvinism, and not Calvinists, which that work labours to expose. Dr. Whitaker's testimony in favour of the irreproachable characters of many Calvinists is, we know, very correct; yet this statement does not invalidate the arguments which have been and will be urged against the immoral operation, in many instances, of the Calvinistic creed.

Catholics will feel themselves less obliged to Dr. W. than Calvinists, for this discourse; and, as to Unitarians and Antinomians, the idea of fraternity with them is disclaimed. This declaration is not in unison with the general tenor of the sermon: but it follows some obscure reflections on Bible-Societies, and the inference is manifest.

Art. 25. Preached at Blandford, at the Visitation of the Lord Bishop of Bristol, August 20. 1813; and at Knaresborough, at the Primary Visitation of the Lord Bishop of Chester, August 1. 1814. By the Rev. Samuel Clapham, M.A. Rector of Gussage St. Michael, Dorset, &c. 8vo. 1s. Rivingtons.

Mr. Clapham is more decided in his opposition to the Bible-Society, and in his reprobation of an union of Churchmen with Dissenters for the purpose of distributing *merely* the sacred Scriptures, than the Bishop of Chester himself. Mr. C. calls the union 'heterogeneous,' is afraid of the liberality shewn to Dissenters, and prays God that the Church of England may not have cause deeply to lament it. One passage will display the views of the preacher in this respect:

'Do we believe the doctrines, professed by the Church of England, to be true? If we do, we must, necessarily, believe the doctrines, professed by the Dissenters of every denomination, to be false: every sect inculcating tenets, irreconcilable with those which we believe to be

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be divine. Why, then, associate truth with error? What! Do we expect the genuine fruits of Christianity to be produced by grafting the scion of reason on the stock of delusion? Vain expectation! "When we shall look for grapes, behold! only wild grapes."'

We are also told that to distribute Bibles, without annotation or comment, is the same thing as to give a hungry man *indigestible* food. We entirely agree with Mr. C. that a few short explanatory notes, such as he suggests, would make the Bible more intelligible to the common reader: but he must be aware that notes are prohibited in order to prevent any sect or church from taking advantage of another by the insertion of comments. The Prayer-Book is considered *in the light of a comment*, and for this reason it is not circulated by the Bible-Society: but they no more mean to give an opinion against the Liturgy than against the Assembly's Catechism, by not including it in their plan. What, in short, is the amount of the objection with which a large portion of our clergy are assailing the Bible-Society? Its sum and substance may be given in few words. A society is formed to include all the sects and denominations of Christians, and the bond of union is a plan for the distribution of that book which all agree in receiving as of Divine origin, to the exclusion of every thing which has any particular reference to any one church or communion; — when a party starts up, and says, "we will not agree to a distribution of the Divine basis of our common faith, unless you distribute with it *that which is peculiar* to our individual church." A more unwise and unfair objection cannot be formed. — The substance of Mr. C.'s sermón may be perused with more pleasure than his introduction.

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## CORRESPONDENCE.

We are sorry to hear the complaints urged by W. W. respecting the publication to which his letter refers; and that we cannot offer the aid in remedying them which he would politely ascribe to our criticism on it. *New Editions*, as we have often declared, it is out of our power frequently to notice, without detriment to the numerous original works which demand our attention; and, in the case of the important book in question, the task would be too laborious to be executed whenever a new impression appears. We are under the necessity, at present, of passing over more than the one which our correspondent implicates.

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The verification of the letter "on a subject in which humanity is so much interested" is *agreeably* satisfactory to us. We have not yet obtained the work mentioned, which we must peruse before we can speak farther on the matter, but we hope that we shall be able to attend to it in our next Number.

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The title of Mr. Davis's *Olio*, noticed in our Review for September, was there erroneously copied; the word *biographical* being used instead of *bibliographical* anecdotes.

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# THE MONTHLY REVIEW,

## For DECEMBER, 1814.

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ART. I. *A Voyage to Abyssinia, and Travels into the Interior of that Country*, executed under the Orders of the British Government, in the Years 1809 and 1810; in which are included an Account of the Portuguese Settlements on the East Coast of Africa, visited in the course of the Voyage; a concise Narrative of late Events in Arabia Felix, and some Particulars respecting the Aboriginal African Tribes, extending from Mosambique to the Borders of Egypt; together with Vocabularies of their respective Languages, illustrated with (by) a Map of Abyssinia, numerous Engravings, and Charts. By Henry Salt, Esq. F.R.S. &c. 4to. pp. 580. 5l. 5s. Boards. Rivingtons. 1814.

AFTER having noticed the important share which was occupied by this enterprising and intelligent traveller in the narrative of Lord Valentia's voyages, (see our Review for July 1810, p. 234.) we added, not without great pleasure and the anticipation of highly interesting results, the information of his then recent appointment by the British government as the bearer of presents and dispatches from his Majesty to the Emperor of Abyssinia, with a view to the possible opening of some commercial communication with the people of that country. We had, indeed, the summary decision of the East India Directors against the indulgence of any very sanguine expectation from such an opening, on the score of mercantile advantage: yet we were unreasonable enough to entertain the hope that a sufficient prospect, even in that direction, might be afforded, to support and promote the more disinterested spirit of discovery which requires so little stimulus to its exertion in this country; and for which so extensive and promising a field would be presented by any periodical or stated intercourse with the nations of Eastern Africa.

We have now to perform the welcome duty of congratulating Mr. Salt on his safe return; and, before we proceed to analyze the fruits of his literary labours since his arrival, we shall briefly state the conclusion to be formed from them with respect to the advancement of the object principally entertained. In the first place, then, we unwillingly observe that Mr. Salt's embassy does not appear to have contributed so essentially towards this end, as those might have expected who were unac-



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quainted with the circumstances attending his mission, and the very limited extent of his powers; and it is equally an act of justice to himself and our readers to quote his own account of the obstacles which prevented him from advancing to the capital of the empire:

'In the course of our journey to Chelicut I had partly ascertained, in conversation with Mr. Pearce and Debib, the impracticability of proceeding to Gondar, as I had proposed, on account of the distracted state of the interior provinces, and the enmity subsisting between Ras Welled Selassé and a chief named Guxo, who at this time held the command of some of the most important districts eastward of the river Tacazze. In a conference which I had with the Ras on the 16th of March, when a long discussion took place relative to the subject of my mission, the difficulties above mentioned were not only strongly confirmed by him, but he also assured me, that it was absolutely impossible for me to attempt such a journey, unless I could wait till after the rainy season in October had subsided, at which time, it was his own intention to march with an army to Gondar; for that, if I were to venture unprotected on such an expedition, the enmity which Guxo bore him would occasion my certain detention, and in all probability my destruction. I own, that I felt inclined to have braved even these hazards; but, on pressing the point, I ascertained that the Ras was resolved not to permit it, and I knew that it was in vain to contend against his authority. I was therefore reluctantly compelled to give up the idea of visiting Gondar; for, with respect to waiting till after the rains, it was entirely out of my power, on account of the expence which would have attended the detention of the Marian; for, unfortunately, I was positively enjoined by my orders to return in that vessel.'

'Under these circumstances,' he continues, 'I was under the disagreeable necessity, in compliance with my instructions, of delivering over his Majesty's letter and presents, designed for the Emperor, to the Ras.' It is evident, therefore, that, whatever consequences are likely to result from this visit by Mr. Salt, its immediate influence must be restricted to the eastern division of the empire, called the province of Tigré; and, in order to calculate the actual extent of that influence, the physical importance of the district itself, the character of its inhabitants, and above all that of its present chief and the principal officers under him, must be taken into the calculation; for all which, the observations made by Mr. Salt during his short residence afford very ample materials. From these we collect that the present disposition of the ruling powers in this department of the empire is highly favourable to us; and that their good inclinations have been not a little strengthened and animated by his embassy. The establishment in Tigré, and under the immediate patronage of the Ras, of that extraordinary adventurer Pearce, and the occasional intercourse which is still kept up between

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between him and Mr. Salt, (a tie which is now still farther strengthened by the voluntary adherence of another English settler named Coffin,) may likewise prove of incalculable advantage towards the accomplishment of any future plans either of commerce or discovery. The relative importance of Tigré as a portion of the Abyssinian empire is admitted by Mr. Bruce. The augmentation of that importance is very confidently stated by Mr. Salt as the actual result of his visits; and here again we shall borrow his own words, both as to the assertion of that essential fact, and for his general conclusions relative to the subject now under discussion. We shall not venture on any inferences from these passages, but proceed immediately to the narrative of Mr. Salt's transactions:

'The effect of my late journies has tended to increase the preponderance of Tigré, and it appears to me that the only plan, which offers a hope of restoring any thing like a regular form of government into the distracted country of Abyssinia, would be to promote still further the welfare of that province, by removing the obstructions which interrupt her communications with the coast, and by establishing thence a free intercourse with the British settlements in the East. Were such a measure to be accomplished, and a branch of the royal family to be placed by the consent of the chiefs of Tigré on the throne at Axum, it might again revive the political importance of the country, and ultimately lead to the most desirable results.

'At present the possession of the ports of Massowa and Suakin by the deputies of the rulers of Jidda *, forms a decided obstacle to all effectual intercourse with Abyssinia, owing to the unjust exactions which are extorted from the merchants who attempt to trade in their ports; and the power of these chiefs in the Red Sea may comparatively be considered as formidable from their possessing several armed ships of four and five hundred tons burthen, with a fleet of dows, carrying each from six to eight guns, which, when manned with the desperate ruffians who constitute the population of Jidda, give them complete command over both sides of the gulf. The most effectual plan, I conceive, of opposing this influence, which appears to me fraught with remote danger, even to our Indian possessions, would be best accomplished by forming a native power in the Red Sea, sufficiently strong to counteract its effects, and likely to prove more friendly inclined to the English interests. This could be brought about without any great difficulty by means of the Imaum of Sana, who might readily be induced to concur in any plan which had for its object to repress the ambitious schemes of the rulers at present in possession of Jidda, since he has lately been threatened with an attack from that very quarter against one of the most valuable parts of his dominions.

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'* Since I left the sea, the Pasha of Egypt has superseded the Sheriffe of Mecca in the command of Jidda, whose influence in the Red Sea, I conceive, likely to produce the worst effects.'



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'I may farther observe, that if some such general plan as the one I have ventured to suggest were carried into effect, and any one point on the Abyssinian coast taken under the protection of the British flag, there is not a doubt that a considerable demand would shortly arise for both English and Indian commodities, which though not in the first instance of any great importance * might still form a valuable appendage to the trade of Mocha, whence it could be easily carried on at a trifling expence. The advantages of this intercourse to the Abyssinians themselves would prove incalculably beneficial; it would open to them the means of improvement, from which they have been so long debarred, and would raise them to a consequence more than sufficient to repress the inroads of the Galla; introducing at the same time such an amelioration into their condition, as might lead perhaps ultimately to a diffusion of civilization, if not of Christianity, over a considerable portion of Africa.'

Mr. Salt embarked at Portsmouth, on the 20th of January 1809, on board the Marian, a merchant-vessel commanded by Captain Thomas Weatherhead, which sailed in company with an East India fleet, on the 23d of the same month: but, being driven back by adverse winds, and detained at St. Helen's to refit, they did not finally depart until the 2d of March, with a Brazil convoy. On the 18th they reached Madeira, and on the 20th of May anchored in Table Bay at the Cape. Here, in consequence of another accident, their farther progress was delayed till the month of August; when, convoy being obtained to the Mozambique, they proceeded for their destination, and arrived at that harbour on the 25th of the same month. Mr. Salt's reception by the Portuguese commandant of that settlement was such as we might reasonably suppose would be given

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'* The duties at Massowa at present average from 20,000 to 30,000 dollars annually, which, at the rate of ten per cent., makes the value of the goods imported about 250,000 dollars: this would undoubtedly admit of considerable increase. Tin sells at Massowa for seven and a half dollars per Mocha frasil: copper for nine and a half; pepper two and a half; and cotton, which is the principal article in demand, for from two and a half to three. Broad cloth will not fetch more than three dollars per yard English measure; but the natives are not particular about quality; colour being the chief thing they regard. Cloth of two colours on the different sides would sell well, either here or in Arabia. Brass-foil, or silver-leaf, fetches two and a half dollars per ounce; wrought silk one and a half per wakea; red kid skins sell at one and a half dollar each; tobacco at from three to four dollars per frasil. Besides these articles, a few low priced velvets and coarse muslins might answer, together with cheap looking-glasses. Any ship employed on this service should manage to arrive in the Red Sea before the end of May, so as to be able to leave it in August; under the present system in the Red Sea, however, this trade is not worthy of attention.'

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to an envoy of the British king, supported by the recommendation of Lord Caledon, the governor of the Cape; and he was not deficient in availing himself of these favourable circumstances, during the three weeks which he passed on the island and on the adjacent continent, to collect much curious and valuable information respecting this portion of the African coast, of the actual situation of which we have hitherto known so little.

The town of Mosambique occupies the central part of a small island of the same name, measuring two miles and a half in length, and a quarter of a mile in breadth, and lying across the mouth of a deep bay; at the bottom of which, on a peninsula projecting from the continent of Africa, called the Great Cabaceiro, are the town and fort of Mesuril. Without entering more at large into the geographical situation, we shall make no apology to our readers for accompanying Mr. Salt somewhat closely in his observations on the political condition of these once important and still celebrated settlements.

On the day subsequent to that of his landing in the island, Mr. S. obtained an order from the hospitable and intelligent governor, Don Antonio Manoel de Mello Castro e Mendoça, to visit the fort of Mosambique; and the appearance of that bulwark of the Portuguese empire in eastern Africa, as he has described it, was not calculated to inspire him with much awe or respect.

'The commandant received us at the gateway and went round the works with us. They contained about eighty pieces of cannon mounted, and plenty of balls piled near them, which seemed to have rested long undisturbed, if a judgment might be formed by the rusty coat of antiquity which adhered to them. Some of the cannon were marked 1660, Alonzo II., others were of Dutch extraction; and there was a very large howitzer made to cast stones of 100 lbs. weight, which might probably boast a Turkish origin. The situation of the fort is judiciously chosen, and if the cannon were well served would most effectually command the entrance into the harbour, as upwards of thirty of its guns would bear on any ship attempting to force the passage. There did not, at this time, appear much "note of preparation:" a few sentries, some confined felons, and two or three old women, with cakes to sell, seemed to constitute the whole of the garrison, and in truth it was not of a description to be "marched through Coventry."'

To those who might conceive any hopes of essential discoveries being effected in the interior of Africa by expeditions up the country from these parts, the conversation of the governor with Mr. Salt, as here reported, holds out but little encouragement. It has been long, it seems, the anxious desire of the Portuguese government to form a communication be-



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tween their eastern and western settlements: but Don Antonio added that all their efforts to accomplish it had failed; and he reported two instances of such failures as having occurred within these few years, though neither of them appears to be very conclusive. Farther information, indeed, seems requisite to bring us to any satisfactory result on this interesting subject. On his visit to Mesuril, Mr. Salt fell in with a party of negro traders, of a nation called Monjou, 'who had come down with a cafila of slaves, (chiefly female,) together with gold and elephants' teeth, for sale.' The country inhabited by this people was described by the Portuguese as 'being nearly half way across the continent;' though Mr. Salt adds that, from inquiries subsequently made, he had reason to suspect a mistake in this reckoning. The length of time at which they severally stated their absence from home did not, on an average, exceed two months; which, reckoning their progress at fifteen miles in a day, gives only 900 miles, and this he therefore considers as the utmost limit of the space which they had traversed. They moreover informed him 'that they were acquainted with other traders, called Eveezi and Maravi, who had travelled far enough inland to see large waters, white people, (this must be taken comparatively,) and horses.' He describes them as 'negroes of the ugliest description, having high cheek-bones, thick lips, small knots of woolly hair like pepper-corns on their heads, and skins of a deep shining black;' and, from some circumstances which he mentions relative to their national customs, he esteems it probable that there may have been a remote connection between them and a tribe of Nuba seen by Mr. Bruce in the neighbourhood of Sennaar. The slaves whom they brought were, as Mr. Salt says, '*permitted*' to display their activity by dancing; and the mention of this circumstance draws from him some remarks which are too creditable to his feelings, and involve considerations at the present epoch too deeply interesting to humanity, to be passed over in silence:

'I subsequently saw several dances of the same kind in the slave-yards on the island of Mosambique; but on these occasions it appeared to me that the slaves were *compelled* to dance. I shall never forget the expression of one woman's countenance, who had lately, I understood, been brought from the interior. She was young, and appeared to have been a mother, and when constrained to move in the circle, the solemn gloom that pervaded her features spoke more forcibly than any language the misery of her forlorn condition.

'If there be still a sceptic who hesitates to approve of the abolition of the slave-trade, let him visit one of these African slave-yards a short time before a cargo of these wretched beings is exported, and if he have a spark of humanity left it will surely strike conviction to his mind.

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'On this day, seven Portuguese vessels left the harbour of Mosambique for Goa, having on board, besides a large quantity of gold and ivory, about five hundred slaves, who were bought at this place at the price of ten, fifteen, and twenty dollars a head, that is, women and children at about the rate of three and four pounds a piece, and able bodied men at the price of five pounds!! I feel happy in thinking that so nefarious a traffic has in this quarter already received a check from British interference since the taking of the Isles of France, (vide last Report of the African Institution,) and I trust it will ultimately be put an entire stop to: at all events, immediate steps ought to be taken to prevent slaves from being imported into those parts of India over which any influence is possessed by the British government. Five ships loaded with slaves went this year to the Brazils, each vessel carrying from three to four hundred: it is considered a lucky voyage if not more than sixty die in each ship.'

During Mr. Salt's stay at Mesuril, he very laudably employed himself in gaining all the information in his power relative to the African tribes in the neighbourhood; and he found the native soldiers in the Portuguese service, as he says, 'not only willing, but anxious, to satisfy his curiosity.' Respecting the condition of this class of persons, he observes that 'it is generally comfortable; their pay, though not large, amply sufficient for all their wants, and the duty they have to perform never laborious:' a piece of information which we were the more happy to receive, as it in some degree relieved our minds from the painful impression made on them by the sentence immediately preceding; in which Mr. Salt remarks, 'they are so unaccustomed to be treated with common attention by Europeans, that the poor fellows were grateful for the slightest civility I shewed them; and I often observed their eyes glisten with satisfaction at any little inquiry I made respecting their mode of living or their families.'

The greater part of these native soldiers are by birth *Makoas*, or *Makoana*; a generic appellation given to a number of powerful tribes lying behind Mosambique, and described as extending from Melinda northwards as far to the south as the river Zambezi, and almost communicating, by scattered hordes, with the Kaffers in the neighbourhood of the Cape. We shall not presume to settle, but cannot avoid noticing, the difference between Mr. Barrow and Mr. Salt respecting these people. The former traveller mentions them as a tribe of Kaffers, and says that the name is derived from the Arabic language, signifying "workers in iron:" but 'in this,' observes Mr. S., 'he is surely mistaken,' first, because the Makooa are negroes, which the Kaffers are not, and secondly, because there is no such word in the Arabic bearing the signification imputed to it. 'Still,' he adds, 'Mr. Barrow's notice of the name is satisfactory, as it



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tends to prove that such a people has been heard of by the Kaffers, which thus establishes the connection between the tribes of the Cape and the Mosambique.'

Mr. S. describes the Makooa as a strong athletic race, very formidable, and occupied in constant ravages on the territories of the Portuguese, against whom they are said to bear an inveterate enmity, *confessed to have arisen from the shameful practices of the traders who have gone among them to purchase slaves.* (Those who are inlisted as soldiers in the Portuguese service are such as have been made slaves in early youth.) Their usual weapons are spears and poisoned arrows: 'but they also possess no inconsiderable number of musquets, which they procure in the northern districts from the Arabs, *and very frequently, as the governor assured me, from the Portuguese dealers themselves;* who, in the eager pursuit of wealth, are thus content to barter their own security for the gold, slaves, and ivory, which they get in return.' We particularly note this curious passage as affording one proof, among thousands, of that fatal blindness, even to the commonest views of interest and policy, which is sure to be engendered by the base and degrading spirit of African commerce; such as that spirit (with the few exceptions which are furnished by our own nation) has uniformly shewed itself in all the dealings of Europeans with that unhappy quarter of the world.

The Portuguese settlements are far too weak in themselves to oppose these formidable enemies; which was signally evinced by an inroad of the Makooa made only three years before the period of Mr. Salt's visit: but they have useful allies in certain tribes on the coast, who early fell under subjection to the Arabs, were conquered and made tributary by the first Portuguese settlers, and are still governed by their sheiks, who pay a nominal acknowlegement of sovereignty to the governor of Mosambique. Of these, the sheik of Quintangone is the most powerful, and can bring an army of 4 or 5,000 men into the field. The remainder of the author's account of the Makooa shall be given in his own words; and, in consideration of the novelty of the subject, we shall make no apology for the extent of the quotation:

'In addition to the bodily strength of the Makooa, may be added the deformity of their visage, which greatly augments the ferocity of their aspect. They are very fond of tatooing their skins, and they practise it so rudely, that they sometimes raise the marks an eighth of an inch above the surface. The fashion most in vogue is to make a stripe down the forehead along the nose to the chin, and another in a direct angle across from ear to ear, indented in a peculiar way so as to give the face the appearance of its having been sewed together

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gether in four parts. They file their teeth to a point, in a manner that gives the whole set the appearance of a coarse saw, and this operation, to my surprise, does not injure either their whiteness or durability. They are likewise extremely fantastic in the mode of dressing their hair; some shave only one side of the head, others both sides, leaving a kind of crest extending from the front to the nape of the neck, while a few are content to wear simply a knot on the top of their foreheads. They bore the gristle of the nose, and suspend to it ornaments made of copper or of bone. The protrusion of their upper lip is more conspicuous than in any other race of men I have seen, and the women in particular consider it as so necessary a feature to beauty, that they take especial care to elongate it by introducing into the centre a small circular piece of ivory, wood, or iron, as an additional ornament. The form of the females approximates to that of the Hottentot women, the spine being curved, and the hinder parts protruding; and indeed, to say the truth, it is scarcely possible to conceive a more disagreeable object to look at than a middle-aged woman belonging to a tribe of the Makooa.

'Wild as the Makooa are in their savage state, it is astonishing to observe how docile and serviceable they become as slaves, and when partially admitted to freedom, by being enrolled as soldiers, how quickly their improvement advances, and how thoroughly their fidelity may be relied on. Among other enquiries, I was anxious to learn whether they entertain any notion of a Deity;—if they do, it must be an extremely obscure one, as they have no other word in their language to express the idea but "wherimb," which signifies also the sky. This remark is equally applicable to the Monjou, who in the same way apply the word "molungo," sky, to their imperfect apprehension of the Deity.

'The Makooa are fond of music and dancing, and are easily made happy with the sound of the tom-tom, yet, like all savages, their unvaried tunes and motions soon fatigue European attention. They have a favourite instrument called "Ambira," the notes of which are very simple yet harmonious, sounding to the ear, when skilfully managed, like the changes upon bells. It is formed by a number of thin bars of iron of different lengths, highly tempered, and set in a row on a hollow case of wood, about five inches square, closed on three sides, and is generally played upon with a piece of quill. One of these instruments which I brought to England has twenty of these bars. There is another described in Purchas that had only nine, which also differs in some other respects from the one I have just mentioned. As the description of this in old English is characteristic, I shall here give it to the reader:—"Another instrument they have called "Ambira," all of iron wedges, flat and narrow, a span long, tempered in the fire to differing sounds. They are but nine set in a row, with the ends in a piece of wood as in the necke of a viole, and hollow, on which they play with their thumbe nailes, which they weare long therefore, as lightly as men with us on the virginals, and is better musicke."'

We have entered so much at length into Mr. Salt's description of the native tribes, that we shall probably be pardoned for passing

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passing over his observations on the manners and habits of the Portuguese settlers; which seem to differ in no essential particulars from those that are usually found to prevail in a once flourishing, but long neglected and declining colony. We may observe, *en passant*, (as we shall not impose on ourselves the ungrateful office of retracing our steps to point out any incidental oversights or blemishes in the work,) that, if the epitaph in p. 47. be correctly transcribed, it affords a bad specimen of Africo-Lusitanic classical learning.

The chapter succeeding that from which we have made such copious extracts contains a well written abstract of the history of the Mosambique settlements, from the first establishment of the Portuguese, and concludes with a general view of their commercial and political situation at present. The latter may be in a great measure collected from what has been already communicated on the subject. The commerce with the interior, which has always been extremely narrow, and is now considerably restricted even from its former state, is carried on by means of the smaller settlements on the river Zambezi; of which, and of the neighbouring tribes, Mr. Salt has furnished all the information that it was possible for him to obtain. The principal mart in the interior is Zumbo, situated at the distance of about a month's journey from Tête, the uppermost of these settlements; and of the country beyond Zumbo no knowlege whatever seems to exist.

The present extent of the Portuguese jurisdiction along the coast, though much reduced, still embraces a latitude of thirteen degrees, from Cape Delgado on the north to Inhambane on the south. The most southern settlement is at Cape Corrientes, which is attached to the district of Sofala. It is Mr. Salt's opinion that the consequence and value of these possessions to the mother-country have been always much over-rated, and 'there now exists only the mere shadow of their former splendour.' The salaries of the governor and the principal officers under him are miserably inadequate, affording all kinds of temptation to peculation and abuses of every sort; and, with the exception of these illustrious personages, none volunteer their services to a country in universal disrepute on the score of health: so that the supplies furnished by Europe to its population consist of few besides culprits sentenced to transportation. 'The nefarious traffic in slaves' constitutes their chief employment, and the 'degradation of the settlement' may be principally traced to the encouragement afforded to this trade, 'from its having rendered the planters vicious, indolent, and careless of improving their property.' — 'Had a more enlightened policy been pursued, and the cultivation of the land more



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closely attended to, the proprietors might now have seen prosperous villages rising round them, inhabited by free settlers, and have possessed an export of cotton, indigo, sugar, and other valuable commodities, instead of being surrounded by wretched assemblages of slave-huts, woods of cocoa-nut trees, and unprofitable plantations of manioca.'

To the injuries sustained from French privateers, were at this time added the mischiefs brought on this unhappy colony by a nation of pirates which had made its appearance on the north-east point of Madagascar, believed by Mr. Salt to be the same with the Marati, who for several years had been known to infest the Comoro islands. An extract from Captain Tomlinson's journal, which is here introduced, gives an interesting picture of the miseries inflicted by these barbarians on the inhabitants of Johanna; which appear, says Mr. S., 'to constitute strong grounds for an appeal to the generosity, I had almost said justice, of the English nation.'

Our abolition of the slave-trade is considered by the author as having been another severe blow to the trade of Mosambique:

'The whole supply of the Cape,' he remarks, 'and of the Isles of France and Batavia, was formerly derived from these settlements, and many of the Indian ports afforded a ready sale for cargoes of this description; besides, a very considerable number of these unfortunate creatures was carried over by American, and sometimes, even latterly, by *English ships* under American colours, into our West India possessions. The whole of these sources are now cut off by the strict adherence of our cruizers in this quarter to the subsequent laws of the abolition. Nothing therefore remains to Mosambique except the limited trade with India and the Brazils: the former is still lucrative; ivory, gold, and slaves always find a ready market at Goa, Diu, and Demaun, and four or five vessels annually come from these places with cloths, cotton, teas, and other eastern produce. The trade to the West is chiefly confined to slaves, which are carried as well to the Spanish as the Portuguese possessions in that quarter, and in return nothing but specie is received.'

The amount of the annual exportation of slaves is, *even now*, stated at 4000! — An estimate of the duties on imports and exports, and some miscellaneous observations, close this interesting portion of the work: but we must not omit to notice the valuable addition, in the Appendix, of vocabularies of the Monjou and Makooa dialects; and the plan of the harbour of Mosambique laid down by Mr. Salt from his own actual observation, aided by original Portuguese charts. Lest we should neglect, in the progress of our analysis, duly to mention the public obligations conferred by the author and his active coadjutor Capt. Weatherhead, in this department of their labours, we shall here acknowlege once for all the variety and importance of their

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their nautical and geographical observations, and the excellence of the charts by which they are illustrated.

On the 16th of September, Mr. S. departed from Mosambique to pursue his voyage to the Red Sea, and arrived at Aden on the 3d of October. Of the passage from Mosambique to this port, he has been induced, from its being little known, to give a nautical journal; and we imagine that the importance of the observations thus communicated must have been felt and expressed at home. The most interesting of them relate to the islands of Zanzebar and Pemba. Of the last, we are told that 'its chief has long been desirous of putting himself under the protection of the English,' and that an offer to that effect has actually been made to the Bombay government. 'Should we,' Mr. S. adds, 'retain the Isles of France, which our interests in India seem to demand, I should think this offer might prove worthy of the attention of the British government, as, connected with these islands, it might prove a valuable settlement, from its affording a considerable export of corn and cattle.' In this part of his voyage, a natural phænomenon was observed by the author, but we are inclined to believe that it is not peculiar to the coast or climate in which it occurred, viz. the columnar appearance of the setting sun, as its disk touches the horizon: which gives him occasion to rescue from the discredit generally attached to it a remarkable passage in Agatharchidas; and he shortly afterward finds an opportunity to identify a species of wild fowl abounding in the neighbourhood of Cape Guardafui with the Ibis of the Egyptians, which is moreover noticed by Strabo as frequenting the coast to the east of the straits of Babelmandel.

These specimens of critical observation are but preparatory to the learned discussion which ensues, respecting the authorities on which Mr. Bruce has founded his theory on the Ophir of the Old Testament. The ingenuity of that celebrated traveller's antiquarian and philosophical hypotheses, and the extent and variety of his investigations in support of them, must always command a due portion of respect for the talents which they have evinced: but the soundness of his judgment, and the accuracy of his conclusions, are points on which the most strenuous of his advocates have long ceased to lay any considerable stress; and Mr. Salt certainly ventures a step farther, in denying the authenticity of some, at least, of the data on which those conclusions are founded. In so doing, wherever he thinks that he sees just ground, in our opinion he deserves commendation and not censure, unless he shall be convicted of a spirit of rash and hasty accusation. In this case, his reasonings on facts are

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are before the public as well as those which he impugns; and it is not to be forgotten that, where facts themselves, depending on ocular observation, are at variance, he has the check of living witnesses at hand, who are able to confute or support him,—a check from which his forerunner was exempt. We say thus much on meeting with the first serious difference, in statements of fact, between the two travellers, because we shall have more of them to notice hereafter. On the present occasion, we confine ourselves to summing up the principal grounds of Mr. Salt's opposition to Bruce's theory. First, then, he says, the expression in Scripture relative to the time occupied by the voyage to and from Ophir is not in itself so definite as to support a conclusion built entirely on its positive meaning:—but, suppose it were, he proceeds to shew that, *in point of fact*, the regular course of the monsoons in the Red Sea and the Indian ocean does not bear out the inference, and is, on the contrary, materially different in effect from that at which Mr. Bruce has stated it for the sake of his argument. The silver mines of Sofala, and the antient towns of stone and lime in its neighbourhood, are circumstances resting on but slight proof, or on vague and uncertain tradition. The passage from Eupolemus is evidently still less to the purpose; and, to sum up all, 'as to the map given by Mr. Bruce "to relieve the difficulties of his reader," it is absolutely unworthy of notice, were it not for the errors to which it may lead from its extreme inaccuracy, and from its being founded entirely on visionary principles.' (Vide Salt, pp. 99. &c. Bruce, Vol. ii.) Yet, whatever may be said of his theories, if the late editor of Mr. Bruce (Mr. Murray) has found himself compelled to give up *as mere fictions* the entire narratives of that author's voyages from Loheia to Babelmandel, and from Cosseir to the Emerald Isle, abounding (as they do) in the details of minute occurrences, we do not see with what tolerable chance of success any unsupported facts of Mr. Bruce can be maintained against the authority of observations made by a living witness. Neither should Mr. Salt be censured for repeating these discoveries made by others to the injury of his predecessor's veracity, since they afford the most ample justification of his own unwillingness implicitly to believe, and (what some may call) his *officiousness* in confuting, other assertions resting on no better foundation.

It is time, however, that we should hasten to the main object of the author's expedition; and, as we are now on ground often before described, and of late very fully by the noble companion of Mr. Salt's former voyage, (see Lord Valentia's Travels, and our Review above quoted,) we shall consult our prescribed limits;

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limits; and, leaving Aden and Mocha * behind us, we must bring down our narrative to the 11th of December, and cast anchor in the Bay of Amphila, on the opposite coast of the Red Sea. It will, however, be necessary to the reader's clear comprehension of the events which follow, and may also afford him an insight into some of the difficulties and embarrassments attendant on all endeavours to penetrate into the interior of Abyssinia from the Red Sea ports, to be made acquainted with certain transactions which had taken place previously to Mr. Salt's arrival at Mocha, and with the measures adopted by him in pursuance of them. Captain Rudland, who had been dispatched thither in the spring of the year with instructions from the Bombay government "for opening a commercial intercourse with Abyssinia," sent letters to the Ras immediately on his arrival, to explain the purport of his mission; accompanied by a similar communication to that useful and interesting personage, Mr. Nathaniel Pearce, whom Mr. Salt (it may be remembered) had left behind him on his former expedition. We continue the detail in the author's own words.

'In July 1809, Captain Rudland received a very satisfactory answer from Ras Welled Selassé through Mr. Pearce, who in a very simple, clear, though singular narrative, gave a general account of the adventures he had encountered. He mentioned the disappointment which the Ras had unceasingly expressed at not hearing for so long a time from the English, and strongly confirmed his anxiety to encourage an intercourse with our nation: Mr. Pearce also added many useful observations on the description of articles likely to answer for the Abyssinian market. In consequence of these letters, Captain Rudland soon afterwards had sent over his assistant, Mr. Benzoni, in a country boat, with some articles of commerce, and a few presents, to Madir, a village in the Bay of Amphila, on the Abyssinian coast, to which place he had appointed Mr. Pearce to come down and receive them. The difficulties which Mr. Benzoni met with, and the dangers to which this ill concerted expedition exposed Mr. Pearce, will be given in a subsequent narrative of transactions, which the latter related to me at Chelicut.

'In a short time after this, the Ras had sent over one of the Mahomedan traders in his employ, named Hadje Hamood, who had returned with a few other articles by way of Massowa, but of his arrival at Chelicut no intelligence had been received, and Captain Rudland seemed to entertain the opinion, that he was likely to meet with serious obstacles in passing Massowa, owing to a Sirdar, named Omar Aga, having arrived at the latter place from Jidda, who had dispossessed the Nayib of his authority, and taken upon himself the com-

* Some curious particulars are given relative to the changes in public affairs at this last-mentioned town, since Lord Valentia's visit: but we have not room to insert them.

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mand. It may be necessary to observe, that at this time our relative situation with Jidda was extremely precarious, owing to the unprincipled character of its chief, who had very lately committed an act of great injustice against the British, in detaining some goods belonging to them, which had been landed under particular circumstances in his port.

'This state of affairs rendered it incumbent on me to obtain, if possible, a communication with the Ras previously to my attempting to penetrate into Abyssinia, I therefore hired at Mocha a trusty servant, named Hadjee Alli, and sent him over immediately to the Abyssinian coast with letters for the Ras and Mr. Pearce, in a country boat belonging to Yunus Beralli, a faithful Somauli, who had before rendered important services to the English. In these letters I announced my arrival with his Majesty's letter and presents for the Emperor Ayto Egwala Sion, (or Ayto Gualo, as he is commonly called,) expressing my anxiety to advance as soon as possible to the presence; and requesting that the Ras would send down Mr. Pearce, with a proper number of mules and people, to whatever point of the coast he might judge it most advisable for me to land.'

This dispatch was sent off on the 14th of October; and while waiting at Mocha in expectation of an answer, Mr. S. incidentally picked up other information, of a nature that will, no doubt, be interesting to all whose curiosity is excited towards the subject of discoveries in the interior of Africa. It relates to the countries of Efat and Hurrur, situated to the south-east of Abyssinia, and is introduced by an account of Hadjee Abdelkauder, 'a respectable old man,' and commercial agent at Mocha for the Sultaun of the last-mentioned kingdom.

'This man was one of the best informed and most liberal minded Mahomedans I have ever been acquainted with, though he did not appear to be particularly fitted for the situation he held, owing to his possessing a strange carelessness with respect to pecuniary concerns, very uncommon among his countrymen. He had read a great deal for an Arab; his powers of comprehension and personal activity were very extraordinary for his years, (which I conceive must have bordered upon seventy,) and there was besides a certain vivacity and drollery in his manner that rendered his conversation singularly agreeable. I once began a sketch of his features, but before it could be completed he found out my intention, and ran away laughing and shaking his head, saying, "he was too old and too ugly;" nor could he ever again be induced to sit quiet when he saw a pencil in my hand. At the time he became known to me he was suffering severely from ulcerations in his legs, a disease which very frequently occurs in this climate, but, by the daily use of a caustic application, which in the Red Sea is always found to be extremely beneficial, he received so much relief that his gratitude became unbounded.

'From this man, and another person named Hadjee Belal, who had also acted as commercial agent to the Sultaun of Hurrur, and who afterwards attended me on my journey to Abyssinia, I learnt so many

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many curious particulars respecting the natives of the former country, as well as of the Galla and other tribes in its neighbourhood, that I resolved, from repeated assurances of its practicability, to send a person into that part of Africa by the way of Zeyla. It was my intention that he should direct his way through Hurrur into Efat, and thence proceed, if it could be effected, to join me in the neighbourhood of Gondar or Antalo, as circumstances might direct, while I determined, if possible, to return by the same route.

'I was enabled to execute the former part of this scheme without putting the government to any great additional expence, through a power which the African Association had vested in me to draw upon it for a sum not exceeding five hundred pounds, and fortunately, there was a young man named Stuart, on board the Marian, who had joined us at the Cape, who appeared to me well qualified for such an employment. I accordingly engaged him to undertake the enterprise, and drew up a detail of instructions for his guidance, which has since been approved of by the Society in a manner highly gratifying to my feelings.'

Having allotted so much space to what we consider as necessary previous information, we must here pause before we resume our narrative.

[*To be continued.*]

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ART. II. *Sermons, chiefly on particular Occasions.* By Archibald Alison, LL.B., Prebendary of Sarum, Rector of Rodington, Vicar of High Ercal, and Senior Minister of the Episcopal Chapel, Cowgate, Edinburgh. 8vo. pp. 466. 12s. Boards. Constable and Co. Edinburgh; Longman and Co. London. 1814.

WE coincide not with the man who, even in the beaten province of theology, "can go from Dan to Beersheba, and say it is all barren." Glutted as the market is with sermons, and common-place and monotonous as they generally are, exceptions occasionally present themselves to relieve the dullness which pervades this species of composition; and a star of peculiar radiance will sometimes arise, not only to light but to cheer our way, and to make us some amends for the drudgery which is too generally imposed on us in this path of our duty. An instance of this kind is supplied in Mr. Alison's volume of sermons, which is a gem of no ordinary brilliancy, and which may probably be found even of more value than our appreciation of it will indicate. From Scotland our best sermons are said to come: but this remark is not now to be confined to the church of the Presbytery, since we have before us a set of discourses, preached indeed on the other side of the Tweed, but proceeding from a clergyman of our episcopal church.

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church. Mr. Alison, with great animation and pathos, made the eulogy of the celebrated Dr. Hugh Blair on his ascent to the skies, and he has given full evidence of having caught his mantle as it fell. He seems to be inspired with the same all-pervading spirit of devotion, the same comprehensive mind, the same originality of reflection, and the same happy mode of displaying the beauties and enforcing the duties of religion, which have rendered the sermons of Blair so universally acceptable; and, if he be not equal to the Professor, he has a right to stand next to him on the same shelf. High as this commendation is, we have no fear of establishing it. These sermons, indeed, though written, as we are informed in a short and modest preface, in the course of duty, were not prepared for a common audience. The author tells us that his congregation is of a peculiar kind, being 'composed almost entirely of persons in the higher ranks, or in the more respectable conditions of society; and that one very interesting part of it is formed by the young, who, in the course of academical education, are preparing themselves for the important stations or the liberal professions of future life.' This circumstance will account for the peculiar genius, novelty, and impressiveness of these sermons, and for the aim of the preacher at a mode of eliciting and of enforcing moral and religious truths somewhat out of the common way.

The discourses are said to be composed *chiefly* for particular occasions, and we find a large proportion of them to have been preached on Fasts and Thanksgiving-days: but, though sermons on political subjects generally offer little that is attractive to the pious reader, Mr. Alison has contrived in every instance so to view the miseries and contentions of nations through the medium of religious philosophy, as to convert political reflections to a serious purpose. By no preacher that we recollect have sermons of this kind been managed with so much ability. They are indeed models in this department of pulpit-eloquence. With all the warmth of patriotism, he indulges in no virulence and untempered malignity against the enemy; — with a full apprehension of our danger, and with a deep sense of the long subjugated and degraded state of Europe, he never yields to despair. A prophetic glance pierces through the gloom of the darkest hour, and he anticipated the return of a bright day even when the darkness of the political horizon almost appalled the brave. In the sermon on the General Fast, 1803, he endeavours to rouse all the energies of the country for the great contest in which we were engaged:

'We are summoned, in addition to the defence of our country, even to a nobler duty; and in the mighty designs of Providence, the same valour which is called to defend our land, is the great means by



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which we can relieve the sufferings of the world around us. Amid that wreck which we have witnessed of social welfare — amid the dethronement of kings, and the subjugation of kingdoms, — amid the trembling neutrality of some, and the silent servility of others, — this country alone hath remained independent and undismayed, — and it is upon the valour of our arms, that Europe now reposes its last hope of returning liberty, and restored honour. Among the nations which surround us, whom either the force of the enemy has subdued, or their power intimidated, there is not one virtuous bosom that does not throb for our success, — the prayers of millions will follow our banners into the field, and the arm of the soldier will be blessed by innumerable voices, which can never reach his ear. If we fail, — if the ancient prowess and intrepidity of our people is gone, — there is then a long close to all the hopes and all the honours of humanity; over the fairest portion of the civilized earth, the tide of military despotism will roll, and bury, in its sanguinary flood, alike the monuments of former greatness, and the promises of future glory. But, — if we prevail; if the hearts of our people are exalted to the sublimity of the contest; the mighty spell which has enthralled the world will be broken, — the spirit of nature and of liberty will rekindle; — and the same blow which prostrates the enemy of our land, will burst the fetters of nations, and set free the energies of an injured world.'

Even in the hour of triumph, the preacher forgets not his Christian character, nor suffers his mind to be elated by unhallowed exultation. For the splendid victory at Trafalgar, he endeavours to direct the national joy into the purest channels:

'If,' says he, 'it were only to swell the note of public exultation, that assemblies of this kind were summoned, — if it were to cherish national vanity by the sanguinary record of achievement, or to inflame national malignity by an inhuman triumph over the chains of the captive, or the ashes of the fallen, — I know not that human impiety could afford so dark a scene of profanation. In such assemblies no Christian spirit would breathe, and on such hearts no grace of Heaven could descend. It is for nobler ends, that, on days like these, the wise and the good follow the multitude into the House of God. It is to sanctify, with all the solemnity of religious impression, their love of their country. It is to recall to mind the blessings which the Providence of Heaven hath shed over their land. It is to weigh the obligations which these blessings create, and thus to prepare their minds for the discharge of those duties which their country may in future demand of them, whether in peace or in war.'

The Fast-Sermons for 1806 contain some very animated passages, which we must pass over, in order to make room for one extract from the discourse on the Jubilee appointed for the 50th Anniversary of the King's Accession, October 25. 1809, in which our constitutional Sovereign is happily delineated.

'Inheriting a constitutional throne, to which its former agitations have now lent almost the stability of nature, and wielding a sceptre which has been given, and not wrested from his people, the sovereign of this

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this country is invested, not with the vulgar terrors of power, but with the majesty and sanctity of law; and the character of his greatness, like that which reigns in the government of the universe, is to be discerned in the silence of order, and in the steadiness of regulated wisdom. Enthroned amid the waves of the ocean, and at a distance from the insults of every enemy, it is his prerogative to rest unmoved amid all the conflicts that may assail him; — to delegate to the brave of his people the powers which he must not descend to employ himself; — and to make the winds and the waves the messengers of his justice or of his mercy to mankind.'

A preacher who had adapted his exhortations to seasons of mourning, for the miseries of a protracted warfare, could not hail the return of peace except in strains of animated gratitude; — in strains which must have reached the hearts of all who heard him. The General Thanksgiving, January 14. 1814, affords him an opportunity of reviewing the past, and of inviting his auditors to acknowlege their obligations to Providence for the manner in which the continental war has terminated:

'Our first subject of thankfulness on this day, is for our country; that she has survived all the dangers which threatened her; — that she has fulfilled the lofty duty to which the will of the Almighty has called her. Dear even to the savage heart is the land of his fathers; — dear to the citizen of civilized ages are the institutions of national wisdom, and the monuments of national glory; — but upon no human heart did the claims of his country ever fall so deep and so irresistible, as they now do upon the citizen of this country. Other nations have preceded her in the road of arts and arms; — other nations have wreathed around their brows the laurels of science, and the palms of victory: but the high destiny to which she has of late been called, no other nation has ever shared with her; and all the glories of former times fade before the moral splendour which now encircles her. She has been called to guard the fortunes of the human race; to preserve, amid her waves, the sacred flame that was to relume the world; and, like the cherubim that watched the gates of paradise, to turn every way her flaming sword against the foes of God and man. These were her duties, and nobly has she fulfilled them. Through every dark, and every disastrous year; — while nation after nation sunk around her; — while monarchs bent their imperial heads beneath the yoke, and the pulse of moral nature seemed to stand still in ignominious terror, — she alone hath stood, insensible to fear, and incapable of submission. It is her hand, that, amid the darkness of the storm, hath still stedfastly pointed the road to liberty; it is her treasures which have clothed every trembling people with armour for the combat; — it is her sons, (her gallant sons!) who have rushed into the van of battle, and first broke the spell that paralyzed the world; and, in these recent days, it is her commanding voice that has wakened the slumbering nations of mankind, and sent them on their glorious march, conquering and to conquer. — And now, my brethren, in the hour of her triumph, — now, when all that is brave or generous



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in the human race bow before her,—where is she to be found? And what is the attitude in which she presents herself to her children?—Oh,—not in the attitude of human pride, or human arrogance;—not with the laurels of victory upon her brow, or with troops of captives following her chariot wheels:—it is in the attitude of pious thankfulness; with hands uplifted in praise, and eyes downcast in gratitude;—it is before the Eternal Throne that she bows her victorious head, and casts her crown of glory upon the ground, and calls her children to kneel along with her, and to praise the Father of Nature that he hath selected her to be the instrument of his mercy to mankind. These are triumphs to which the history of the world has no parallel. In the long line of her splendour, what hour is to be compared with this? Which of us does not feel somewhat of her glory to be reflected upon our own heads! And what British heart is there which does not pray that such may be ever her name, and her character among mankind?'

Here we must quit Mr. Alison's politico-religious discussions, in order to display his merits in his more appropriate province as a Christian preacher. Yet we cannot dismiss the notice of his sermons on fasts and thanksgivings, without observing that, much as we have been gratified with the sound judgment, the patriotic fervour, and the true eloquence which they display, and greatly as we have been struck with the happy adaptation of scripture-metaphor to his purpose, we have occasionally discovered a repetition of sentiment; and we must, in this place, give it as our opinion that, had the number of these discourses been fewer, and their places been supplied by others of a less temporary nature, the utility of the volume would have been increased. Three or four, as specimens of the preacher's views, and of his style of address as a patriotic divine, would have been sufficient.

Of the twenty-two sermons of which this volume is composed, eight are on public occasions, and the remaining fourteen are on the following subjects:—The Beginning of the Century;—Spring;—The Youth of Solomon;—Seasons of Scarcity;—The Encouragement which the Gospel affords to active Duty;—The Religious and Moral Ends of Knowledge;—The same Subject, with regard to the Young in the higher Classes of Life;—Summer;—Evil Communication;—Freedom of Thought;—Autumn;—The Consolations which the Gospel affords under the Natural Evils of Life;—Winter, as the Season of Social Amusement;—Winter, as the Season of Religious Thought.

Some of the topics here chosen for discussion were selected in consequence of the peculiar cast of Mr. A.'s congregation; and the dignified manner in which they are treated may, as we have intimated, be explained by this circumstance. Men of property,

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property, and the children of men of property, who frequent Edinburgh for the benefits of academic instruction, are addressed in a style of eloquence which is not common, and with a force of argument which cannot be resisted. The two sermons on the Religious and Moral Ends of Knowlege are master-pieces of their kind; and they are so well adapted to a commencement-Sunday at an University, that, if it would not be deemed impertinent in us to interfere with the concerns of either *Alma Mater*, we should recommend them to be preached from both of our St. Mary's pulpits. In specifying the ends to which knowlege ought to be applied, Mr. Alison first mentions the illustration of the wisdom and goodness of the Father of Nature, and then proceeds:

'The second great end to which all knowledge ought to be employed, is to the welfare of humanity. Every science is the foundation of some art, beneficial to men; and while the study of it leads us to see the beneficence of the laws of nature, it calls upon us also to follow the great end of the Father of Nature in their employment and application. I need not say, my brethren, what a field is thus opened to the benevolence of knowledge: I need not tell you, that in every department of learning there is good to be done to mankind: I need not remind you, that the age in which we live has given us the noblest examples of this kind, and that science now finds its highest glory in improving the condition, or in allaying the miseries of humanity. But there is one thing of which it is proper ever to remind you, because the modesty of knowledge often leads us to forget it,—and that is, that the power of scientific benevolence is far greater than that of all others, to the welfare of society. The benevolence of the great, or the opulent, however eminent it may be, perishes with themselves. The benevolence even of sovereigns is limited to the narrow boundary of human life; and not unfrequently is succeeded by different and discordant counsels. But the benevolence of knowledge is of a kind as extensive as the race of man, and as permanent as the existence of society. He, in whatever situation he may be, who, in the study of science, has discovered a new means of alleviating pain, or of remedying disease; who has described a wiser method of preventing poverty, or of shielding misfortune; who has suggested additional means of increasing or improving the beneficent productions of nature, has left a memorial of himself, which can never be forgotten; which will communicate happiness to ages yet unborn; and which, in the emphatic language of Scripture, renders him a "fellow-worker" with God himself, in the improvement of his creation.

'The third great end of all knowledge is the improvement and exaltation of our own minds. It was the voice of the apostle, "What manner of men ought ye to be, to whom the truths of the Gospel have come?" It is the voice of nature also, "What manner of men ought ye to be, to whom the treasures of wisdom are opened?" Of all the spectacles, indeed, which life can offer us, there is none


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more painful, or unnatural, than that of the union of vice with knowledge. It counteracts the great designs of God in the distribution of wisdom; and it assimilates men, not to the usual characters of human frailty, but to those dark and malignant spirits who fell from heaven, and who excel in knowledge, only that they may employ it in malevolence. To the wise and virtuous man, on the contrary,—to him whose moral attainments have kept pace with his intellectual, and who has employed the great talent with which he is entrusted to the glory of God, and to the good of humanity,—are presented the sublimest prospects that mortality can know.'

Towards the conclusion of the first of these discourses, the preacher makes a most pathetic appeal to his young hearers in behalf of those who were their companions in their earliest studies, and who were prevented by poverty of condition from accompanying them to those favoured spots at which the noblest sciences are taught. Few men who have begun their career at a country-school, and have finished with an university-education, can help recollecting how many they have dropped on the lower steps of the ladder of learning, "the genial current of whose souls was frozen by chill penury." The glance at their condition which Mr. Alison takes is, to us, a very convincing proof of his being endowed with a feeling heart:

'In the scene of early life which you have left, you have all, probably, left some companions of your youthful years, who cannot follow you here: some to whom, with all their talents, poverty forbids the hope of further instruction, and who must be doomed to pass their lives in ignorance and obscurity. Is there here, then, no call upon you to justify the fortunate superiority which you possess? And, if the Providence of the Almighty hath so early distinguished you, is there no claim which He, too, has upon your labour and your industry? In looking back upon this early scene, there are, perhaps, other more interesting images that will return to your remembrance. There are friends you will see, who now anxiously wait your course;—there are relations who are eager to anticipate your honour and success;—there are parents, perhaps, who await your hands to crown their grey hairs with a crown of joy.'

Some of our young men of title and fortune would blush on perusing this preacher's addresses to persons in the higher conditions of life, and blush they ought;—having blushed, however, if they did not reform, they must be strangers not only to the blush of virtue but to reason and common sense. Are not the following exhortations the voice of wisdom,—of divine wisdom?

'They are called to the noblest and most extensive duties which society demands. They are called to lead the arms of their country in war;—to dispense its justice, and to preserve its tranquillity in the seasons of peace. They are called as possessors of property, to the most interesting office which the citizen can fill,—to improve the bounty

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bounty of nature, and add to the prosperity of their nation; — to be the friends and the fathers of all that dwell in their land, — to be the patrons of rural industry, — the rewarders of humble merit, — and, even in the most desert corners of their country, to diffuse happiness and knowledge among the habitations of men. They are called, still farther, in many cases, to a greater duty; to enter into the senate of their country, — to share in the deliberations by which its misfortunes may be remedied, — its prosperity extended, — its honours maintained; — to extend the firm hand, which, amidst popular commotion, can hold the balance of power and of liberty, — and to exert the intrepid mind, which can disregard all the clamours of party, while it is labouring for the good of the whole.'

Against the indolence as well as against the vices of the great, Mr. Alison enters a strong protest:

'You are called, like all the rest of your brethren, to labour. In the great scene of human life, you have the most important part to perform. But, in proportion to the importance of that part, are the motives and the rewards which the Providence of the Almighty hath assigned you. Whatever can warm the generous, or animate the noble mind, is displayed to your ambition; — the acquisition of personal fame, the maintenance of family honour; — the extension of national greatness, and the improvement of national manners; — and, what is still more, the power of embodying your names in the annals of your country, and descending to posterity with the admiration of the wise, and the blessings of the virtuous. These are the motives by which the Almighty summons you to labour; and cold, surely, must be that heart which beats not at a prospect so animating to all the moral or intellectual exertions of man.'—

'There is yet one other consideration, my young brethren, which I would wish to represent to you, and which it is of the deepest consequence you should, in the present hours, impress upon your minds. The time we live in is itself eloquent. The ages are past, in which power can consitute right, or wealth embellish corruption, — in which authority can take the place of virtue, or the honours of distinction be maintained amid the profligacies of individual character. Whatever is the importance of the distinction of ranks to the general welfare of society; — whatever, in this great and envied country, is its importance to the preservation of our unrivalled constitution; — whatever, in private life, is its influence upon the purity and dignity of national manners, — all these now depend upon the conduct of those who possess them. The progress of national prosperity, — the searching inquiries of science, — above all, the diffusion of the spirit of the Gospel, have broken the spell which formerly rendered the great invulnerable; and the eye of the patriot is now raised with silent anxiety to the contemplation of the conduct of the higher conditions of society, to know whether he is to prophecy peace or anarchy to his country.'—

'In the present circumstances of the world, the inheritance of wealth, and the pride of ancestry, can only be supported by personal dignity, — and that the fabric of society itself can only be maintained



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by the progressive improvement of every rank in knowledge and in virtue. It is the melancholy truth of history, that the corruption of every people has begun with the great; and, if ever that dread day shall come, when this constitution, so long the subject of our pride to men, and our gratitude to God, shall also perish, it will be when the higher orders are more corrupt than the lower; — when, in the security of vanity, or in the baseness of vicious pleasure, they shall at once have undermined the respect of the vulgar, the confidence of the wise, and the hope of the virtuous.'

Need we add, after these copious extracts, that this lecture to the superior conditions of society is a golden lecture, and that all who profit by it will find it to be more "*precious than rubies?*"

To gentlemen of landed property, the preacher, in his sermon intitled Summer, employs this spirited peroration:

'Such then are the virtues which may be exerted, and the means of usefulness which may be employed by those whom Providence has placed in this favoured condition of society. Go, then, my brethren, — return from the fatigues of business, and the tumult of unreal pleasure, to the calm joy and the dignified occupations of rural life! Return, but like the sun "when he goeth forth in his might," to give beauty to the scenes of nature, and happiness to the dwellings of men. It is your noblest character to be considered as the fathers of your people. Go, then, and to the young impart the means of instruction, — and spread the light of knowledge amid the obscurities of life, and maintain the proud distinction which learning has given to your country. Go, and awaken in manhood the spirit of industry, and give to the hand of labour the hope of independence, and exert that noblest charity which is not satisfied with relieving poverty, but which prevents it. Go, still more, and be the "leaders of your people in the way of righteousness;" and while you employ the benevolence of men in guiding them in peace through things temporal, employ the greater benevolence of Christians, in guiding them in hope to things eternal.

'Nor ask for a reward of your labours. To be thus employed is itself happiness. It is to be fellow-workers with the Father of Nature, in the prosperity of his people. It is to give men to society, — citizens to your country,—and children to your God.'

It is not, however, to the privileged classes of society alone that Mr. A. directs his spiritual attention. Some of his discourses include those views of the Gospel as a system of duty, and as a source of consolation, which come home to "all sorts and conditions of men." From a text which at the first glance promises little, (Mark, viii. 9. "*And they that had eaten were about four thousand: and he sent them away;*") Mr. Alison surprizes us with such an exhibition of the nature of the Gospel as a powerful stimulus to active virtue, founded on our Saviour's conduct in *sending away* those of the multitude whom he had divinely fed and taught to their respective stations and callings, and

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and with such animated exhortations to diligence, that we cannot consider the one or listen to the other without feeling a kind of moral electricity:

'The words of the text have this instruction to us with regard to the character of Christ's religion. When you examine the systems of pretended revelation which have prevailed, or which are still prevailing in the world, you will find, that if their origin betrays the ambition of their authors, their character betrays equally the weakness and imperfection of human nature. To one or other of the fundamental errors in religion; — to the encouragement either of superstition or of enthusiasm, and by these means, to the fatal separation of piety from moral virtue, they have uniformly led. They have either drawn men from the sphere of social duty, to assemble them, under the influence of superstition, in impure and sanguinary ceremonies, and persuaded them, that guilt could be expiated by the ritual of an unmeaning devotion; or they have driven them from all the most sacred relations of life, into solitudes and deserts, and taught them that the Deity was to be propitiated by the tears of unproductive repentance, or the dreams of visionary illumination. The conduct of our Lord, and the spirit of His religion, are very different. — He assembles the multitude, indeed, around him, in the desert of human life, that he may teach them the end of that journey upon which they are going; — that he may recall the wandering, and animate the desponding, and invigorate the "weary and the heavy laden;" — and he points out to them, with no mortal hand, that continuing city to which they travel, where there are mansions for all the holy and the good, and where there "dwelleth knowledge, and wisdom, and joy." But when these mighty lessons are taught, he sends them away to their usual abodes and their usual occupations. — He sends them back again to their own homes,—to that sacred though sequestered scene, where all their duties meet them on their return, — where every virtue and every vice of their nature takes its origin, — and where they can best display both the strength of their faith and the purity of their obedience. It is thus that the religion of Jesus blends the great interests of piety and of morality, — that it lets down the golden chain which unites earth with heaven, and forms, even under the "tabernacles of clay," the minds that are afterwards "to be made perfect," and to be made citizens of a kingdom "which passeth not away, but which is eternal as the heavens." Such are the general instructions, both with regard to the character of our Lord and the character of his religion, which the words of the text may convey to us,'

We may proceed with our extracts, but have we not copied enough? Is it necessary to add more in order to substantiate the opinion which we have given of Mr. Alison as a preacher? Though a Scoticism sometimes appears, and some texts of Scripture are too often repeated, he has furnished such a repast for readers of sermons that they must feel truly grateful, and ardently wish that he would oblige them with more of the same kind.

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ART. III. *The Philosophy of Nature;* or, the Influence of Scenery on the Mind and Heart. Crown 8vo. 2 Vols. 18*l*. Boards. Murray. 1813.

How unusually this book resembles those which were written on the revival of letters! It treats of every thing *knowable*, (*de omni scibili*,) and with a mixture of juvenile enthusiasm and comprehensive pedantry which dazzles if it does not satisfy the admiration.—The work is divided into a multiplicity of short paragraphs, numbered, of which each volume contains above two hundred; and which profess to dissert, in some sort of order, concerning Rivers, Fountains, Grottos, Lakes, Waterfalls, Mountains, Rocks, Islands, Vales, Echoes, &c. In short, the elements of picturesque scenery constitute in turn the topics of the author. Sometimes, he illustrates them with the arts of eloquence, bursting into rapturous declamation, or transcribing applicable verses from the poet; and at other times he illustrates them with the arts of erudition, quoting parallel descriptions from old and new travellers and geographers. From natural scenery he passes to the landscape-painters, many of whom are characterized and appreciated. At length, he deserts the face of nature for that of art; and, in his second volume, architecture and its orders, the cities of the world and their ornaments, and even anecdotes of illustrious men, become the subjects of contemplation. A great range of reading is displayed in the author's citations, and great warmth of feeling in his ejaculations; yet his parallelisms are not always select or appropriate, his criticisms not always precise or judicious, and his transitions not always explicable or coherent. A sense of the proportionate value of the things compared is too seldom discernible: but a lively tone of impression communicates to every present object the power of concentrating interest.

A few extracts will paint the book better than many attempts at definition:

'XLI. To the eye and heart of the ambitious, how many subjects of inducement and delight do mountains present! Who would not be proud to climb the summits of the Alps, the Pyrenees, and the Andes? Is there a Sicilian who does not boast of Etna? Is there a Scot who does not take pride in celebrating Ben Lomond? and is there an Italian that is not vain of the Apennines? Who, that is alive to nature and the muse, would not be delighted to wander up the sides of the Caucasus, the cone of Teneriffe, or those beautiful mountains, situated on the confines of three nations, so often and so justly celebrated by the poets of antient Greece? and shall our Friend Colonna be censured for confessing, that the proudest moments of his existence have been those, in which he has reached the summits of the Wrekin, the Ferwyn, and the cone of Langollen?

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len? or when he has beheld, from the tops of Carnedds David, and Llewellyn, a long chain of mountains, stretching from the north to the south, from Penmaenmawr to Cader Idris? Snowden rising in the centre, his head capt with snow, and towering above the clouds, — while his immense sides, black with rugged and impending rocks, stretched in long length below!'

From the foregoing and many similar passages, the author seems to be a Welshman. After every excursion into the classical scenery of Greece and Italy, we are beckoned back to Llangollen and Ffestiniog: to the Straits of Thermopylæ is opposed the pass of Cwm Dyr; and to the Arcadian Tempe, the imprisoned paradise of Nant Frangon. We should therefore patriotically have preferred giving to our friend Colonna a Welsh name, as being more in costume: there are melodious and poetical Welsh names; and many fine passages in Madoc, and in the odes of Gray, which better deserved to be attached to the celebration of Welsh scenery, than several which are here adduced. Like the inhabitants of all rugged countries, the present author seems strongly attached to the shape of the ground, and to delight in the odd and enormous forms of his native mountains: but it is yet a problem whether this preference marks the taste of the philosopher or that of the barbarian.

We will now copy two successive paragraphs, which may serve to display the slight degree of cohesion that is observed in this very miscellaneous rhapsody.

'LXXXVIII. One of the most elegant cemeteries in Europe stands in the centre of two church-yards, at Bury St. Edmunds, in the county of Suffolk. This cemetery is an isolated fragment of the celebrated abbey, in which John of Lydgate was a monk. Around this fragment are planted shrubs and trees, with a variety of flowers; and a profusion of ivy creeps up the sides of the walls, on which are placed two or three monuments. One of these pieces of marble commemorates the fate of a young girl, who was struck dead by lightning, while at her devotions; on the other is inscribed the name of the wife of a banker of the name of Spink; the third is sacred to the memory of the banker himself; a man, whose virtues rendered its possessor worthy of so elegant a monument!

'LXXXIX. It is impossible to walk in the church-yards, in many parts of Wales, without reflecting, with pleasure, on the respect which is paid to the memories of the dead. The epitaphs are, however, generally poor and meagre: yet I remember to have seen three, which must highly gratify every person of imagination and taste.

I.

'Hope, stranger, hope: — Though the heart breaks,
Still let us hope. —

II.

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II.

'Timon hated men — Orpheus hated women; — I once loved one man and one woman: — He cheated and she deceived me; — Now I love only my God.'

III.

'ON MARY PENGREE.

'The village maidens to her grave shall bring
The fragrant garland, each returning spring;
Selected sweets! in emblem of the maid,
Who underneath this hallowed turf is laid:
Like her they flourish, beauteous to the eye,
Like her too soon they languish, fade, and die. —'

A visit to the country-house of a nobleman in Wales, to whom cultivation of mind had taught the religion of Paulus Jovius, — a domestic hero-worship, — a hagiolatry of the worthies of the human race, — is happily described in the second volume:

'Our friend Philotes, to whom we are bound by the strictest ties of friendship, and who has recently succeeded to his paternal estate, in the county of * * ——, has erected a monument, in one of the most retired recesses of a glen, to the virtues of Washington and Epaminondas. — It consists of a small pillar of white marble, standing on a pedestal of black granite. — A wide-spreading oak secures it from the sun, and ivy and moss screen it from the winds. — On the east side of this column is simply inscribed the name of the Grecian hero; on the west, that of the American; round the pedestal is written "*The best of men, Man has declared them; — the better of the two let Heaven decide.*" — Some little way farther on, is a tablet, commemorating the friendship of Tacitus and Pliny; Ovid and Propertius; Rucellai and Trissino; Petrarch and Colonna; Sannazaro and Pietro Bembo; Boileau and Racine.

'CLXIX. A temple, erected on a small mountain, which overlooks the vale, and which can be seen from the summits of all the larger ones, has been dedicated to Liberty. — In the niches are the busts of Alfred, Edgar, and Howel-Dha; Hambden and Sidney; Somers and Camden; Wallace and Chatham. — The names of a few others are inscribed on the ceiling; they are not numerous, for Philotes has long doubted the evidence of historians, and has learnt the art of distinguishing between patriots and demagogues. — In the library are suspended portraits of our best historians and philosophers: — Bede, the father of English history; Robertson, the Livy of Scotland; Gibbon, who traced the decline and fall, not only of an empire, but of philosophy and taste; and Roscoe, who illumines the annals of mankind by a history of the restoration of literature and the arts. — There also are the busts of Locke, Bacon, Boyle, and Paley. — In the saloon hang, as large as life, whole length portraits of Gainsborough and Wright of Derby; Sir Joshua Reynolds and Barry; Fuseli and West. — In the cloisters, which lead to the chapel, are small marble monuments, commemorating the virtues of Tillotson,



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Sherlocke, and Hoadley; Blair, Lowth, and Porteus.—Near the fountain, which waters the garden, stands the statue of Hygeia, holding in her hand a tablet, on which are inscribed the names of Harvey, Sydenham, and Hunter.—Health, in the character of a Fawn, supports the bust of Armstrong.

'CLXX. On an obelisk at the farther end of the shrubbery, hang two medallions; one of Nelson, the other of Moore; these are the only warriors, to whom Philotes has been anxious to pay the homage of admiration and gratitude.—Beneath that of Nelson is inscribed—

'STRANGER!
THIS MEDALLION EXHIBITS THE PORTRAIT
OF
THAT GREAT AND GOOD MAN,
WHOSE DEATH,
THE ENEMIES OF HIS COUNTRY,
AFTER SUSTAINING A DECISIVE DEFEAT,
HAILED,
AS THE PROUDEST OF THEIR
VICTORIES!

'Under the medallion of General Moore is inscribed the following stanza, written by his countryman, Burns:—

'"*Nae could faint-hearted doubtings teaze him:*
*Death comes; wi' fearless eye he sees him;*
*Wi' bloody hand a welcome gie's him;*
*And when he fa's,*
*His latest draught of breathing leaves him,*
*In faint huzzaes.*"

'CLXXI. A column, erected on the highest peak of the mountains, celebrates the virtues and genius of Newton and Halley, Ferguson and Herschell.—Embosomed in trees, through which are formed four shady vistas, exhibiting so many resemblances of fretted aisles, stands a temple of Gothic architecture.—Eolian harps, concealed among mosses and lilies of the valley, decorate the windows, near which stand the statues of Haydn and Handel, Pleyel and Mozart.—Paintings, by some of our best modern artists, cover the walls and ceilings of the temple.—The subjects of these pictures are represented as indulging in various amusements.—Taliesin is listening, with rapture, to the sounds of his own harp; Chaucer is occupied in writing his Romance of the Rose; Spenser is reading the Orlando Furioso of Ariosto; Shakespeare is dipping his pen in the overflowings of a human heart; Milton appears wrapt in silent ecstacy, contemplating with awful devotion the opening of a cloud, which progressively unfolds to his astonished eye the wonders of the Empyrean.—Otway is represented, as melting into tears, at the sorrows of his own Monimia.—Pope is receiving a crown of laurel from his master, Homer; Akenside is refreshing his intellectual thirst, at the fountain of the Naiads; Thomson and Dyer, and Beattie and Ossian, are standing in view of the four vistas, appearing

to

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to contemplate the beauties of the surrounding scenery; while Burns is wandering among his native mountains, and making their vast solitudes resound with the name of liberty.'

Many travellers are at a loss in determining what to say at their several stations. Let them be so no longer! This 'Philosophy of Nature' will always supply some adapted remark, and may serve as a tourist's common-place book, — as the pilgrim's wallet of erudition, to be unpacked and employed any where. It will suffice to look into the index for the word *cathedral*, *castle*, *cascade*, *canal*, or whatever be *the lion* of the place, to find an enumeration of the principal objects of that class, accompanied by some curious anecdote, or lively reflection, or poetical motto, or learned reference to writers who have treated concerning them. Thus all the marvels of geography, and all the wonders of the world, may be pressed, by association of idea at least, into the decoration and illustration of a saunter round our native village.

These pages, the author tells us, were the result of hours stolen from application to higher interests, and from the severity of graver subjects; and he praises the periods of tranquil enjoyment during which they were composed. Without this declaration, we should not have inferred that the work had been produced thus casually, since the number of writers consulted, even about little things, is often considerable. They are lively pages, breathing and communicating the bounding elastic spirits of a delighted traveller; and seeming to admit the fresh mountain-air into the musty recesses of the book-room. Though they do not exhibit harmony of taste, nor coincidence of judgment, we have still been pleased with the author's delight, and amused by the very excentricities of his excursion.

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ART. IV. Dr. Cook's *History of the Reformation in Scotland.*

[*Article concluded from page* 296.]

WHILE the church lost a main pillar in the Cardinal of St. Andrew's, an engine was coming into play in the person of the celebrated John Knox, which was destined to level the majestic fabric with the ground. His labours were beginning to excite attention, his connections were known, and his friendship with the martyr Wishart had attracted notice. Knox, although not in orders, followed the pursuits of a divine. He had been for some time engaged in propagating the reformed tenets: he had composed a catechism in which they were inculcated; and he taught them himself to



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young persons, to whom he also explained the Gospel of St. John, and regularly repeated his explanations in a chapel. The friends of the new doctrines were not slow to recognize, in this lay-teacher, such a person as their cause and the times required; which made them earnestly urge him to undertake the discharge of the ministerial duties: but, 'when the proposal was made to Knox, he pointed out the objections to it which pressed with the greatest force upon his own mind; and, sensible of the necessity of order in the administration of religion, he explicitly declared that he would not run where God had not called him,—that he would not without a lawful vocation intrude as a teacher into the church.'

In order to remove his scruples, a sermon was delivered before him on the election of ministers: in which the preacher

'Inculcated that every church had the power to nominate, as teachers or pastors, those whose faith and zeal were approved; and he represented the will of the church, thus expressed, as imposing an obligation to comply with it, which should not be lightly disregarded. The obvious meaning of the preacher was, that when the ordinary mode of providing pastors was necessarily suspended, when a separation, dictated by conscience, had taken place, from the society which had long been revered as the visible church of Christ, and which had established the mode in which admission to the sacred office was to be obtained, it belonged to the infant church to fix upon a new method of procuring ministers, which method was afterwards to be observed by all who entered into its communion.'

After a degree of hesitation which, from his character, we should not have expected in him, Knox at length complied with the intreaties of his friends, and made his appearance in the pulpit.

'That appearance confirmed his friends in the wisdom of their choice, struck consternation into the advocates of the established faith, and shewed how rapidly the protestant doctrines had gained ground in Scotland. The object of his discourse was to prove that the pope was antichrist; that the church of Rome was corrupted; that its laws and doctrines were repugnant to those of the Gospel; and that the appellations given to the pontiffs were inconsistent with just views of the nature of religion, and might be considered even as blasphemous.

'Such decided language, impressed upon the mind by his fervent eloquence, deeply agitated those who heard it. Many listened to it with the most enthusiastic admiration; declared, that while others had hewn down the branches of popery, he had struck at the root; and all perceived how much the power of the church was weakened, when tenets, infinitely more offensive and dangerous to it than those for which Wishart had so lately been condemned to the stake, were stated and enforced in the presence of the most faithful partizans of Rome.'

Dr. Cook

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Dr. Cook is laudably zealous for the honour of the church-establishment of which he is a member; and, as its model was taken from Calvin, he pronounces a warm panegyric on that celebrated person, and shews how much more favourable his circumstances were to the discovery and pursuit of truth than those of Luther. If for Luther we substitute Cranmer, the comparison will be still more in Calvin's favour.

The manner in which Knox was introduced into the ministerial office will account for the obloquy which has usually been connected with his name in this part of the island. If he had happened to have taken orders, even though they had been conferred on him by the profligate and persecuting Beaton, or some equally decorous prelate of the antient church, the reflections cast on him by certain writers would have been spared, and his name would have been mentioned with the same respect which is allotted to those of the other Reformers. In order to give our readers some idea of the state of the human mind at this time, and of the progress which it has since effected, we are induced to make extracts from Dr. Cook's account of a very trivial and ridiculous controversy, in which the ancestors of our present highly enlightened fellow-subjects were engaged:

'Richard Marshal, prior of the Blackfriars at Newcastle, had been in St. Andrew's, and had maintained, in a sermon, the very obvious doctrine, that the Lord's prayer should be addressed only to God, and not to saints. This position, harmless as it was true, excited the pious indignation of some of the doctors of the university, and they very idly employed another friar to confute it. They were as injudicious in the choice of their advocate, as they had been of the cause for which they wished him to contend. He was ignorant, but full of confidence in his own talents and attainments; and he delivered a defence of the tenet espoused by the university, which, more strongly than any reasoning, exposed its absurdity. He affirmed that the Lord's prayer might be said to saints, because all the petitions in it had a relation to them. This strange assertion he thus illustrated: If we meet an old man in the streets, we say to him, Good-morrow, father; much more then may we say to one of the saints, Our father: We admit that they are in heaven, consequently we may address any of them, Our father in heaven: God hath made their names holy, we may, therefore, in praying to one of them, use the expression, Hallowed be thy name: As they are in the kingdom of heaven, that kingdom is theirs by possession, and we may justly say to each of them, in the language of the petition, Thy kingdom come. In this manner he attempted to shew the propriety of addressing to the saints all the petitions. But the people, although they were only beginning to emerge from the gloominess of ignorance, listened to him with contempt; they were even unable to preserve the gravity becoming a place of worship, and the children, amused with what had excited

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excited so much ridicule, denominated the unlucky priest Friar Pater Noster.

'It is from such anecdotes, ludicrous as they are, that we can often most satisfactorily determine the state of sentiment, and of intellectual improvement, at the period when they happened.'

The clergy and the doctors of the University did not choose to let the matter rest here, but judged this a worthy occasion for applying the quibbling and subtile distinctions of their ridiculous logic:

'Some of them maintained that the Lord's prayer was said to God *formaliter*, and to the saints *materialiter*; others held that it was said to God *principaliter*, and to the saints *minus principaliter*; but after fully discussing the merit of these and some other explanations, the greater number concluded, that it should be said to God *capiendo strictè*, to the saints *capiendo largè*. Upon such intricate speculations, however, the learned members of the university did not wish to trust altogether to their own judgment, and they modestly referred the decision of the point to a provincial synod, which had been summoned to meet on the following January.'

Dr. Cook next mentions a tale which is apparently very insignificant, but which, in our opinion, strongly shews the turn which things at this time were taking.

'The numerous and long-protracted meetings of the doctors naturally excited the curiosity of the people, and a confidential servant of the sub-prior presumed to ask what had occasioned them. His master, with great good humour, told him the subject of debate, and the servant, guided by the dictates of common sense, with some surprize asked, To whom should the Lord's prayer be said but unto God? The sub-prior replied, What should be done with the saints? — The answer very strikingly shews that the popular reverence for the popish faith was beginning to be shaken, — Give them ave's and credo's enow, in the devil's name, for that may suffice them.'

At the same synod which had been convened to settle this controversy, the good fathers, in order that the merits of instructing the people should not exclusively belong to those whom they denounced as heretics, resolved

'That they would themselves now, in some measure, open to the Catholic church that sacred volume, which, for ages, they had buried in obscurity. They accordingly published a catechism, containing a short but clear explanation of the ten commandments, the apostle's creed, and the Lord's prayer. The officiating priests were enjoined to read a part of it when there was no sermon; and it was circulated through the country with a diligence which was the most severe satire upon the former conduct of the clergy.

'It is commonly supposed that this catechism was composed by the archbishop. It is written with great moderation, and does much credit to his talents and to his theological attainments. There is not much pointed allusion to subjects of controversy; and had it derived



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its origin from an unfeigned desire to enlighten mankind, it would have reflected upon the primate the most deserved reputation. It was sold for twopence of Scots money; a sum so inconsiderable, that, even in these days, when the value of money was so much higher than at present, it could not have defrayed the expence of printing. It was, in fact, printed at the expence of the archbishop, and this small charge was probably intended to compensate for the trouble of spreading the book through the kingdom. The greater part of the inhabitants of Scotland received, however, with little gratitude, what they considered as an extorted gift; undervalued the merit which it really possessed, and with derision termed it the Twopenny Faith.'

This statement evinces in a striking manner that measures, which if seasonably adopted, would prove salutary, lose all their efficacy by delay. With just exultation, it is here observed,

'It is pleasant to dwell upon this interesting step to improvement. It shews, in the most striking light, the admirable tendency of the Reformation, which not only directly contributed to the intellectual and moral advancement of those who embraced it, but imparted a portion of its beneficent influence even to the system which it opposed; correcting its most flagrant abuses, and vindicating the sacred right of human beings to the blessings derived from religious instruction.'

Indeed, previously to this time, the friends of the antient church

'Adopted a resolution, much more in harmony with the mild spirit of Christianity than their attempts to renew persecution; a resolution which, had it been at an earlier period formed and carried into execution, would have probably saved the wealth, and preserved the respectability of the church. They agreed to preach in succession every Lord's day; and instead of irritating the passions, or rousing the innovating zeal of their audience, by discoursing upon the controverted points which had been so keenly agitated, to enlighten the people by explaining those fundamental doctrines of the Gospel, which all denominations of believers with reverence embraced. Even Knox was compelled to admit, not only that this had the appearance of godliness, but that the design was faithfully executed; and although he insinuates, what perhaps was the case, that the desire of excluding him from the pulpit, which had before been open to him, suggested the resolution, he honestly confesses, that Christ Jesus was preached, and prays that so great a blessing might be continued.'

These modes of resisting the Reformation were, as far as we recollect, if not peculiar to Scotland, very rare in other countries.

Knox had not long commenced his ministerial career, before the clergy became fully sensible of the mighty effects which resulted from his labours, and desirous of putting out of the way so powerful an enemy to their cause. For this purpose, they

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they procured him to be brought to trial: but, observing the steadiness of his party, they relinquished this proceeding, under the pretence of his summons having been informal. Of this triumph over his enemies, he did not fail to take due advantage: but his friends, shortly afterward anticipating a storm, advised him to withdraw from the country; and he retired to Geneva, where he enjoyed the society of Calvin. When he had been some time absent, the Protestants, again looking forwards to times of difficulty, became desirous of having the benefit of his assistance and advice; and a letter, expressed in terms that manifest the high consideration in which he was held, signed by the Earl of Glencairn, Lord Lorn, (afterward Earl of Argyle,) Erskine, (supposed to be Erskine of Dun,) and the Prior of St. Andrew's, was sent to him, requesting him in the most earnest terms to return. Dr. Cook here remarks:

'It is impossible not to conclude from this invitation, given by men of the highest rank and respectability, that Knox had conducted himself, when in Scotland, with ability equal to his zeal. Had he shewn himself to be what he has been so frequently represented, a hot-headed intemperate enthusiast, they must have been sensible, that the very existence of the Protestant form of worship in their country would almost absolutely depend upon his remaining at a distance. But so far from this being the case, they reposed in him the most unbounded confidence, revered him as possessed of the qualities essential for guiding or devising measures equally delicate and arduous; and his subsequent conduct, even with all the errors which attached to it, fully justified the opinion which thus early they had formed.'

Circumstances which followed close on this invitation put Knox's resolution and firmness to the strongest proof. His friends became disposed to retread their steps, wrote to him again, and begged him not to return: but his remonstrances restored them to themselves; and they, who had so recently determined to temporise, now executed the following instrument, which they called the Bond:

'"We, perceiving how Satan in his members, the Antichrists of our time, cruelly doth rage, seeking to overthrow and destroy the gospel of Christ, and his congregation, ought, according to our bounden duty, to strive in our Master's cause, even unto death, being certain of the victory in him. The which our duty being well considered, we do promise before the majesty of God and his congregation, and we, by his grace, shall, with all diligence, continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the blessed word of God and his congregation, and shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's gospel and sacraments to his people. We shall maintain them, nourish them, and defend them,



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the whole congregation of Christ, and every member thereof, at our whole power, and warring of our lives against Satan and all wicked power, that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan, with all the superstitious abominations and idolatry thereof; and, moreover, shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to his congregation by our subscription at these presents."

'This deed was executed at Edinburgh. It was immediately subscribed by the Earls of Glencairn, Argyll, Morton, Lord Lorn, John Erskine of Dun; and all who entertained their opinions, took the first opportunity of testifying their approbation, and of solemnly placing themselves under the same sacred obligation. —

'They who composed this form of association,' says Dr. Cook, 'or who, after maturely considering its import, subscribed it, must have attained that firmness which no opposition can finally destroy; which may perish by the extermination of those who possess it, but which triumphs in the calamities and sorrows which, to human nature, not elevated by religious zeal, or warmed by enthusiasm, appear replete with horror. From the moment that this bond became the charter of the Protestants, the sword was drawn from the scabbard, and the scabbard itself was cast away. They might, after making one step in their progress, have reposed in momentary tranquillity, but they would have soon arisen with increased vigour, to struggle for the freedom which, in their estimation, was essential to their security.'

The Protestants, having thus incorporated themselves, had about the same time a denomination applied to them, by which they were, for the most part, designated during the arduous struggle which they maintained with the church:

'In the bond of association, they had frequently applied to the adherents of the reformed faith the epithet of the Congregation; and this title in consequence soon became the distinguishing appellation of those who were hostile to the church. The noblemen who directed their proceedings were denominated the Lords of the Congregation; and they retained this name during the whole of the arduous contest.

'They had now with sufficient clearness expressed their determination to assert the purity of the faith, and they commenced their attempt by passing the two following resolutions, which they addressed to all who entertained their sentiments: "1. It is thought expedient that in all parishes of this realm, the common prayer be read weekly on Sunday, and on other festival days in the churches, with the lessons of the Old and New Testament, conform to the order of the book of common prayer; and if the curates of the parishes be qualified, that they be caused to read the same; and if they be not, or if they refuse, that the most qualified of the parish use and read them. 2. It is thought necessary that doctrine, preaching, and interpretation of the Scriptures be had and used privately in quiet



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houses, without great conventions of people, till God move the prince to grant public preaching by faithful and true ministers.'"

Good sense, and a benignant disposition, as well as circumstances, had united to render tolerant the Queen, who was now become regent; and she would have continued to be so, had she not received from her bigoted brothers a peremptory mandate to co-operate with the King of France in his design of extirpating heresy wherever his power extended. After having at first discovered some reluctance to comply with this order, she at length cordially entered into the scheme, and involved herself and her subjects in troubles of which she did not live to see the end. She issued a proclamation, enjoining rigid conformity to the church; which was not only disregarded by the Protestants, but afforded them an occasion of manifesting their determined attachment to the principles of the Reformers.

Warmed by the eloquence and animated by the exhortations of Knox, the people destroyed the emblems of the antient faith, and demolished the religious houses in various places. A mighty change had now been wrought on the public mind: the reformation had made rapid strides; and the parties seemed to be struggling for the civil ascendancy. If the adherents of the new doctrines excelled in zeal and energy,—if truth, the spirit of the times, and the temporal interests of men, were on their side,—the partisans of the church, although staggered by the boldness of their enemies, and stunned by the blows which they had lately received, were resolved to make a resolute stand, and entertained hopes of being yet able to overpower their daring adversaries. Every thing foreboded the momentous struggle which soon took place, and in which for a time success alternately favoured the one and the other side, when at length it finally declared for the reformed. Though in its course the means adopted by the church are seen to be uniformly unwarrantable and horrid, it cannot be denied that those which were employed by her assailants were not always justifiable. Yet still the latter formed a striking contrast with those that were directed against them; in proof of which, Leslie, a bitter enemy, may be cited. Even he declares that the humanity of the Lords of the Congregation ought not to be passed over in silence; and he bears them this honourable testimony, that, 'when in the plenitude of their power, they banished few on account of religion, doomed still fewer to imprisonment, and put none to death.' How does this statement contrast with the conduct of their adversaries, whose cruelties more than equalled those of the most ferocious tyrants of whom we read?



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The character of this great conflict is here well delineated, the events of it are no where better narrated, and the diligence and impartiality of the author ever keep pace; while his judgment and discrimination do not on any occasion desert him. Chronological difficulties, indeed, sometimes overcome him, but the substance of his relations is always clear and satisfactory. The failure of the scheme for the union of the crowns during the minority of Mary is very circumstantially described; and from no writer do we obtain a fuller insight into that timid, cautious, and seemingly wavering policy which was characteristic of Elizabeth, and which even accompanied those great and fortunate interferences, the result of which reflected so much glory on her reign. After having given a fair and distinct account of the conduct of the Queen-regent, Dr. Cook very ably sums up her character; and he does not fail to observe that, in settling the treaty of peace which established the reformation in Scotland, our great Cecil was one of the commissioners. Not less honourable to the author is his anxiety to make the founder of the Scotish reformation stand well in the opinion of his readers. To us, however, it appears that, while the great qualities and transcendant services of the northern apostle are indisputable, he is not to be vindicated from a degree of violence and coarseness which were very unbecoming his character, but which the times in a great measure excuse. Yet still we do not see that a disciple of Luther, much less a votary of that faith and worship which Henry VIII. and Elizabeth had so great a share in arranging, can with any propriety cast reproaches on the founder of the kirk. Knox appears to have been one of those great commanding characters which are destined to change the aspect of human affairs, and to give a new impulse to the human mind. In the whole of his career, he displays an adherence to principle, a perseverance, a disinterestedness, and an intrepidity which command our veneration; while his defects seem to belong to the age, rather than to the individual. All the reformers were chargeable with serious errors and defects, which were redeemed by their great virtues and signal services; and, if in common with them Knox shared in the former, he did not fall behind any of them in the latter. Were it not that we shall very shortly have occasion to take up a professed work on the present subject, we should here discuss it more at length.

The present volumes evince throughout that liberal spirit, and that chastened regard for liberty, which not only do the highest credit to the individual who manifests them, but which reflect honour on the religious community of which he is a member.

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No inconsiderable merit also, in our estimation, attaches to Dr. Cook on account of the repeated occasions which he embraces for displaying the connection between the Reformation and civil liberty; and for the judicious reflections which are every where dispersed. At the conclusion of the work, he affords us so able a summary of its contents, and so correct an appreciation of the character of Knox, that it would be unjust both to the author and our readers to omit the passage:

'When the reformation was introduced into Scotland, there was little or no probability of its acquiring an establishment. The sovereign, the clergy, many of the most powerful of the nobility, the wealth and influence of the nation were all directed against it; while the people, sunk in ignorance, and debased by slavery, fettered by the obstinate prejudices which a religion, laying fast hold of the weakness of human nature, had created, could not have been expected to appreciate the value of the blessing, or to feel much anxiety about securing its possession. Yet, from a combination of causes gradually acquiring strength, the most formidable obstacles were surmounted. Neglect and persecution failed in arresting the diffusion of the reformed faith; it was embraced by increasing numbers, until the public voice solicited or demanded that it should be declared to be the faith of the nation. They who survey the history of the world, with reference to that Omnipotent Being who ruleth throughout the universe, must trace, with gratitude and admiration, many signal interpositions of his providence for weakening the dominion of error, and strengthening the cause of religious truth, associated, as it happily was, with political freedom; while they who look not beyond the passions, the talents, and the exertions of men, for the revolutions which mark the history of the human race, must discern that the efforts to disseminate the Protestant religion were made with judgment, and with a perseverance which no privation and no suffering could relax or destroy.

'In the arduous contest for truth, Knox bore a most conspicuous part. The nobles who defended the principles of the Reformation were often guided by interested motives; and although it cannot be admitted that they were indifferent about religion, it is certain that their zeal for its purity sometimes yielded to the fascinating love of affluence or of honour. But Knox never for a moment deserted what he believed to be his duty. In the most trying seasons he remained inflexible, and although susceptible of the ardour of friendship, and connected by the strongest ties with the eminent and powerful men with whom he had long acted, he did not hesitate to stand alone, to forfeit their kindness and their esteem, when he could not preserve these without a compromise endangering the liberty or religion of his country. Partaking of the roughness of an age, in which the refinement of polite manners was unknown, he sometimes acted with a rude sternness, which, in modern times, would be considered as indicating a cruel and savage disposition. In this respect, however, he was not singular; he would have been singular had he not thus acted. But amidst all his eagerness, amidst the severity of



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remonstrance

remonstrance or reproach, his eye was invariably fixed upon the improvement of his fellow-creatures; while with one hand he planted the banners of religious reformation, with the other he brake the fetters with which despotism would have chained and degraded his countrymen.

'The political and religious sentiments of the elegant and profound historian of England, have led him uniformly to speak of this distinguished reformer with asperity or contempt; and writers infinitely inferior have adopted the unfounded aspersions which he sanctioned. But let not literary fame succeed in hiding what ought not to be concealed, and what ought for ever to be recollected with gratitude; that to what has been branded as the sedition of Knox, we owe the first improvement of the science of government; that to what has been condemned as his fanaticism, we are indebted for that emancipation from spiritual oppression, from which so much that is good has happily resulted.

'That he was occasionally in error, that he often apprehended danger where it did not exist, that he frequently acted with a vehemence which he ought to have checked, that his zeal was sometimes mingled with enthusiasm, it is impossible to deny. But although he was not perfect, he should still be contemplated as one of the most illustrious of men. His opinions upon government, upon morals, upon religion, display a vigour of mind, an acuteness of penetration, a soundness of understanding, which, for the period at which he lived, are astonishing; and if they who have banished ignorance, promoted intellectual cultivation, and disseminated the inestimable blessings of civil and religious liberty, ought to be revered, an attentive examination of his conduct warrants us to ascribe to him a high place amongst the benefactors of mankind.

'One delightful circumstance connected with the reformation in Scotland, must have struck all who have attended to its advancement. It was a revolution unstained by blood, unsullied by the cruelty of active persecution. That its establishment was too much connected with intolerance, that the antipathy to popery, and the nature of the opposition made to it were illiberal, cannot be doubted. All this, however, was the fault of the times. The human mind, even in its utmost energy, cannot at once free itself from prejudices which ages have confirmed; and candour requires, that, in estimating the merit of the Reformers, this should not be forgotten. But their principles, both with respect to doctrine and to discipline, tended to cherish liberality of sentiment. These principles, after every attempt to pervert or to eradicate them, are now gaining ground; and the most enlightened friends of religion in Scotland, while they profess the faith of their fathers, and value as they ought the liberty of professing it, extend indulgence to those who differ from them, mingling what never should be separated, zeal for what is believed to be true, with the patience of forbearance and the mildness of charity.'

Before we take our leave of Dr. Cook, we must farther remark that he seems to have spared no pains in consulting the best authorities, and in arranging his materials; and that the perusal

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perusal of his volumes will be very satisfactory to those who are desirous of information on the important subject which they were intended to elucidate.

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ART. V. *Biographie Moderne.* Lives of remarkable Characters, who have distinguished themselves from the Commencement of the French Revolution, to the present Time. From the French. 8vo. 3 Vols. pp. 1113. 1l. 11s. 6d. Boards. Longman and Co.

COMPREHENSIVE as is this work, we cannot help remarking that its title is too general for the mode of its execution. The portion of biography unconnected with the French Revolution, which it contains, is too small to justify the designation of *Biographie Moderne;* and we are to look for the adoption of so vague an appellation in the peculiar circumstances attendant on its publication, or rather on its composition. So long ago as the year 1800, a biographical dictionary of the French revolutionists was prepared for the press at Paris, but was suppressed by the police in consequence of the severity with which it exposed the original misconduct of many persons to whom Bonaparte had found it politic to give employment. Some years afterward, the writers of that work composed and even printed a book in a less offensive form, excluding almost all comments, and confining themselves to a plain enumeration of facts. Still it was not deemed advisable to permit the circulation of these mitigated details; and the publication was again suppressed by order of the French government. A copy, however, was secreted, and found its way to this country, where a translation of it was quickly executed. The chief difference between this version and the original consists in the exclusion, from the former, of the articles of foreign biography; which appear to have been very scanty in comparison with the others, and to have been introduced, as we have observed, merely to excuse the adoption of a title of so general a nature as apparently to blunt the edge of reproach to the French revolutionists.

The authorities, from which the accounts have been compiled, seem to have been the journals of the legislative bodies, the columns of the Moniteur, and other documents of a character superior to ordinary memoirs. These have been ransacked with great assiduity; and the dictionary-form, into which the whole has been thrown, is evidently best calculated for the exhibition of so miscellaneous a mass. On considering the labour bestowed on such extensive collections, and the apparent accuracy with which the task has in many respects been performed,

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we account it fortunate that the work has been placed beyond the reach of a tyrannical police by the impression of the present version; and the objections, which it will be incumbent on us to state before we close the article, will be found to relate more to the translation than to the original. In forming an estimate of the latter, the great difficulty consists in making a selection out of so large a stock of materials; since the accumulation of narratives in these closely printed volumes, when considered with the unparalleled events which are connected with them, suggests an overflow of reflections which can with difficulty be confined within limits of much greater extent than those of a critical notice. We shall therefore content ourselves with briefly adverting to a few of the prominent features and passages of the book; such as

I. The political Sentiments of the Authors or Compilers.

II. The literary Characters involved in the Revolution.

III. The most remarkable Men among the Jacobins.

IV. The military Men;—a department in which our notice shall be very brief, because the writers of this work, however attentive to accuracy and even to impartiality, in their details, discover no capacity for comprehensive views on the subject of tactics.

I. With regard to political feeling, we find nothing equivocal in the '*Biographie Moderne.*' The authors are decided royalists, and had no scruple in avowing their predilections on a variety of occasions, though they wrote before the restoration of the Bourbon race. Speaking of the Bastile, (Vol. ii. p. 260.) they say explicitly that 'of twenty persons who were imprisoned in it during the whole reign of Louis XVI. nineteen deserved it, and had thus, by the influence of their families, been saved from the galleys or the fatal gibbet.' Again, when mentioning the fate of the unfortunate Delauney, the last governor of the Bastile, who was massacred by the people on 14th July 1789, the writer adds, 'If he did not deserve to die by the hands of the people, he deserved to die by those of justice, for not having defended that fortress; but all was then weakness on the part of government.' In consequence of the royalism of the present authors, the Girondists are mentioned with little approbation. 'Many people have been pleased,' (say they, Vol. iii. p. 180.) 'we do not well know why, to consider the Girondists in the light of moderatists.'

A more gratifying evidence of the effect of political feeling is afforded in the admiration expressed in the biographical notice of Madame Elizabeth, the pious sister of Louis XVI. She was born in 1764, and discovered from an early age a turn for reading and reflection, coupled with great indifference to the

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the dazzling pleasures of a court. In a country-house purchased for her by the King, she passed the happiest moments of her life in rural occupations, and in the exercise of benevolence.

'The Revolution came and changed these peaceful and happy occupations. Elisabeth saw with terror the convocation of the States-general; but, when they had begun their operations, she devoted herself to consoling her brother, and alleviating to him all the distresses with which he was successively loaded. On the 6th of October she went to his chamber, and inspired him with the firmness he displayed, and the next day accompanied him to Paris. She then wrote to one of her friends, "we have been brought back to the Tuileries, where nothing is ready, but we slept from excessive fatigue. It is certain we are prisoners here, my brother does not believe it, but time will teach him that it is so. Our friends think like me, that we are lost. We have no hope left but in God, who does not abandon those whom he loves. My brother is perfectly resigned to his fate; his piety increases with his misfortunes." When the aunts of Louis XVI. left France, Madame Elisabeth was at first to accompany them; but, at the sight of the dangers which surrounded the royal family, she hesitated; and when Marie-Antoinette said to her, "And do you too abandon us?" she vowed to her to share her fate, and she kept her word. In vain were endeavours made to prevail on her to retire to Turin to her sister. "A woman," answered she, "has only cares and consolations to offer; I owe them to those who are in need of them." It was she, indeed, who became the consoler of her friends; it was she whose gentle, but inflexible courage, often supported theirs in the midst of those long trials calculated to overcome the steadiest virtue. The enemies of her family were not disarmed by her virtues, and she was condemned to death on the 10th of May, 1794. The evening before, she was forced from the Temple at seven o'clock in the evening, to be conducted to the Conciergerie, where she was interrogated for form's sake by Deliège, Vice-president of the Tribunal. The next day she was sent to the scaffold with twenty-four other victims whom she did not know. She ascended it with calmness and resignation, did not utter a single complaint, and seemed happy to go and rejoin, in another life, those whom she had loved so much in this.'

The account of Louis XVI. is replete with similar effusions of attachment to the Bourbons, and to the cause of royalty. Louis, say these writers, possessed all the private virtues, 'but he reigned in an age of depravity, in which these virtues were despised, and became the cause of his misfortunes.

"*Son cœur ne sut qu' aimer, pardonner, et mourir;*
*Il auroit su regner, s'il avoit su punir.*"'

In conformity with the monarchical feelings of the writers, the Vendéeans are mentioned in terms of approbation and cordiality; which is particularly exemplified in the account of one of

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of their principal leaders, D'Elbée. This officer had received a regular military education, and, being forty years of age at the time of the commencement of the troubles, possessed much more knowlege and combination than the majority of the commanders in the revolutionary war. After having repeatedly overcome the republicans in the course of 1793, he was appointed generalissimo of the Vendéeans: but he was always ill obeyed. His followers were little accustomed to the perseverance which is necessary in war; and the other chiefs were more disposed to run hazards for the sake of individual aggrandizement, than to consult the benefit of the common cause by acquiescing in the direction of a superior. D'Elbée was wounded in battle in the autumn of 1793; and, taking very little care of the wound, apprehensions were entertained of its becoming mortal. He was not, however, allowed the chance of benefit from time and attention, but, immediately on the capture of Noirmoutier by the republicans, he was condemned to death, and, being so weak that he was carried to the place of execution, he was shot in his arm-chair at the foot of the tree of liberty.

The same disposition, which actuates the present writers in regard to the adherents of the Bourbons, is evinced in treating of the campaigns with Austria. General Beaulieu was the first military opponent of Bonaparte, and was defeated by him in three successive battles; yet, in the work before us, the failure of the Austrian commander is ascribed more to the fault of his military assistants than to a display of talents on the part of his antagonist.

II. *Literary Characters.* — Of all the men of letters who fell victims to the Revolution, none were more deservedly regretted than Bailly. He was born in 1736, and directed his chief attention to the study of astronomy. The Revolution found him a retired and modest student: but, when persuaded to come forwards, he took a more decided part against the court than we might have expected from his previous habits. When, in the capacity of mayor of Paris, he received the King at the town-hall in July 1789, he said, "Henry IV. conquered his people; here it is the people who have reconquered their king." As the Revolution advanced in horror, Bailly determined to withdraw from active life: but the agents of Robespierre discovered him in his solitude, and carried him to the scaffold in November 1793. He had been brought some months before as a witness on the Queen's trial, and had the courage to declare that the facts related in the act of accusation were false and forged. — Of this philosopher and politician, however, the most interesting particulars have already been given to the public,

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public, and in our pages. The same may be said of another prominent literary sufferer, Madame Roland; who, democratic as were her tenets, receives a merited eulogium in this work.

The talents and fate of Vergniaud have also been generally known. He was born in 1759, and practised as a counsellor at Bourdeaux. Elected one of the representatives of the department of the Gironde, he was soon rendered conspicuous by his eloquence. After having co-operated for a season with the violent measures of the revolutionists, he took part, in autumn 1792, against the Jacobins; and, on the trial of Louis XVI., he urged a reference to the decision of the people. Henceforwards he was marked for destruction; and, on 10th April, he, Guadet, and Gensonné, were denounced by Robespierre. On this occasion, Vergniaud succeeded, after much interruption, in getting possession of the tribune, and answered the studied invective of his adversary by an extemporaneous speech which may be regarded as a model of courage and eloquence. He may be characterized as the orator of the imagination, and he was accustomed to deliver his discourses with a seductive flexibility of voice. The night before his execution was passed in conversation with several fellow prisoners, who were about to accompany him to the scaffold. During this gloomy meeting, he spoke long and forcibly of governments and revolutions; and he threw away some poison which he had kept till then, saying that, since "he had not enough to share with the companions of his destiny, he would not forsake them."

Of the celebrated Condorcet, a fair account seems to be given: but the circumstances of his life are familiar to our readers. With regard to the immediate cause of his death, it is here remarked: 'On his arrival at Bourg, he was shut up in a dungeon, and forgotten for 24 hours; the man who went the next day to carry him a little bread and water, found him motionless and cold. It appears that Condorcet, losing all hope, perished either by a quick poison, which it is said that he always had about him, or of inanition and faintness, being worn out with want and fatigue.'

'Rabaut St. Etienne (J. P.) a lawyer, a man of letters, and a minister of the reformed religion, was deputy from the tiers-état of the seneschalate of Nîmes to the States-general. An ardent convert to the new philosophy, a sworn enemy to the Catholic clergy, from whom he said he had met with insults, he missed no opportunity of destroying their body; and we may with justice place him among the number of men in whom the sectarian spirit added greatly to revolutionary enthusiasm.—He early announced in his writings that "all the ancient establishments were hurtful to the people; that it was necessary to renew the minds, change the ideas, the laws, the customs, the men, the things, the words; in short, to destroy every thing,

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thing, in order to be able to create every thing afresh." — But he forcibly combated the opinion of those who desired that the Convention should itself try Louis XVI. He maintained that it had not a right to do so; that the constitution had not created it a court of judicature; that to the tribunals alone belonged such an act, and that it must even be confirmed by the people. "I am tired," cried he, "of my portion of despotism, and sigh for the moment when a national tribunal will make us lose the forms and features of tyrants." —He opposed with great energy the terrorist party which was oppressing the National Convention; and, particularly on the 14th of May, he supported a petition from the Bordelais; but on the 15th (a day when he made fresh efforts against the Montagne) a decree of arrest was passed against him, as a member of the faction of statesmen. He then escaped, and at first fled to Bourdeaux; but a decree of outlawry having been passed against him, on the 28th of July he came and concealed himself near Paris; was arrested on the 4th of December, delivered up by an old friend, of whom he went to beg an asylum, and executed the very next day, pursuant to the sentence of the Revolutionary Tribunal of Paris. He was 50 years of age, and a native of Nimes. We owe to him as a writer, Letters on the Primitive History of Greece; Considerations of the Interests of the Tiers-Etat, and a Historic Summary of the French Revolution, to which Lacretelle the younger has written a sequel.'

We shall now quit the enumeration of literary victims of the Revolution, to mention a few of those who have been so fortunate as to survive it. Madame Genlis is one of the most voluminous authors of the present age; and her works, it is computed, would form above forty volumes:

'Madame de Genlis, who was remarked from her entrance into the world for agreeable accomplishments, a cultivated mind, and a charming person, married young, and was early enabled to mix the colours of which she has since composed her pictures. Formed to observe society, the absurdities of which she seizes to admiration, all the shades of which she distinguishes with accuracy, and the perfidies of which she divines with skill, it would doubtless have been desirable that she should not have been called by the nature of her connexions to play a part in the Revolution. She left France in 1792, and remained in Germany till the accession of Bonaparte. Her novels contain, besides pictures which have the air of striking likenesses, that profound knowledge of the iniquity of the world, which no person can describe so faithfully who has not long had its models before his eyes, and preserved its cruel remembrances in his heart. — The government granted her, in 1805, a pension of 6000 livres.'

Fontanés, the poet, had the courage to present to the Convention, during the reign of terror, a petition in behalf of the wretched inhabitants of Lyons. After the fall of Robespierre, he was appointed a professor at Paris and a member of the Institute, but found it necessary in 1797 to withdraw into England, where he remained until the accession of Bonaparte. In



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1803, he allowed his political ambition to get the better of his literary ardour, and forsook his poetical labours for a place in the Legislative Body. In consequence of these injudicious aberrations, the public continues to be deprived of an epic poem under the title of "Greece preserved," in which he had made some progress, and had given rise to very favourable impressions on the part of those friends who had an opportunity of hearing the manuscript read. His case, we believe, is not uncommon among French literati, who are much more remarkable for ardour in commencing than for perseverance in prosecuting a work of magnitude.

Cardinal Maury was born in 1746, and had acquired considerable reputation by his talent for preaching, before the tumults of the Revolution. He came forwards in the constituent assembly as the zealous advocate of the crown, and persevered in that course with a courage which must be regarded as highly creditable to him when due allowance is made for the surrounding dangers. His private character has not escaped censure, but all parties were united in praising his intrepidity and eloquence; and the frankness of his conduct seems to have been one of the means of preserving his life. "At least he does not seek to betray us, but openly supports the cause he has embraced," said the people of the capital. A striking instance is recorded of his presence of mind in perilous circumstances, when the crowd pursued him, and rang in his ears the fatal cry of "To the lamp-post."—"When you have put me in the place of the lamp," said he coolly to those who came near him, "will you see the better for it?" He fortunately left France at the end of 1791, and thus escaped the judicial murders of the Jacobin reign: but all his near relations fell victims to that execrable tyranny. On his retiring to Rome, it was judged politic to invest him with high honours, by way of affording an example of the determination of the Pope to reward those who should support the cause of the throne and the altar. He was therefore made a bishop, and eventually a cardinal; on which it was pleasantly remarked, with reference to the red hat worn by these dignitaries, that the Pope had done more than the whole national assembly of France:—"*il a fait rougir l'Abbé Maury.*" It was not till 1805 that the Cardinal discovered a disposition to become a subject of Bonaparte; when the latter, aware of the importance of attaching to him a man of so much weight in the church, received him with open arms, and placed him, soon afterward, at the head of the ecclesiastical affairs of France. Of his talents as a writer, we recently took occasion (Appendix to Vol. lxix.) to render a full report. Much of the secret history of the French Revolution

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Revolution must be within his knowlege, and recorded probably in his manuscripts: but his change of situation is likely to prevent their appearance during his life.

Sièyés is two years younger than Cardinal Maury, having been born in 1748. He owed his nomination and his early popularity to the famous pamphlet, *Qu'est ce que le Tiers Etat?* and he was the author of several of the most ingenious propositions suggested in the early part of the Revolution. It was he who planned the division of France into departments, districts, and municipalities; and the arrangements for regulating the elections of representatives of the people are likewise ascribed to him. He long continued faithful to the cause of limited monarchy. "I prefer it," he said in July 1791, "because it is evident to me that the citizen has more liberty in a monarchy than in a republic, and because, in every circumstance, there is more freedom under the former of these governments." His escape during the subsequent horrors is to be attributed partly to his art in keeping in the back ground during seasons of danger, and partly to the effect of temper, which led him to wrap himself up in thought and silence whenever he met with contradictions. Even after the fall of Robespierre had removed the apprehension of personal danger, Sièyés refused repeatedly the presidentship of the Convention; and, which was more remarkable, he declined in 1795 the tempting station of member of the Directory. It was not till May 1799 that, on being again named to that high office, he consented to accept it. — On Bonaparte's return from Egypt, Sièyés was soon induced to enter into his projects; and, to those who knew the imbecility of his brother-director Ducos, it was amusing to see the artifice with which, in the public orders of government, the name of this puppet was made to precede those of the real agents. The signatures were always, "Ducos, Sièyés, Bonaparte;" and it is more than probable that Sièyés did not know, till it was too late, the design of the usurper to absorb all power in himself. One of Bonaparte's first acts was to make over to Sièyés a considerable property on the part of the nation; a measure which had the effect of lessening the popularity of the *quondam* Abbé, while it gave him an interest in avoiding machinations against the new government.

The name of Chateaubriant is already known to English readers by his literary labours. Being the nephew of M. de Malesherbes, he found it necessary to quit France in consequence of the Revolution.

"He went first to North America, and it was while travelling in its deserts that he conceived the plan of his Genius of Christianity. Returning to Europe, he travelled in Germany, where his meditative air

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air caused him to be arrested in 1799 by the Austrian troops, who supposed him engaged with something very different from literature. His release being then demanded by the most distinguished persons, was granted, and he went to London, where he published an Essay on Revolutions, ancient and modern, considered with relation to the French Revolution. At the same time he began there a first edition of his Genius of Christianity: he had already half printed it, when having perceived some imperfections, he resolved that this first work should not see the light, and went to France, whither the revolution of the 18th of Brumaire, year 8, (9th of November 1799,) permitted him to return. He there connected himself with Fontanes, Laharpe, and all the most distinguished men in the literary world. He assisted in editing the Mercure, and employed himself in bringing out his important work. After having begun printing it, he once more thought he could make it more perfect, and began it again. At last his work appeared, and called forth the highest praises and the severest criticisms.'

Prudhomme has a claim to our notice, not on the ground of personal eminence, but as one of the many individuals who, after having proceeded vehemently in the career of Revolution, felt an almost total conversion produced in him by the progress of events. In 1792, he went so far as to publish a proclamation which began, "Prudhomme to all the nations of the earth; I hereby give notice that I shall continue to publish the crimes of all the potentates of Europe." Four years afterward, he published, on the opposite side of the question, "A general History of the Crimes of the Revolution," a shapeless, ill digested compilation. Of late years, his occupations have been of a more tranquil cast, and he has exercised peaceably the business of a bookseller in Paris.

III. *Jacobins.* — We must now turn, for a few moments, to the disgusting picture exhibited in the history of sanguinary demagogues. Among the men who deluged France with blood in 1793 and 1794, two of the most energetic, and least unfit to retain their usurped power, were Danton and St. Just. Danton was educated to the law, and, in the progress of the Revolution, was successively the associate of Mirabeau, Marat, and Robespierre. Having acquired great influence over the Parisian mob, he was one of those who organized the tumults of 12. June and 10. August. After the fall of royalty, he obtained the appointment of administrator of justice; a station in which money poured on him from all sides, and was as speedily distributed by him to procure adherents and reward atrocities. He was the reputed cause of the horrid massacres of September, and, when subsequently called to account for the distribution of the money charged for secret service, he declared that "in a Revolution there could be no reckoning in detail." It was



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he who prevented the National Assembly from leaving Paris on the approach of the Prussians. He affected to deprecate the quarrels between the Jacobins and the Girondists. "The metal is red hot," said he, "but the statue of liberty is not yet melted; watch the furnace, or you will all be involved in the flames." Robespierre had long been jealous of the energy of Danton, and they acted in concert no longer than it was necessary to overpower their mutual opponents.

"Danton's height was colossal, his make athletic, his features strongly marked, coarse and displeasing; his voice shook the domes of the halls, his elocution was vehement, and his images gigantic.—After the death of Hébert, the hatred which subsisted between Robespierre and Danton was converted into open war. Danton was desirous of overturning the despotism which Robespierre exercised over the committee, and Robespierre with more address sought to destroy Danton, in order to free himself from a dangerous rival. An attempt was at first made to reconcile them, and they were brought to a dinner together, when Danton said to his antagonist, "It is just to restrain the royalists, but we ought not in our justice to confound the innocent with the guilty." Robespierre, with a frown, answered, "Who told you that any innocent person had been executed?" From this instant all hope of reconciliation was done away, and Danton on going out, said, "I must shew myself; there is not a moment to be lost." But the measures of his rival were already taken; Saint Just lodged an information against him with the Committee of Public Safety, and he was arrested in the night of March the 31st, 1794, with those who were called his accomplices.—On his removal to the Conciergerie, his air became gloomy and ferocious, he appeared more particularly humiliated at having been the dupe of Robespierre, and all he said shewed a strange mixture of repentance and pride. At the time of his examination he answered with calmness, "I am Danton, well known in the Revolution; my home will shortly be annihilation, but my name will live in the Pantheon of history."—Danton was greatly superior to Robespierre in courage, in political and revolutionary resources; was equal to him in popularity, and inferior only in cunning and hypocrisy.—The decree which excluded him from the debates, transported him with unspeakable rage; he was like a roaring lion, the names alone of Saint Just, of Robespierre, of Billaud, whom he called infamous tyrants, passed his lips. On his return to the Conciergerie he exclaimed, "It is the anniversary of the day on which I caused the institution of the Revolutionary Tribunal, for which I implore pardon of God and men!! I leave every thing in dreadful confusion: there is not one among them who understands any thing of government. After all, they are such brethren as Cain; Brissot would have had me guillotined even as Robespierre has me guillotined." When somewhat recovered from his first paroxysms, he ascended the fatal cart with resolution and without resistance: his head was raised, and his looks bespoke pride; he appeared to command the crowd who surrounded him at the foot of the scaffold. One thought, one feeling turned towards

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towards his family, and affected him a moment. "Oh, my wife, my best beloved," cried he, "I shall see thee then no more!" Suddenly breaking short, however, he exclaimed, "Danton, no weakness!" and immediately ascended the scaffold.'

All the actors in the horrors of the Revolution were young men, but St. Just terminated his career of blood at the early age of twenty-six. Appointed to the Convention in 1792, he soon entered on active functions as a member of the Committee of Public Safety, and a deputy to the head quarters of the armies. Having been sent in the latter capacity into Alsace, he kept a guillotine standing in the square of Strasburg, while another was sent out to traverse the country. Being subsequently commissioned in the same character to the army of the north, which he found, or pretended to find, in a state of insubordination, he is said to have had fifty officers and soldiers shot in one day:

'A cold head, a fiery soul, a hard and inflexible temper, and increble audacity, rendered him capable of every thing. Connected with Robespierre, who was well aware of the value of such an assistant, he was for a long time (especially after the end of 1793) his principal confident; and assisted him to play a part, which he himself would doubtless have been able to support with much better success, had he possessed any fame or fortune. — It was in 1794 that, being in great part master of the mind of Robespierre, he became, with Couthon, the confident, and frequently the regulator of the tyrant's projects. — When the faction which overthrew Robespierre began to work, St. Just exerted all his efforts to persuade the tyrant to strike without delay; but he could not this time prevent him from temporizing. On going out of the meeting on the 8th Thermidor, year 2, (26th of July, 1794,) in which Bourdon de l'Oise, Tallien, and some other members had already ventured to set themselves up against Robespierre, he again pressed him not to lose an instant, but to make sure of his enemies that very night; but the fluctuation and terror which are the ordinary forerunners of the fall of factions, again prevailed over his advice; Robespierre delayed for 24 hours the execution of the plan proposed by St. Just, and desired him to sound the minds of the Convention again the next day, and to prepare them by a speech. At the opening of the meeting of the 9th Thermidor, therefore, St. Just boldly presented himself in the tribune, and declared that, "were it to become the Tarpeian rock for him, he would, nevertheless speak his opinion;" but in vain did he attempt to denounce the government committees; he was interrupted by reiterated cries. — He went to execution with tranquillity and coolness, without the vociferations of the spectators having power to move him. — In 1801 appeared a work containing his labours on institutions: this production, incomplete, but full of profound investigation, is well calculated to give an idea of his genius and character.'

The versatility of the French character was strikingly exemplified in the history of André Dumont, one of the deputies



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from the department of La Somme. Having been sent on a mission thither in 1793, he displayed the greatest cruelty against the clergy and all who were suspected of royalism. He wrote to Paris "that three things made the department tremble, namely, the revolutionary tribunal, the guillotine, and the partisan of Marat, André Dumont." By the 27th of July 1794 he had changed sides, and declared violently against Robespierre; maintaining afterward that he had stripped and imprisoned so many citizens, only to save them from the rage of the terrorists. A more substantial proof of his antipathy to Jacobins was given by his courageous resistance to the dangerous insurrections of the 1st of April and 20th of May 1795. In the following year, he advocated the cause of the emigrants; and, having been appointed, after Bonaparte's usurpation, sub-prefect at Abbeville, he has endeavoured to efface, by just and conciliatory behaviour, the recollection of his revolutionary opinions and crimes.

David, the painter, was a zealous adherent of Robespierre; and he is reported to have said to that demagogue, on the evening before his fall, at the meeting of the Jacobin club, "If you drink hemlock, I will drink it too." His subsequent safety appears to have been owing to the intercession of his pupils; and since 1800 he has been considered as 'the national artist.'

'He is unquestionably the first painter of the present French school, and this consideration, which was urged by Boissy d'Anglas, had some weight in obtaining his pardon after July the 27th, 1794. The execution of his pictures is in the purest style, his colours are skilfully disposed, and all the mechanical part of the art is carried to perfection; but the composition is heavy and gigantic, and correctness is displayed at the expence of genius.—A swelling which he has in his cheek renders his features hideous, and impedes his utterance to such a degree that he cannot pronounce ten successive words in the same tone. David is a member of the Legion of Honour. His daughter, in 1805, married a colonel of infantry.'

Fouche was likewise one of those who sought to redeem early misconduct by a behaviour which would have done credit to the servant of a regular government. He is supposed even to have made a partial atonement by sharing in the danger of the 9th of Thermidor; and all parties are agreed that, in the capacity of minister of police under Bonaparte, he conducted himself with great credit. Of his claim to public approbation, the best proof was given by his removal from office in 1810, when scenes of iniquity were in contemplation which called for the treacherous agency of a wretch like Savary.

IV. *Military*

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IV. *Military Men.* — In this department of the work, our attention was particularly attracted to General Joubert, who fell at the battle of Novi, in his thirtieth year. His habits of study afforded a promise of rapid attainments in his profession, and he distinguished himself accordingly in the memorable campaign of the Tyrol, in the spring of 1797. He was married to the step-daughter of the ambassador Sémonville, and tore himself from the arms of his bride a few weeks before his fall. Moreau remained at his request by his side during the battle, and on his death assumed the command to direct the retreat. — Soult, before the Revolution, was a subaltern officer in an infantry-regiment, and became, in 1793, adjutant to the staff of the army of the Moselle. Here he laid the basis of those habits of combination of which he made so remarkable a display against the Russians in September 1799, and, in the following spring, in the defence of Genoa against the Austrians. — Of Marmont, the notice given in these biographical sketches is comparatively short, and he is mentioned chiefly as a confidential agent of Bonaparte at the critical epoch of the Revolution of St. Cloud. He differed from Soult in having been constantly a follower of Bonaparte, and in having gone to and returned from Egypt with his chief. His tried attachment (which has since, however, proved false) may account for his obtaining a new command, notwithstanding his defeat at Salamanca; the disgust caused to so many officers, and even to Murat, by the disastrous events of the last campaign, having greatly limited Bonaparte in the choice of commanders. — Serrurier is or rather was an officer of a more rigid cast as to discipline than most of the French Generals. It was of him that Bonaparte said in 1797, "He is always severe on himself, and sometimes severe on other persons." Though he did not accompany his Corsican leader on the Egyptian expedition, he co-operated with him in the Revolution of St. Cloud, and was subsequently promoted to the high rank of Marshal. — Lefebvre, like Serrurier, is older than most of the Revolutionary commanders, being born in 1755. His connection with Bonaparte arose not from serving under him, the Low Countries and Germany having been the scene of his exploits: but from the zeal with which he bore a part in the 18th of Brumaire. He was made Marshal in 1804, and the siege of Dantzic in 1807 was considered as putting a finish to his military services.

It is now time to bring our extracts to a close, and to communicate our remarks on the execution of the work. We cannot, we are sorry to say, contemplate the translation with the same satisfaction as the original. In the preface to the former, an allusion is made to the haste in which it was neces-



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sary to prepare it, but no apology can be accounted satisfactory for the errors which unfortunately pervade it. These errors are of various kinds; Gallicisms, trespasses against grammar, and misrepresentations of dates. We have, for example, the words 'monarchial' and 'anarchial' repeatedly used for monarchical and anarchical; and the French term '*tueur*' is translated, Vol. ii. p. 171., and in other places, by the awkward word *slayer*. In another passage, Vol. ii. p. 265., 'emerging' is used for immersing; in Vol. i. p. 136. we are told of the assembly of the 'chief men;' by which, after some difficulty, the reader discovers that he is to understand the *Notables*. Again, we read, Vol. i. p. 351., of 'slaughterous plans,' and Vol. iii. p. 180., that '*it is very much in vain* to bring forward certain accusations;' and in p. 308. the French *fleet* is called the French *army*. In quoting dates, the errors are much more numerous, and more serious, in consequence of the difficulty, particularly to an English reader, of applying the requisite corrections. In the account of Camille Desmoulins, (Vol. i. p. 368.) the arrest is stated to have taken place on the 31st of May 1794, and the execution on the 5th of April. Lacretelle le Jeune is said, Vol. ii. p. 195., to have been a member of the press-office in 1809; a circumstance not unlikely in itself, but which, in the writers of this work, must have been matter of prophecy, since their MS. was composed in 1806; a year which, in course, forms the limit of the narrative in all the other sketches. —Florian is said to have been born in 1775; an assertion which rather surprized us, because he is declared to have been introduced into patronage by Voltaire, who died a few years after that date.—The poet Delille descended, we are aware, into the "vale of years:" but is it a fact that this indefatigable votary of the muses, who married in 1802, and continued his versifying labours almost to the present day, could have been born so long ago as 1725?—In Vol. ii. p. 74., Tallien is said to have denounced the news-paper of Babœuf in 1785, which was several years *prior* to its existence; and, as a climax of absurdity, Brissot is stated to have been occupied about a publication five years *after* he had been guillotined.—Such inaccuracies as these form very essential deductions from the value of the book; and they are the more to be regretted as affecting the utility of a publication which, in other respects, is possessed of strong claims to a place in the library of the student of politics and history.

ART.

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ART. VI. *Charlemagne; ou l'Église Délivrée*, &c.; *i. e.* Charlemagne; or, The Church Delivered; an Epic Poem, in Twenty-four Cantos. By Lucien Bonaparte, Member of the Institute of France, &c. &c. 2 Vols. 4to. 4l. 4s. Boards. Longman and Co. 1814.

THE writings of eminent men have sometimes been rendered remarkable by the adverse circumstances under which they have been composed, as well as by their intrinsic merit or the previous fame of their authors. Among others, it is to be remembered that Cervantes produced his Don Quixote while condemned by poverty to languish in a gaol, and that Ralegh wrote his History of the World while he was a state-prisoner in the Tower; and we have now to record that Lucien Bonaparte has formed (or at least completed) the noble Epic before us during what he himself terms his 'captivity' in this country. The public has long been apprized of its preparation, and has waited for it with an interest which its appearance is well calculated to reward: but, perhaps, had the cessation of continental war liberated the author at a somewhat earlier period, the British press would not at last have been the medium of conveying this poem to the world, since his departure from our shores and the printing of the work have been nearly simultaneous, — and the dedication is even now dated from Rome.

This dedication is addressed to the Pope, and is observable for the extreme attachment to the Holy Father which it expresses. It states that the remembrance and the correspondence of his Holiness were the support of the writer, his wife, and his children, when they dared no longer to cherish the hope of ever again beholding him; and it concludes with renewing the asseveration of a fidelity and a devotion which can terminate only with life.

That a brother of the extraordinary man who lately ruled France, and had at one time almost subjugated Europe, should during that period be a resident in England, become as a suitor to the muses a member of the *Republic of Letters*, and publish in London the fruits of his literary labour, are incidents of a nature sufficiently uncommon to excite in our readers an impatience for a report of a work bearing the features of so peculiar an origin. We hasten, therefore, to gratify their curiosity: but, in thus speedily commencing our duty, we must at present confine ourselves principally to an analysis of the contents of the poem; and to such quotations as, when combined with that analysis, will convey a just idea of its design and conduct, of its incidents and characters, and of its style and execution. Any detailed remarks, which we may deem it



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necessary to make on either of these divisions of the subject, must be reserved for a future number.

After the dedication to the Pope, we are presented with an abstract of 'The Historical Facts on which the Epic Poem of Charlemagne is founded.' It will conduce greatly to the clearness of our exposition of the substance of the work itself, if we prefix a translation of this abstract; which, though somewhat extensive, we therefore offer to our readers:

'1. In the eighth century, the emperors of Constantinople had lost almost all their power in Italy; where they possessed no more than some provinces at the extremity of the kingdom of Naples. The king Luitprand had taken from them Pentapolis and the exarchate of Ravenna; the latter comprized many cities, among which were distinguished Ravenna, Adria, Ferrara, Imola, Faenza, Forli, &c.; and Pentapolis included Rimini, Pesaro, Fano, Sinigaglia, and Ancona. In this revolution, the city of Rome, which was happy under the paternal authority of its pontiffs, did not wish to recognize any other sovereign: but the Lombards, pretending to inherit by right of conquest from the emperors of Constantinople, laid claim to Rome; the Pope, Gregory the Third, implored the succour of Charles Martel, Prince and Duke of the Franks, who, having destroyed the Saracens in the battle of Poitiers, was considered as the preserver of Christendom; and his menaces were sufficient to make Luitprand abandon his enterprize.

'2. Astolpho, successor of Luitprand, renewed his pretensions to Rome, and besieged it. — Pope Stephen the Third took refuge with Pepin, son of Charles Martel, and King of France: Pepin assembled a parliament, in which war was declared against the Lombards; and the monarch himself twice passed the Alps in person, and conquered Astolpho. He then made the famous donation of the exarchate and of Pentapolis to the Holy See, having compelled the Lombards to cede them; and thus the temporal power of the popes, which originated in the free suffrage of the Romans, was enlarged and consolidated by Charles Martel and Pepin.

'3. At the death of Astolpho, the Pope and the King of France united their endeavours to place the crown of the Lombards on the head of Didier; hoping that this new monarch, who owed his greatness to them, would leave the church and Italy in repose: but scarcely had Pepin closed his eyes, when Didier chose this as a favourable moment for reviving the pretensions of the Lombards respecting Rome; and he had made all the preparations for a war more terrible than the preceding wars. The Greek Emperors Leo the Fourth of that name, and Constantine his son, had successively embraced the heresy of the Iconoclasts, or breakers of images; and they had been ejected by excommunication from the bosom of the church. Didier formed an alliance with Constantine, and married one of his daughters to Tassillon, Duke of Bavaria, the most powerful prince in Germany; and another to Ezelin, Duke of Beneventum and of Salernum, who reigned over the larger portion of the provinces which now form the kingdom of Naples. To assure himself of complete success against



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Rome, it only remained for him to close the Alps against the Franks, who were accustomed to cross them in order to fly to the assistance of the Holy See. Didier thought that he could gain this object by entering into alliance with Charlemagne, the elder of the sons of Pepin; and he offered this prince his third daughter Hermengarde, or Armelia, in marriage. Charles accepted his proposal; and, in order to marry Hermengarde, he deserted his lawful wife, whom he had espoused during the life of his father. The Pope, Adrian, condemned this scandalous action; but Charles persisted; and Didier, supposing himself to be secure of the neutrality of France, hastened his preparations, and invaded the dutchy of Spoleto. At this period, the action of the Epopea commences; one year after the marriage of the daughter of Didier.

'4. Charles Martel and Pepin always had to combat the princes of Aquitania; who, descending from Clovis by Aribert, brother of the king Dagobert, had maintained their pretensions to the crown. Eudes, Duke of Aquitania, at first opposed the Saracens of Spain: but he ended by allying himself to them; and by giving his daughter Lampagia to one of their chiefs, named Munuzza. Eudes left three sons; Hunaud, Duke of Aquitania; Hatton, Count of Poitiers; and Remistan, Duke of Gascony. The first, having been conquered by Charles Martel, took the monastic habit, and left his province to his son Vaiffre; who, with Remistan his uncle, availed himself of every opportunity to make incursions into the territories of France. Four times had Pepin, hastening from one extremity of his kingdom to the other, repulsed Vaiffre, and deprived him of the largest part of his dominions; when Remistan abandoned his nephew, and made submission to Pepin, who restored Gascony to his command: but, Vaiffre having revolted for the fifth time, Remistan formed a new league with him; and Pepin, irritated at such obstinate treachery, ravaged Aquitania, took Remistan prisoner, and put him to death for his breach of faith, defeated Vaiffre in a great battle, and drove him from city to city. The Aquitanians, worn out with warfare, renounced their duke, and Aquitania was then united to France. Loup, or Theodebert, son of Remistan, and Gaiffre, son of Vaiffre, by doing homage, preserved a part of their provinces: but they nourished an unconquerable hatred against the son of Pepin; and, being masters of the passage of the Pyrenees, and often allies of the Saracens, they maintained an understanding with all the enemies of France. These are the two princes of whom mention is made in the poem: the famous Roland, nephew of Charlemagne, perished at Roncevalles, by their treachery.

'5. Pepin, just before his death, had divided his dominions between his two sons, Charles and Carloman. These two brothers united their forces to put an end to the fresh troubles which arose in Aquitania: but their misunderstanding broke out on this occasion. Carloman retired from the field of battle, and every thing announced that the discord of her two kings was about to set France on fire; when Carloman died in 771, in the flower of his age, leaving two young children, Siagre and Pepin, under the guardianship of their mother Gerberge, or Laurentia. The lords of Austrasia, fearing a minority,

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a minority, offered the crown to Charles, who accepted it to the exclusion of his nephews; and the widow of Carloman, seeing her sons dethroned, trembled for their safety, and fled with them into Italy. Siagre, the elder, was bishop of Nice; and it is believed that Pepin also was invested with ecclesiastical dignities.

'6. In the division which Pepin made of his dominions between his two sons Charles and Carloman, it is not precisely known whether Charles was King of Neustria or of Austrasia: Eginard, and the author of the continuation of Fredegaire, who were both contemporary writers, formally contradict each other on this point. I have embraced the opinion of Eginard, who gives Neustria to Charles and Austrasia to Carloman: but it is evident that these two denominations had not then the same signification which they bore under the earlier race: Charles, under the title of King of Neustria, had all the provinces to the north of the Loire, as Carloman, under the title of King of Austrasia, had all the provinces to the south of that river; while Carloman doubtless included Soissons in his division, where he was crowned, as well as some cantons of Neustria. Charles also, in his portion, had some cantons of Austrasia, and of Aquitania, where we see him making war against the rebels during the life of Carloman: but these intermingled possessions did not prevent the two brothers from taking their titles according to the greater number of provinces in their respective divisions. In other respects, this question is of little consequence; Carloman having died three years after the partition, and Charles having then consolidated the monarchy.'

To this abstract is subjoined the following additional explanation:

'In order to obtain a more comprehensive knowlege of the events which preceded and accompanied the destruction of the kingdom of the Lombards, we must have recourse to the history of Charlemagne. It is needless to apprize the reader that the Epopea does not subject itself to the chronological order of events. I have combined in my picture the wars of Charlemagne against the Huns and the Saxons, although they did not occur till several years later; and I have confounded in one the two expeditions of Charles in Italy, which were separated in history by twenty-six years: the first of these expeditions ended with the downfall of the Lombards, the second with the restoration of the empire of the West.'

The author then proceeds to obviate and to answer those critical objections to the machinery of his poem, which may be founded on the general anathema pronounced by Boileau (an anathema which, it is strongly said, is 'worthier of the author of the Satires than of the Art of Poetry,') against the Christian religion, as applicable to the purposes of epic poetry: but these we omit for the present, and advance to the poem itself.

The subjects of the first canto (which extends from the first day to the middle of the seventh) are 'the Junction of the Greeks and the Lombards under the Walls of Spoleto; the Flight of the Catholics towards Rome; the Church of St. Peter; the



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sacred Tapestries; the Ceremony of the Ashes; Paradise; the Oracle.' — One of the portions which we shall select for citation from this canto is the stanza in which the principal supernatural agent of the poem, the inspirer of the enemies of the church, Satan himself, (as he may here emphatically be called,) is introduced. Wilfrid, Bishop of Spoleto, has arrested the progress of the Iconoclasts, (who have broken into the cathedral,) by the interposition of his venerable figure between this abashed multitude and the sacred altar:

' *Ils se troublent: honteux, égarés, éperdus,*
*Du temple en murmurant ils atteignent les portes:*
*Un soldat près du seuil arrête leurs cohortes.*
*A tous ses compagnons ses traits sont inconnus.*
*Ses longs cheveux tressés flottent sur son armure.*
*Sa livide figure*
*Etincelle des feux du courroux infernal.*
*Tirant contre les Grecs son large cimeterre,*
*Il s'oppose à leur fuite; et son discours fatal*
*Verse dans tous les cœurs sa rage sanguinaire.*'

Encouraged by the example and the accents of their infernal leader, the Greeks complete their work of murder and sacrilege, and Wilfrid expires with a prayer of forgiveness for his murderers:

' *Et son âme est déja dans le sejour des saints.*'

This ' *sejour des saints*' is described at length; and the whole glorious company of Heaven, whether of angels or Christian apostles, or "spirits of just men made perfect," are presented in a lofty strain to the imagination of the reader. The Virgin, as the protectress of the Christian cause, holds a prominent station in the assembly; and, on a petition being offered up by her for the preservation of her children, the following soothing sensations are excited in those who surround her:

' *On entend à ces mots toutes les voix célestes*
*D'une douce tristesse exhaler les soupirs.*
*La harpe ainsi murmure au souffle des zéphirs.*
*Les habitants du Ciel n'ont point ces sons funestes*
*Qu'ici-bas les malheurs arrachent aux humains.*
*Aux peines, aux chagrins,*
*Aux passions du monde ils ne sont plus en proie;*
*D'un amour sans mélange ils goûtent la douceur;*
*Leurs maux sont moins amers, plus purs que notre joie;*
*Et leur tristesse à peine altère leur bonheur.*

' *Ils jouissent sans fin du radieux aspect*
*De l'être souverain régulateur des mondes.*
*Eux seuls peuvent percer les lumières profondes*
*Qui couvrent le Très-haut! Saisi d'un saint respect,*
*Mon esprit se confond, mon audace s'étonne:*
*L'Eternel et son trône*

*Dan*

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*Dans l'espace infini se cachent à mes yeux .....*
*Dieu d'Israel, pardonne à mon vœu téméraire:*
*Tempère ton éclat: souffre que dans les Cieux*
*Je t'envisage au moins sous l'ombre d'un mystère.'*

This mystery is then described; and the canto concludes with the pronunciation of the oracle:

*'Ni les Portes d'Enfer, ni les faibles mortels,*
*Ne prévaudront jamais sur l'Église Chrétienne;'*

and with a manifestation of the favour of Heaven, by the sudden and momentary appearance of three beams of light on the triple crown of the Roman Pontiff: who, in an earlier part of the canto, had been introduced as assisting at the 'ceremony of the ashes' in the church of St. Peter; from which scene the digression was made that carried us into Paradise.

The characters introduced to our acquaintance in this canto of the poem are, Didier the Lombard king; Longin, the exarch of Ravenna, and leader of the Greeks; Rodmir, the son of Witikind the Saxon king; Adalgise the son of Didier; and Wilfrid, who is removed from sight as soon as presented to it, but often recalled to our recollection in the course of the poem. The cowardly treachery and hesitating cunning of Didier; the profound duplicity of Longin; the fiery and heroic but rude spirit of Rodmir; and the interesting and generous character of Adalgise, the unwilling partner of his father's enterprizes, and the betrothed lover of Gisella the sister of Charlemagne; are all *outlined* with a clear and firm pencil in this initiatory sketch. Of the descriptions, we must omit any detail; they grow naturally out of the course of the narration, and are themselves distinct and picturesque: but they are too numerous (although many opportunities for them are judiciously passed over) to be more than mentioned in our account of the contents of each canto.

Before we proceed to the analysis of the second canto, we feel that we should be doing injustice to the author and to our readers, if we omitted one other selection from the first; in which the sons of Carloman, Siagre and Pepin, are described, with their mother Laurentia, (see the introductory abstract, to which the reader is throughout referred,) as present at the solemn scene in the church of St. Peter. The last of the sacred tapestries, that in which Pepin is represented as consecrated by the Pope to the monarchy of France, and in which his sons Charles and Carloman also appear, is now exhibited; nd Laurentia and her sons advance.

*'Au milieu du cortége elle marche en silence.*
*Des cierges consacrés sont portés par ses fils.*

*Des*

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*Des chlamydes de pourpre au champ semé de lys,*
*De longs cheveux bouclés révèlent leur naissance.*
*Les traits de Carloman leur étaient inconnus :*
*Sur les brillants tissus*
*Ils pensent contempler une image étrangère ;*
*Et leur bouche sourit à l'éclat des couleurs !*
*Laurence, à cet aspect, sent croître sa misère :*
*Des longs plis de son voile elle cache ses pleurs.*'

The second canto (including the end of the seventh day) contains 'The Festival of the Field of May; Egbert King of England; Alphonso of Asturia; Orianda and Monclar; the Triumph of Armelia; and the Madness of the Paladin Roland.' We must confine ourselves to the last two of these subjects.— The anniversary of the marriage of Charles with Armelia is celebrated with great pomp at Paris: but, in the midst of the scene of guilty triumph, Roland, the friend and champion of Adelinde the divorced wife of Charles, incensed and driven to phrenzy by the sight of her beautiful and exulting rival, arrests the car of the monarch on its passage through the crowd, and hurls audacious and disloyal defiance in his face. The fickle multitude, who had been condemning their king before his appearance with the Lombard's daughter at his side, now rend the air with acclamations of an wholly different import:

' "*Au plus vaillant des rois appartient la plus belle.*"
' "*C'est à moi seul, à moi qu'appartient la plus belle,*"
*Dit le fils de Milon précipitant ces pas :*
"*Celui qui d'Angelique adore les appas*
*Punira de vos vœux l'audace criminelle.*" '

Charles rises in aweful majesty to resent this outrage: but Oliver, hastening to his friend, calms him even with a look, and in silence and melancholy he is suffered to withdraw. His interference, however, has not been without effect. Saddening in the scene of exultation around him, the monarch suffers the train of ideas excited by Roland to keep possession of his mind; and, on his return to his palace, he resolves to seek the retired and hallowed tomb in which the remains of his ancestors repose, in order to pursue his mournful but salutary meditations. To our brief account of the madness of Roland, we must add some touches from the original. The Paladins having intercepted his approach to the royal car, he thus addresses them:

' "*Fuyez,*" *dit-il,* "*fuyez ; pour désarmer ces mains,*
*Le neveu de Martel a trop peu de puissance.*
*Lâches, vous accusez le trouble de mes sens !*
*Et ses égarements*
*Aux yeux du monde entier reçoivent votre hommage !*
*Ah ! si de longs malheurs ont troublé ma raison,*

*Je suis*

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*Je suis fidèle au moins à celle qui m'engage ;*
*Et l'honneur en tous lieux accompagne mon nom.*

« « *Mais vous !—*
*Ah ! servez mieux l'honneur et la chevalerie,*
*Le prince et la patrie ;*
*Apprenez vos devoirs de l'insensé Roland :*
*Honte à celui qui rompt son amoureux servage !*
*L'infamie est pareille, et suit également*
*L'époux, l'amant perfide, et l'homme sans courage.*" '

The last couplet is mentioned, in the appropriate note, as slightly altered from Corneille.

Over the third canto (containing a part of the night of the seventh day) we shall pass very rapidly; since, though it possesses many stanzas of extraordinary beauty, especially 'The Song of the Heavenly Tribes,' (which is a short but most glowing hymn to the Virgin,) it only in effect forwards the action of the poem by the miraculous mission of Adelard, the nephew of Martel, and the early director of Charles and Carloman, from the monastery of Mount Cassia to the sacred island in the Seine, where Charles is visiting the tomb of his ancestors. This mission, however, is the foundation of all the events that follow. — The contents of the canto, besides the hymn above mentioned, are, 'The Twelve Disciples; The Message of Elias; and the Cloister of Mount Cassia.'

In the fourth canto, (containing the rest of the night of the seventh day,) the mixed feelings of Charles, on entering the consecrated sepulchre of Pepin and Martel, are fully described; and, in fine,

' *Le monarque trouvait aux pieds de ces tombeaux*
*La vérité, des rois trop souvent repoussée.*'

On the tomb of Martel, he reads these simple words:

' « *Au vengeur de l'Elise, au Vainqueur de l'Impie.*" '

Struck with the contrast of this character and his own conduct at the moment, he feels the keenest remorse; when, suddenly, a gentle murmur is heard from the tomb of Pepin, and he sees an aged man on his knees before it. This, we need not say, is Adelard: who addresses the monarch in the most impressive expostulation, and exhorts him to shake off his fatal lethargy, by every motive of remembered attachment to his innocent wife Adelinde, and her daughter Emma; as well as by the claims of the church on him, and his reviving sense of the Divine anger. The venerable monitor departs, as he appeared, in a miraculous manner; and Charles retires from the sacred isle, filled with virtuous shame and determination to redeem his honour:

' *Cependant*

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*' Cependant Armelie, au fond de son palais*
*Méditait sa vengeance.——'*

The character of Armelia, who bears a principal part in the poem, now developes itself. An object of great compassion at first, but lessening it every moment by her mode of enduring her sufferings, she displays in the strongest point of view the art of the poet. Contrasted with Adelinde, the retired, and the gentle; with the natural and simple Emma; and, above all, with the noble and most correctly feminine Laurentia, whom the course of events brings much more into view than the others; Armelia is always an interesting though often a painful contemplation.

Tassillon of Bavaria, Gaiffre of Aquitaine, Theudon the monarch of the Huns, and Gannelon of Mentz, form the council of the insulted Queen. After some words of consolation, they set forth under shadow of the night to revenge her wrongs on the unhappy Roland, but are met at the entrance to his tent by Eginard, the aspiring lover of Emma, and the faithful friend of their intended victim.

In reply to an insolent speech of Gannelon, Eginard draws his sword, and wounds the traitor mortally: when, at the same moment, Charles, on his return from the sacred isle, hears the tumult and the cry of contest, and, hastening to the spot, perceives Eginard stained with blood, and Gannelon expiring. The rebels fly from his presence. Gannelon confesses his treacheries; informs the monarch of a long train of calumny plotted by himself, Tassillon, and Didier, against the virtuous Queen Adelinde; and, having murmured something of obscure treason, and faintly pronounced the name of Armelia, he breathes his last.

The veil is now at once removed from the eyes of Charles, and he re-enters his palace in pensive and hun..led mood; where, instead of Armelia, who avoids his sight, and listens only to the counsels of her injured pride, he meets his daughter Emma. She recalls the image of the mother, when, in his youth, he first saw her on the banks of the Rhine with her royal father Heral; who had submitted, with the whole Suevian nation, to the dominion of Pepin, their conqueror, and had been converted to the Christian faith.

*' Charle, à l'aspect d'Emma, sent d'une pure flamme*
*Renaître dans son cœur les souvenirs heureux.*
*L'ineffable douceur d'un amour vertueux*
*N'a pas encor perdu son pouvoir sur son âme.*
*Il relève sa fille: " Un plus doux avenir,"*
*Lui dit-il, " va s'ouvrir,*
*Chère Emma, pour ta mère! en peu d'instants l'aurore*
*Paraîtra*

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*Paraîtra dans les Cieux. . . . . Emma, viens sur mon sein;*
*Adelinde gémit; mais elle peut encore*
*Retrouver tout l'éclat de son premier destin.*'

'*Il dit: la jeune Emma lève ses yeux touchants*
*Où l'éclair du bonheur brille au milieu des larmes.*
*Les accens de son père ont calmé ses alarmes;*
*Son cœur est inondé de doux pressentiments,*
*Charles se ressouvient d'une épouse fidèle!*
*Sur la main paternelle*
*Emma pose sa lèvre et regarde le Ciel!*
*Un soupir dit les vœux de son âme troublée.*
*Heureuse, elle s'éloigne; et le fils de Martel*
*Des preux autour de lui convoque l'assemblée.*'

Canto V. (from the eighth to the tenth day) details the 'Last Efforts of Armelia; The Waverings of the Mind of Charles; The Triumph of lawful Love; The Parting of Armelia; and the Cloister of Adelinde.' After the specimens of the author's powers, especially of the pathetic kind, which we have already presented to our readers, they will immediately perceive how noble a field is here offered for their exercise, and we assure them that it has not been uncultivated: but we must hasten the progress of our analysis. Adelinde is taken from the cloister to which she had retired, in order to be reinstated in her regal honours; and Armelia having quitted Paris in furious indignation, subsequently to her fruitless but most trying interview with Charles, we see her passing through the very forest in which, a few days before, she had appeared in sovereign pomp and in all the festivity of a court. After this brief and most imperfect abstract, we must proceed to the sixth canto, on which we cannot avoid dwelling rather longer.

This canto embraces twelve days, from the 10th to the 22d; and now Roland, inspired with the generous wish of serving the monarch whom he has offended, and whose actions he condemns, sets forth with Oliver and others of his faithful friends on an expedition into Aquitania, where he soon learns the ruinous progress of Almanzor, the Moorish leader, over the fields of Gascony. He receives a message from Theodebert, who is pressed by his enemies, and calls for the succour of Roland. In spite of the treachery of Remistan his father, and the character of Theodebert himself, the Paladin, too noble for distrust, or for revenge, flies to his assistance, and relieves the city of Tardes, which was blockaded by the Moors. He proposes to the soldiers of Theodebert the pursuit of the Saracen into Spain: but now, when Theodebert is free from danger, he feels his hereditary hatred for Roland revive, and listens to the counsels of Itier, the aged and long practised counsellor of the

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the deceitful Remistan. This wretch recalls to his sovereign's mind every argument that malice and treachery can suggest, and finally persuades him to march with Roland towards the Pyrenees; while he, Itier, secretly repairs to the camp of Almanzor, and lays a plot for the destruction of Roland. The plan is too successful; and, betrayed by his vile associate in the famous Pass of Roncesvalles, the hero, with many brave companions, falls a victim to his unsuspecting confidence and romantic valour:

> ' *Infortunés guerriers, condamnés à périr!*
> *Que mes chants aujourd'hui, consacrant votre gloire,*
> *Transmettent à jamais votre noble mémoire*
> *A l'hommage, au respect, des siècles à venir!* —

and, assuredly, if any strains that celebrate the "sad and fearful story" of Roncesvalles, are destined to immortalize the chiefs who fell in that fatal valley, they are those of the present poet. —Few, however, are the names even that have survived the night of ages; and their bard feelingly asks,

> ' *Pourquoi vos noms tombés dans l'abîme du temps,*
> *Ne peuvent-ils par moi renâitre à la lumière!*'

Awakened from his last repose, the Paladin finds himself and his noble friends deserted by their treacherous guide in the Pass of Roncesvalles; the narrow way through the rocks choked up with trunks of trees; and Theodebert, in the midst of the Moors on the summits above, ready to shower weapons and massy fragments of the mountain down upon them. After having performed tremendous feats of strength and courage, and seen his friends fall around him, Roland, bursting from the restraint of Oliver, attempts to climb one of the craggy battlements: when,

> ' *La montagne s'ébranle; et du sein de la nue*
> *Tombe le roc fatal, ministre de la mort.*
>
> ' *Le paladin succombe: Olivier pousse un cri,*
> *Et soutient de Roland la tête défaillante;*
> *Le héros déchiré par la roche brûlante*
> *Presse contre son cœur la main de son ami.*
> *" Voici mon jour," dit-il; " il n'est plus d'espérance:*
> *Amour, gloire, puissance,*
> *Tout m'échappe.... ô mon Dieu! pardonne à mes erreurs:*
> *Reçois-moi dans ton sein; couvre-moi de ton aile.*
> *Et toi, cher compagnon, retiens, retiens tes pleurs;*
> *Songe à te préserver du bras de l'infidèle."*'

We are forced to omit the next stanza: but the two concluding stanzas *will* be inserted.



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' « *Olivier, soutiens-moi . . . . je me sens défaillir . . . . .*
*Si tu revois jamais celle qui m'est si chère,*
*Porte-lui mes adieux : à mon heure dernière*
*Elle est encor l'objet de mon dernier soupir. . . . .* »
*A ces accents plaintifs, jadis si redoutables,*
*De ses jours déplorables*
*Olivier croit sentir se briser le ressort ;*
*La larme se refuse à sa triste paupière :*
*Un sanglot de son cœur s'échappe avec effort ;*
*Près du fils de Milon il tombe sur la terre.*

' *Le Ciel permettra-t-il que la vallée affreuse*
*Rende au moins à la France un seul de ses héros ?*
*Olivier verra-t-il de ses brillants travaux*
*Se fermer sans retour la route glorieuse ?*
*Pourra-t-il quelque jour, d'un ami malheureux*
*Remplir les derniers vœux ?*
*Non : la mort, de Roland repousse la prière ;*
*Mille rocs meurtriers sont lancés de nouveau :*
*Ils roulent en grondant . . . . et sous la même pierre*
*Les deux nobles amis ont trouvé leur tombeau !*'

— And thus the author sings the fall of these favourite champions of romance, and models of chivalrous friendship ; or, as he himself elsewhere calls it,

' *Véritable amitié, charme des anciens preux !*'

Canto vii. (from the 22d to the 36th day) contains ' The Council of the Allied Chiefs ;' in which the characters of Didier, Rodmir, and Longin, are farther developed, in conformity with their outline in the first canto ; and in which Armelia throws herself on the attachment of Rodmir, (which had existed on his part previously to her marriage with Charles,) for the support of her cause against France. Rodmir has flown to meet her at the first news of her disgrace ; and a most striking scene occurs, in which the guilt, the grandeur, and the unhappiness of the revengeful Queen and her warlike defender are contrasted with the repose and innocence of the following simple picture. In their march, they are led to the ' cottage of the labourers.'

' *Et sous son humble toit, l'enceinte solitaire*
*Reçoit la jeune reine et le preux Rodamir.* *

' *Dans*

* The imitation of Virgil will here be obvious : but any thoughts unfavourable to the chivalrous manners of the personages here described are precluded by the subjoined couplet : — Armelia is speaking : —

' *Les tendres sentiments, les amoureux discours,*
*Eclateront bien mieux après notre victoire.*'

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*Dans les vases de bois le lait coule à grands flots.*
*Le laboureur prépare une table frugale;*
*A ses hôtes nouveaux, d'une main libérale,*
*Il offre tour à tour le fruit de ses travaux.*
*L'épouse qu'il chérit, ses trois fils et sa fille*
*Composaient sa famille.*
*Tous suivaient son exemple et partageaient ses soins.*
*Ignorant les soucis, l'avarice importune,*
*Sans regrets, sans remords, à l'abri des besoins,*
*Ils vivaient réunis contents de leur fortune.*

*La fille de Didier garde un profond silence:*
*Cette scène paisible excite ses regrets;*
*Mais son cœur repoussant les images de paix,*
*Elle appelle, agitée, Aripert et Timânce.*'—

Aripert and Timantius are the tried counsellors of Didier, and to them Armelia intrusts her indignant message to her father: while to Rodmir she breaks out into still fiercer and wilder rage, and devotes herself to him when their vengeance shall have been completed, but meanwhile lives only for war, and for his own religion of blood. She calls on Irmensul as her god; Irmensul, under which name Satan is worshipped, and gratified with human sacrifices, in the woods of Saxony. All this portion of the narrative proceeds with as much energy as loftiness, and is equally clear and rapid.

The departure of Laurentia and her sons from Rome, now threatened by the Lombards under the guidance of Ruffinus, Count of Tusculum, (who fills a distinguished station in a subsequent part of the poem,) is next described. The Pontiff, anxious for her safety, dismisses her towards the port of Ostia; whence she is to sail for Provence, the hereditary kingdom of her aged father Mainfroi. The junction of Didier and Ezelin concludes the canto; at the close of which they are described as advancing together to the very walls of Rome.

In the eighth canto, (from the 36th to the 39th day,) we have 'The Rejection by the Lombards of Proposals of Peace; the March of the Franks; the Catalogue of the Peers; the Recluse of Mount Jove; the Passage and Battle of the Alps.'— Strongly as particular passages and as the style throughout the first seven cantos have reminded us of the classical writers of antiquity, and especially of Homer, (although the author in his preface *seems* to imply an acquaintance with that poet only through the medium of translation,) it is here that the resemblance establishes itself in a full and living likeness. The catalogue and the battle are Homeric; although even here something is left to be supplied in the similitude, which the subsequent battles most amply fill up. Among the Peers, we are made acquainted with various heroes; who are by no means



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introduced for the mere purpose of that introduction, but who contribute to the progress and developement of the story and of their own characters by their actions, and live and move throughout the poem. Alphonso of Asturia, Egbert of England, (who is extolled with a generous sort of ardour on all occasions *,) and Montelar of Narbonne, who had been knighted in the second canto, here appear in the foremost ranks. Isolier, the hero of Cirnos, (Corsica,) the friend of Carloman, and the protector of his widow and orphans, esteemed but not loved by Charles, holds a conspicuous place, and is indeed very principally instrumental in carrying on the action of the poem. Henry Duke of Friuli, Sigeric, Theuderic, and Thieri of Isere, follow: with Godfrey of Boulogne, (the ancestor of Tasso's hero,) Archambaud, and the three Montmorencis; Fulrad, priest and soldier; the aged Zeno, and his contemporary Pisan; Visige of Aquitaine; the faithful Isambard, the secret and chivalrous adorer of the royal Adelinde; Ogier, the gallant Dane; Richard son of Aymon, supporting yet so young the hereditary glory of the blood of Clermont; Ranier and Baldwin, Geilon and Childebert,

'*Et cet adorateur des Muses et d'Homère,*
*Le barde au cheveux d'or, l'éloquent Angibert.*'

Gaiffre, Tassillon, and Theudon, after the midnight rencontre with the loyal Eginard, having been betrayed as the accomplices of Gannelon, have fled from the court, and, on the plains of Aquitaine and the banks of the Rhine, are sowing discord and enmity against their noble benefactor and sovereign.

Charles and the Paladins have now crossed the Alps; Romuald of Ravenna has been taken prisoner; and the heat and the dreadful tumult of the war are at hand:

'*Partout du sang, des pleurs, la discorde, et la mort!...*
*Tant de maux (si Satan pouvait sentir la joie)*
*Suspendraient dans son sein la rage et le remord.*'—

---

* When he is first mentioned, (in canto ii.) we have this fine passage:

'*Egbert, de Charlemagne imita les exploits.*
*Comme au temps de ces rois,*
*Puisse la paix unir les rives de la France*
*Aux rives d'Albion fille altière des mers!*
*Rappelons par nos vœux cette heureuse alliance,*
*Qui peut seule calmer les maux de l'univers.*'



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'NINTH CANTO.

'*Quel délire soudain s'empare de mon âme?*
*Et la terre et le jour ont fui loin de mes yeux . . . .*
*L'Enfer s'ouvre:*'———

— but with the '*opening*' of '*Hell*' we must content ourselves. Strange and aweful as the scene is, and ample as is the food for reflection that many of the characters there discovered afford, our limits will now permit us to take notice only of that portion of the canto which accelerates the course of the poem.— The oracle pronounced in Paradise has travelled through space, and reaches the mouth of the fiery chaos, as Satan, bent on deadly ill to man, is issuing out of it. He is hurled back in horror on the burning rocks below; and thence, after a brief period of abasement, most impressively described, he is suffered to rise again, and pursue his fatal journey to the upper world.

'TENTH CANTO. (Still the 39th day.)

'*Lucifer s' élevant sur la sphère brûlante,*
*Traverse le chaos d'un vol audacieux;*
*Et bientôt, dans les airs, du soleil radieux*
*Il contemple et maudit la lumière éclatante.* *
*Il abaisse sur Rome un livide regard,*
*Et voit le camp Lombard*
*Ou règnent la terreur, le trouble, et le blasphême.*'

Thus at once we re-enter into the human life and action of the poem; Satan often in like manner operating as the connecting link between the natural and the supernatural order of events throughout that action.

Didier, alarmed at the intelligence from Lombardy, is preparing to lead his troops back from the Tyber to the Ticinus, and to defend his own dominions from the incursion of the Franks. Finding, therefore, the Lombard king too powerless to execute his vengeance against the church, Satan turns his indignant eyes towards Spain; where the Moors, descending from the summits of the Pyrenees, are menacing Aquitaine, and bearing into France the religion of Mahomet:

'*Farouche Mahomet, dont Dieu permit l'audace*
*Pour remplir sa justice et ses desseins secrets!*
*Conquérant, dont le crime à fait tout le succès,*
*Et dont le sang humain marqua la longue trace!*
*Par toi du plus beau jour s'obscurcit le flambeau;*
*Un ténébreux rideau*

* The English reader will be struck with the seeming plagiarism from Milton in this passage:—but our great bard has himself been so largely indebted to the Italian poets, that it is difficult to trace a specific instance of imitation to its proper source.



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*Vint tout envelopper, tout flétrir de son ombre.*
*L'Enfer affermissant ton funeste crédit,*
*Donna pour double base à ta puissance sombre*
*Le désordre des sens et la mort de l'esprit.*'

Almanzor of Cantabria is the chosen leader of the Moors on their present expedition, and is assisted by the subtle counsels of Longin, who has passed into Spain for the double purpose of stirring up war against France and procuring succours for Didier. All, then, is proceeding prosperously in Spain; and, leaving the care of his interests there to this active instrument, Satan directs his flight to the Saxon forest of Eresbourg, where he is worshipped under the name of Irmensul. — We greatly regret the concise and unsatisfactory account which we must give of the scene that is there acting. Witikind, King of the Saxons, a prince whose better nature is continually struggling against the "doctrines of blood" in which the Druids who hold him in thraldom make him acquiesce; Rodmir, his warlike son; Armelia, the fair, the deserted, the revengeful, growing every hour more terrific, and gradually changing our compassion into horror; the aweful band of Druids assembled round the rude mass of stones which serves for the altar of Irmensul, and for the base of his brazen statue; the armed host of Saxons extended throughout the dark wood of sacrifice; the Suevian captives, and Heral their king, (the father of Adelinde, it will be remembered,) with his infant son Ulric, all devoted to that sacrifice: — such is the picture here presented to us; and, as we cannot fully describe, we will not lessen the effect of that picture by saying more of it, but conclude our abridgement of the contents of this interesting canto by citing the concluding lines. Ormez, the Arch-druid, has glutted his sanguinary rage; and all but one victim, the youthful Ulric, (whom Witikind the antient friend and fellow-soldier of Heral has snatched from his fate,) have bled beneath the Saxon knife. The army then sets forth for the invasion of France:

'*Pressant les flancs poudreux d'un agile coursier,*
*La fille de Didier*
*Contemple avec orgueil ces hordes innombrables;*
*Witikind, Rodamir, s'avancent sur ses pas;*
*La plaine retentit de leurs cris formidables:*
*Et Lucifer sourit à l'espoir des combats.*'

Canto xi. (occupying the time from the thirty-ninth to the fiftieth day) relates the embassy of Timantius, or rather of Lucifer in the disguise of Timantius, the experienced counsellor of Didier, to the camp of Charles. That victorious monarch had entered Milan, and was advancing to Pavia. No human succour could save the city. Satan therefore interferes in its defence;

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defence; and, obtaining an interview, under the above-mentioned disguise, with Charles, he deceives him by a pretended message from Armelia, most artfully and touchingly adapted to his passions. After a request, in the most humble and tender language, that he would spare her father, the supposed suppliant disclaims the violence with which in her last interview with Charles she had done injustice to her love, and called on the aid of Rodmir, and thus continues:

" *Que Charles, s'il le faut, m'accable de sa haine.*
*Pour lui j'ai tout bravé: de ma funeste erreur*
*Il est juste aujourd'hui que je souffre la peine.*

" *Je meurs en l'adorant! Je suis assez punie!*
*Porte-lui mes douleurs et mes derniers regrets:*
*Pour mon père dis-lui que j'implore la paix;*
*S'il commit quelque erreur, que mon trépas l'expie*
*Que Charles de la guerre éteigne les flambeaux;*
*Qu'il rende le repos*
*Aux lieux où je naquis, où je vais cesser d'être;*
*Qu'il soit pour tous les miens généreux et clément.*
*Je vois toujours en lui mon époux et mon maître:*
*Peut-il à mes malheurs rester indifférent?*"

" *En achevant ces mots, Irmensul à genoux*
*Offre à Charle une feuille où la reine mourante*
*Paraît avoir tracé de sa main défaillante,*
*Des adieux éternels au plus cher des époux.*
*Le monarque se trouble; et sur l'écrit perfide*
*Portant un œil avide,*
*Il se sent enivré d'un poison séducteur:*
*Les traits de son amante, et sa voix, et ses charmes*
*Assiégent son esprit, se glissent dans son cœur,*
*Et ses yeux, malgré lui, se remplissent de larmes.*"

The King now dismisses Timantius in haste with a consolatory message to the Queen, and recalls his troops into the walls of Milan. Lucifer rejoices over this fatal error, and, assuming his own form *, mounts on the wind, and hovers over the hills of Spain.—In the Pass of Roncesvalles, with odious satisfaction he beholds the traces of the fall of the Paladins, and meditates an augmentation of the numerous dangers of France by exciting a civil war between the adherents of Charles and those of his nephews in Aquitaine. In spite of themselves, he is determined to involve Laurentia and her children in the perils of ambition, and emphatically adds:

" *La guerre fraternelle est chère à ma vengeance!*"

He has scarcely pronounced the words, when he perceives a vessel steering towards the shores of Provence:

* This form is judiciously and poetically left to the imagination, and is therefore sure to be vast and horrible enough.


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'*En achevant ces mots, le sombre Lucifer*
*Voit un vaisseau toucher aux rives de Provence.*
*Sur la cime du roc il s'élève .... s'élance .....*
*Et fond comme la foudre au milieu de la mer.*
*Il entr'ouvre les flots; et sa chute invisible*
*Dans l'océan paisible*
*Forme un immense abîme au-devant du vaisseau.*
*Du pilote interdit l'audace s'intimide.*
*Le navire agit d'un mouvement nouveau,*
*Du courant infernal suit la pente rapide.*'

It is with this tremendous rapidity that Satan always moves and acts.

The vessel, in which Laurentia and her sons are approaching to the states of Mainfroi, is hurried by the infernal current on the coast of Spain, and wrecked in the bay of Hamilcar; whence Laurentia is carried in chains to the Moorish court of Marsilius, the King of Arragon. The generous character of this Prince (for such is the tradition here followed) is well contrasted with the savage fierceness of Almanzor: but Longin is at his court, and, by the most artful addresses, which fail in some respects but succeed in others, induces him to espouse the cause of the captive Queen and her sons; that is, really to make them the ladder for his own ambition, and the means of sowing discord in France. The effect of the splendours of the Alcazar (the Moorish palace) on Laurentia, in reviving her recollections of her husband's royal state, and

'*De l'amour du pouvoir la brillante faiblesse!*'

is most naturally described; and the beauties of the scene itself are depicted in a manner which shews what the powers of the author in this style would be, if the severity of epic narrative allowed much luxury of the kind. — Let our readers judge:

'*Les parfums dans les airs s'élèvent en nuages;*
*Et l'eau pure jaillit dans les conques d'argent.*
*Sur les parois couverts d'un marbre éblouissant*
*Voltigent des Houris les lascives images.*
*Tout dans ce lieu charmant parle de volupté;*
*Un bocage enchanté*
*Borde de l'Alcasar les salles éclatantes;*
*Ici sous l'oranger des bains délicieux*
*Offrent un doux repos dans les heures brûlantes;*
*Et l'air résonne au loin de chants mélodieux.*'

The canto concludes with the march of the Moors, conducting Laurentia and her sons into a sort of honourable captivity in France; and the standards of Gaiffre and of the Crescent wave together over the antient towers of Bourdeaux. In the twelfth canto, (comprizing the fiftieth day,) the character of the



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Hero is called forth in all its force and dignity. He receives, from his camp on the Maine, the fatal news of the imprudence of two of his chieftains, Guy and Raymond; who, despising the wiser counsel of their leader Berenger, pass the river, and are defeated by Rodmir and Witikind. Berenger is wounded and carried off by the enemy; Guy is slain; and Raymond, in gloomy despair, commits suicide. The monarch takes occasion to harangue his peers; displaying the skill of the General and the majesty of the Sovereign, in his reflections on this unhappy tale. Recalling the sensation testified by the enthusiastic acclamations of the soldiers, after the restoration of Adelinde to her rightful honours,

'*Aux ennemis du Christ, guerre, guerre éternelle,*'

Charles pronounces his righteous oath:

'"*Dût la guerre remplir tout le cours de ma vie,*
*Dussions-nous affronter tous les rois d'Occident,*
*Plus d'espoir pour Didier. Je jure au Dieu vivant*
*De briser sous mes pieds le sceptre de l'impie.*
*Je voue aux saints autels le fruit de mes labeurs.*
*Libre de mes erreurs,*
*Je ne demande plus repos, ni paix, ni trève.*
*Combattant tour à tour les ennemis du Ciel,*
*Je vivrai pour l'Eglise; et ma voix et mon glaive*
*Porteront en tous lieux la loi de l'Eternel.*"'

Thus closes the 12th canto; and thus, for the present, must also close our rapid survey of this original, various, and animated Epic Poem. — An engraving from a bust of the author, and a plan of Rome, are prefixed to the respective volumes. — The typographical execution of the work is creditable to those who were concerned in the preparation of it.

[*To be continued.*]

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ART. VII. *Philosophical Transactions of the Royal Society of London.* For the Year 1814. Parts I. and II. 4to. 18s. and 1l. 4s. sewed. Nicol and Son.

CHEMICAL and PHYSIOLOGICAL PAPERS, Part I.

A *SYNOPTIC Scale of Chemical Equivalents. By* William Hyde Wollaston, *M.D. Sec. R.S.* — Dr. W. here gives an account of an instrument of his own invention, which unites in a very high degree the merits of ingenuity and utility. Its formation proceeds on a principle, now generally admitted with respect to the chemical composition of bodies, that their elements unite together in definite proportions; so that, for example, if we know in what ratio any two acids unite to an alkali,

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alkali, we may conclude that they will unite in the same ratio to every other alkali, to the earths, or to the metals. The object therefore, is to obtain some one fixed point, as a term of comparison; and then a scale may be formed of the quantities of the other bodies that are equivalent to the one first selected.

Having remarked how many questions arise in the mind of the practical chemist, when he wishes to detail the composition of a body, the author observes:

'The scale, which I am about to describe, is designed to answer at one view all these questions, with reference to most of the salts contained in the table, not merely expressing numerically the proportions by which the desired answers may be calculated, but directly indicating the actual weights of the several ingredients, contained in any assumed weight of the salt under consideration, and also the actual quantities of several re-agents that may be used, and of the precipitates that would be obtained by each.'

He then gives a brief account of the successive discoveries that led to the doctrine of chemical equivalents. The proportions assigned to various salts by Bergman, Wenzel, and Kirwan, do not admit of this method of notation; and it is to Richter that we are indebted for this great improvement in the philosophy of chemistry. Dr. Higgins ingeniously conjectured that, when any body unites with different doses of a second body, the proportions are such that one dose is a simple multiple of the other: but, as Dr. W. remarks, 'he appears not to have taken much pains to ascertain the actual prevalence of that law of multiple proportions by which the atomic theory is best supported; and it is in fact to Mr. Dalton that we are indebted for the first correct observation of such an instance of a simple multiple, in the union of nitrous gas with oxygen.' After Mr. Dalton had generalized the observation, a number of striking facts were furnished by Dr. Thomson and the present author, which were subsequently confirmed by Berthollet; so that the theory may now be considered as being generally received among all scientific chemists. As to Mr. Dalton's hypothesis, concerning the weight of the atoms of bodies, as deduced from the proportions in which they unite, Dr. Wollaston justly observes that it is not necessarily connected with the theory of definite proportions; and that, as it is 'purely theoretical, and by no means necessary to the formation of a table adapted to mere practical purposes,' he has not attempted to warp his numbers to suit the atomic theory.

The author next states, at some length, the experiments on which the basis of his numbers is founded, which were partly original,

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original, and partly derived from the most unexceptionable authorities. With respect to the table itself, he says:

'It is not my design in the table which follows this paper, to attempt a complete enumeration of all those elements or compounds which I suppose to be well ascertained, but merely to include some of those which most frequently occur. I do not offer it as an attempt to correct the estimates that have been formed by others, but as a method in which their results may be advantageously applied in forming an easy approximation to any object of our inquiries.'

The nature of the instrument will be best explained in Dr. Wollaston's own words:

'The means by which this is effected may be in part understood by inspection of the Plate, in which will be seen the list of substances intended to be estimated, arranged on one or the other side of a scale of numbers in the order of their relative weights, and at such distances from each other, according to their weights, that the series of numbers placed on a sliding scale can at pleasure be moved, so that any number expressing the weight of a compound may be brought to correspond with the place of that compound in the adjacent column. The arrangement is then such, that the weight of any ingredient in its composition, of any re-agent to be employed, or precipitate that might be obtained in its analysis, will be found opposite to the point at which its respective name is placed.' —

'With respect to the method of laying down the divisions of this scale, those who are accustomed to the use of other sliding-rules, and are practically acquainted with their properties, will recognise upon the slider itself the common Gunter's line of numbers, (as it is termed,) and will be satisfied that the results which it gives are the same that would be obtained by arithmetical computation.

'Those who are acquainted with the doctrine of ratios, and with the use of logarithms as measures of ratios, will understand the principle on which this scale is founded, and will not need to be told that all the divisions are logometric, and consequently that the mechanical addition and subtraction of ratios here performed by juxta-position, corresponds in effect to the multiplication and division of the numbers by which those ratios are expressed in common arithmetical notation.'

*Analysis of a new Species of Copper Ore.* *By* Thomas Thomson, *M.D.* &c. — The ore, of which an account is given in this paper, was brought from the Mysore by Dr. Benjamin Heyne, and exists there in a large quantity; 'occurring in primitive rocks, which seem to be green-stone, or at least connected with primitive trap.' Mines of this ore have been formerly worked, but, of late, (owing, it is supposed, to political causes,) they have been abandoned. The specimens which Dr. Thomson analyzed were amorphous; mixed irregularly with quartz-chrystals, and likewise with specks of malachite and with red oxyd of iron. The ore was soft and sectile,

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sectile, and of the specific gravity 2.26. From the analysis which is given, the constituents of the ore were found to be: carbonic acid, 16.70; peroxyd of copper, 60.75; peroxyd of iron, 19.50; silica, 2.10; loss, 0.95. It appears, therefore, to be a carbonate of copper, mechanically mixed with oxyd of iron, the carbonate being in the anhydrous state.

. *The Bakerian Lecture, on some new Electro-chemical Phænomena. By* W. T. Brande, *Esq. F.R.S.* &c. — Sir H. Davy has ascertained that, when compound bodies are decomposed by the Galvanic pile, the elements are attracted towards their respective poles; acids towards the positive extremity, alkalies and inflammable bodies towards the negative; and, as dissimilar electric powers attract each other, it was supposed that the inherent electrical states of the bodies were different, and contrary to that of the pole towards which they were attracted. It was discovered some years ago, by M. Erman, that certain bodies are, as he termed it, *unipolar*, or susceptible of transmitting only one kind of electricity; and in this way Mr. Brande explains an experiment of Mr. Cuthbertson, in which the flame of a candle, placed between two bodies differently electrified, communicated most heat to the negative body: which was conceived to prove that the electric fluid passes from the positive to the negative surface. Mr. B. performed a series of experiments, analogous to those of Erman, from which he deduced the principle that the attraction of these bodies towards one or another of the poles, in consequence of their inherent electricity, might be the real cause of their apparent *unipolarity*. It appeared that, when an acid-vapor was produced, it went to the positive pole: but that the substances which are composed principally of hydrogen or carbon were attracted to the negative side.

*An Account of some new Experiments on the fluoric Compounds, with some Observations on other Objects of Chemical Inquiry. By Sir* H. Davy, *LL. D.* &c. — This distinguished chemist had, on a former occasion, related the result of a numerous set of experiments, made with the view of decomposing the fluoric acid; and he inferred from them that it 'consists of hydrogen united to a substance, which, from its strong powers of combinations has not as yet been procured in a separate form, but which is detached from hydrogen by metals; and which, in union with the basis of the boracic acid and silica, forms the fluo-boric and silicated fluoric gases.' In the present paper, he details a number of experiments that were performed to procure this substance, which he calls fluorine, in a separate state. The object was not accomplished: but many interesting phænomena presented themselves, and tended to confirm the

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the author in his former opinions. Fluate of lead, and the silicated fluate of ammonia, when moistened, are decomposed, the first by ammonia, and the second by chlorine: but, when perfectly dry, no decomposition of the acid ensues. Charcoal was intensely ignited, probably by the Galvanic battery, in fluo-boric and in the silicated fluoric acid gases: but no change indicating a decomposition took place. Liquid fluoric acid was transmitted over charcoal ignited to whiteness, but no carbonic acid was formed.

Sir Humphry next proceeds to relate an account of his experiments on the composition of the fluates. He finds that fluor-spar, when decomposed by sulphuric acid, increases more than three-fourths of its original weight: from which he infers that, according to his method of notation, the number representing fluorine will be 34.2; and from another process, in which the subcarbonate of potassa was decomposed by fluoric acid, the number representing fluorine was found to be 32.6. It is admitted that these experiments do not allow of perfect accuracy: but, in general, we may conclude 'that the number representing fluorine is less than half of that representing chlorine, about 33.'—The paper closes with some observations on chlorine, containing a summary view of the arguments in favour of the author's hypothesis that it is a substance which has not yet been decomposed. He maintains the opinion with great confidence, and it must be admitted that he enforces it with great strength of argument; yet we cannot consider it as a decided point. Berzelius still adheres to the old doctrine; and we shall quote the remarks which Sir Humphry makes on this point:

'Professor Berzelius has lately adduced some arguments, which he conceives are in favour of chlorine being a compound of oxygen from the laws of definite proportions; but I cannot regard these arguments of my learned and ingenious friend as possessing any weight. By transferring the definite proportions of oxygen to the metals, which he has given to chlorine, the explanation becomes a simple expression of facts; and there is no general canon with respect to the multiples of the proportions in which different bodies combine. Thus azote follows peculiar laws in combining with every different body; it combines with three volumes of hydrogen, with half a volume of oxygen, with 1.2 and 1¼ of the same body, and with four volumes of chlorine.'

*Some Experiments and Observations on a new Substance which becomes a Violet-coloured Gas by Heat. By* the Same.—Most of our scientific readers have heard of the discovery made by M. Courtois, a manufacturer of salt-petre in Paris, of the singular body which forms the subject of this paper. When the carbonate

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carbonate of soda has been extracted from the ashes of sea-weed, and sulphuric acid is digested on the refuse matter, 'the substance appears as a vapour of a beautiful violet colour, which condenses in chrystals, having the colour and lustre of plumbago.' From its colour, when in the state of gas, it has obtained the name of iodine. It was originally examined by MM. Desormes and Clement; who announced that 'its specific gravity was about four times that of water, that it becomes a violet-coloured gas at a temperature below that of boiling water, that it combines with the metals and with phosphorus and sulphur, and likewise with the alkalies and metallic oxides, that it forms a detonating compound with ammonia, that it is soluble in alcohol, and still more soluble in ether; and that by its action upon phosphorus and upon hydrogen, a substance having the characters of muriatic acid is formed.' Sir H. Davy afterward had an opportunity of making some experiments on it, from which he concludes that it was a new substance undecompounded in any of the circumstances to which he was able to expose it; and that the acid formed in processes on it was not muriatic acid, but a new acid possessing a striking resemblance to that body. He then relates the effect which was produced by exposing iodine to a variety of re-agents, and particularly dwells on the various methods by which he attempted its decomposition. For this purpose, he employed the action of the highly inflammable metals, which unite to oxygen and chlorine; and the action of chlorine, which in general tends to the expulsion of oxygen and to the separation of inflammable bases from that principle. We learn that potassium, when heated in iodine, inflames and unites with it, but no decomposition is produced. Iodine absorbs chlorine, and a yellow solid was generated, soluble in water, and exhibiting acid properties. Iodine did not seem to be affected by oxygen. When it was heated with the metals, peculiar compounds were formed; iron, mercury, tin, zinc, and lead, were all treated in this manner, and the results are described. Iodine also unites with phosphorus, and an acid is formed which is more or less volatile in its nature according to the proportion of the ingredients. It also unites with hydrogen, and an acid is, in this case, produced, which is conceived to be similar to that which is composed of iodine and phosphorus. The following are some of the general conclusions drawn by the author from his experiments:

'From all the facts that have been stated, there is every reason to consider this new substance as *an undecompounded body*. In its specific gravity, lustre, the high number in which it enters into combination and colour, it resembles the metals; but in all its electrical agencies

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agencies it is more analogous to oxygen and chlorine; it is a non-conductor of electricity, and possesses, like these bodies, the negative electrical energy with respect to metals, inflammable and alkaline substances, and hence when combined with these substances in aqueous solution and electrized in the Voltaic circuit, it separates at the positive surface; but it has a positive energy with respect to chlorine, for when united to chlorine in the compound acid I have described, it separates from the chlorine at the negative surface. This likewise corresponds with their relative attractive energy. Chlorine expels the new substance from all its combinations on which I have made any experiments.

'The new substance seems to possess a stronger attraction for most of the metals than oxygen; but it is expelled from phosphorus and sulphur by oxygen: I found by passing oxygen and the compound of it with phosphorus through a glass tube, heated red, phosphorous acid was formed, and the violet gas appeared.'

*An Account of a Family having Hands and Feet with supernumerary Fingers and Toes. By* A. Carlisle, *Esq. F.R S.*—This peculiar formation of the hands and feet exists in the person of Zerah Colburn, the calculating boy, who lately excited so much attention. 'This boy has a supernumerary little finger growing from the outside of the metacarpus of each hand, and a supernumerary little toe upon the outside of the metatarsus of each foot. These extra fingers and extra toes are all completely formed, having each of them three perfect phalanges, with the ordinary joints, and well-shaped nails.' The peculiarity in this case is very strongly hereditary, having been propagated for four successive generations. The great-grandmother was thus formed, and had eleven children all gifted like herself; and one of her daughters married the grandfather of the boy, and had four children, three of whom had the peculiarity in both hands and feet, the fourth in only one hand and foot. One of the above three, the father of Zerah, has eight children, six sons and two daughters; four of the sons have the *family-privilege* more or less complete, while the two daughters, as well as two of the sons, are without it. The causes of this tendency to hereditary deviation from the accustomed structure of the body form a very curious object of inquiry, but at present defy our power to explain them. The liability to such peculiarities seems to be produced by the effects of civilization, but we are unable to say how they operate. It is observable in domesticated animals of all kinds, and produces those varieties which seem to be now permanently established. On this subject, the author observes,

'In particular breeds of animals, the characteristic signs are generally continued, whether they belong to the horns of kine, the fleeces of sheep, the proportions of horses, the extensive varieties



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of dogs, or the ears of swine. In China the varieties of gold and silver fishes are carefully propagated, and with us, what are vulgarly called "fancy pigeons" are bred into most whimsical deviations from their parent stock.

'As wild animals and plants are not liable to the same variations, and as all the variations seem to increase with the degree of artificial restraint imposed, and as certain animals become adapted by extraordinary changes to extraordinary conditions, it may still be expected that some leading fact will eventually furnish a clue, by which organic varieties may be better explained. A few generations of wild rabbits, or of pheasants under the influences of confinement, break their natural colours, and leave the fur and feathers of their future progeny uncertainly variegated. The very remarkable changes of the colour of the fur of the hare, and the feathers of the partridge in high northern latitudes, during the prevalence of the snow, and the adaptation of that change of colour to their better security, are coincidences out of the course of chance, and not easily explained by our present state of physical knowledge.'

*Experiments and Observations on the Influence of the Nerves of the eighth Pair on the Secretions of the Stomach. By* B. C. Brodie, *Esq. F.R.S.* — Sir Everard Home published some facts, which were supposed to render it probable that the various secretions are dependent on the influence of the nervous system, and Mr. Brodie afterward advanced some farther arguments in support of the same hypothesis. In this paper, he attempts to prove it by direct experiments. He had observed that, when a dog is poisoned by arsenic, a copious secretion of mucus occurs from the internal membrane of the stomach; he therefore administered this mineral to dogs, and then divided the eighth pair of nerves, which principally supply the stomach, when he found that the nervous secretion had not taken place. 'In these experiments, the animals died from the application of the arsenic, and the poison produced the usual symptoms, with the exception of the copious mucous secretion which takes place in other instances from the stomach and intestines. The obvious conclusion was, that this secretion was prevented in consequence of the nervous influence having been interrupted by the division of the nerves of the eighth pair.' Mr. Brodie intends to pursue the investigation, so as to ascertain the effect produced on the process of digestion by the division of the nerves which terminate on the œsophagus.

*On a Fossil Human Skeleton from Guadaloupe. By* Charles Konig, *Esq. F.R.S.* — As this fossil is the first of the kind, the authority of which is unquestionable, it has excited considerable attention. It was brought by Sir A. Cochrane from Guadaloupe, where it existed in a limestone-rock within high-water-mark. The description of the skeleton is sufficiently minute,

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minute, as also that of the rock in which it was imbedded. Sir H. Davy examined the chemical composition of the bones, and 'found that they contained part of their animal matter, and all their phosphate of lime.'

'The calcareous rock in which these bones are imbedded, is an aggregate, composed principally of zoophytic particles, and the detritus of compact limestone: it readily dissolves in diluted nitric acid, without leaving any evident residue. Its general colour is greyish yellow, passing into yellowish grey. When more closely examined, it is found to consist of yellowish grains, intermixed with others of a more or less deep flesh red colour. These grains, though minute, are in some parts of the mass perfectly defined, and in close contact with each other, although no cement is perceptible; in other parts they are, as it were, confluent, forming a more or less porous mass; in others again they form a compact mass, in which the former distinct concretions, especially the red ones, are only indicated by a difference of colour.'

These red grains appear to be the detritus of a millepora. Respecting the age of this fossil, the author remarks:

'If not much positive information can be derived from the preceding details, they will prove at least, that the enveloping rock is not of a stalactic nature, and that the bones, after they were deposited, underwent a degree of violence which dislocated and fractured them, without removing the fragments to a distance from each other. It may therefore be safely concluded, that the surrounding mass must have been in a soft or semi-fluid state, which, whilst it opposed no effectual resistance to a shock from without, readily filled up the chasms produced by it.

'From the composition of the stone, a late period may, perhaps, be assigned to its formation; yet there is nothing in the above description that necessarily implies a very recent origin. For although there are many instances of gravel and sand being quickly formed into hard masses; and even art has availed itself of this circumstance to produce from the granitic detritus a complete regenerated granite, (in which cementation of loose siliceous grains oxyd of iron is well known to be a powerful agent,) yet we know of no limestone being formed as it were under the eyes of men; for stalactically concreted limestone, as I have already observed, should not be confounded with this.'

The circumstance of these bones not being actually petrified is not supposed to be any decisive proof of their recent origin, since bones of undoubted antiquity are often in a similar state. The skeleton is deposited in the British Museum.

*On the Affections of Light transmitted through crystallized Bodies.* *By* David Brewster, *LL. D.* &c.—In a former paper published in the transactions of this Society, Dr. Brewster gave an abstract of a set of experiments on the properties of transparent bodies in refracting, dispersing, and polarizing the rays of light; and he



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here informs us that he has been lately led into a new field of inquiry, by the discovery of a singular property of light as transmitted through the agate, which has furnished some very remarkable results. These he proposes to detail in the present paper; and he arranges his remarks under five heads; first, on the polarizing power of the agate; second, on the structure of the agate as connected with its optical properties; third, on the peculiar colours exhibited by the agate; fourth, on the depolarization of light; and fifth, on the elliptical coloured rings produced by obliquely depolarizing crystals. When a ray of light is transmitted through a plate of agate, cut by planes perpendicular to the laminæ of which it is composed, it suffers polarization; and it is observed that the pencil of rays, to which this property is communicated, is surrounded by a large mass of nebulous light. This nebulous light, he demonstrated by his experiments, bears the same relation to the bright image which the first image in double refracting crystals bears to the second; so that we may consider the agate as possessing a structure approaching to that of those bodies which produce the double refraction of light. With respect to the structure of the agate, which causes these peculiar optical appearances, Dr. Brewster says:

'When we examine a piece of transparent and well polished agate, we perceive a number of bands or stripes, which are the sections of a succession of laminæ that are sometimes parallel, but in general concentric. These laminæ are often of a milky white colour when seen by reflected light, and sometimes nearly as transparent and colourless as glass, and the white laminæ commonly alternate with the transparent ones. The laminæ which are white when seen by reflected light, are brown by transmitted light, and the intensity of this brown colour increases with the thickness of the plate of agate.'

By conceiving a plate of agate as composed of laminæ imperfectly transparent, alternating with those that are more pervious to light, and also possessing a certain curvature in their form, we may deduce an explanation of the phænomena. Dr. B. noticed the existence of a coloured image, on each side of the common colourless image, and which was likewise polarized; and, while he acknowleges that he has not been able to discover its cause, he gives the result of some experiments which he hopes may prove serviceable to future inquirers. He found 'that the coloured image is equally distinct in every position of the agate; that it is alike produced by polarized and depolarized light; and that it suffers no change, either when examined by a plate of agate or by a doubly refracting crystal.' He has shewn, in a previous publication, that almost all crystals possess the property of depolarizing light, in two positions,



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tions, while there are two other positions in which the polarity suffers no change. This latter he calls the neutral axis, and the former the depolarizing axis. It is stated that

'The depolarizing axes are common to almost all crystallized substances, and what is very singular, I have discovered them in horn, gum Arabic, glue, tortoise-shell, caoutchouc, gold beater's skin, amber, mother of pearl, camphor, spermaceti melted and cooled, bees' wax melted and cooled, adipocire melted and cooled, manna, oil of mace, acetate of lead melted and cooled, human hair, bristles of a sow, human cornea, cornea of a fish, cornea of a cow, and imperfectly in some pieces of plate glass.'

The experiments and observations which Dr. Brewster has made on the elliptical coloured rings are very elaborate, and, as he remarks, lead to a class of phænomena 'unquestionably the most brilliant within the whole range of optics.' He employed, in the first instance, a thin plate of topaz, with two natural faces, parallel and highly polished. By a particular management, which cannot be understood fully without plates, the topaz is viewed through a plate of agate, when ten brilliantly coloured elliptical rings are perceived. He describes the effects of both common and polarized light, the latter of which are peculiarly varied and interesting; and he observes that the same rings are produced by several bodies besides topaz:

'The rings which have now been described as produced by topaz, I have discovered in rock crystal, mica, the agate, the oriental ruby, the emerald, native hydrate of magnesia, amber, ice, sulphate of potash, tartrate of potash and soda, nitrate of potash, acetate of lead, acetate of lead melted and cooled, prussiate of potash, mother of pearl, bones of a cod, quill, the human nail, horn, tortoise shell, cornea of a fish, cornea of a cow, cornea of a man, spermaceti, Rupert's drops, gum Arabic, and caoutchouc.'—

'It is highly probable that the coloured rings will be found in a still greater number of crystallized bodies. I have sought for them in vain in the diamond, native orpiment, Iceland spar, fluor spar, muriate of soda, carbonate of lead, carbonate of barytes, the sclerotic coat of the eye, the crystalline lens, and a great variety of other bodies, and in some of these with so much care, that they could scarcely have escaped my notice, if they did exist. It therefore still remains to be determined, what kind of crystallization is necessary to their production, and what relation exists between the magnitude of the rings and the refractive power of the body which produces them.'

*On the Polarization of Light by oblique Transmission through all Bodies, whether crystallized or uncrystallized. By* the Same.—Dr. B. had already announced that light transmitted through all transparent bodies suffers polarization, and in the present paper he details the nature and consequences of this principle. In the course of his experiments, he was led to the discovery


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of a very important fact, that the number of transparent plates, through which light is transmitted obliquely, multiplied by the tangent of the angle at which it polarizes light, is a constant quantity. Hence he has constructed a table, shewing the angles of polarization from one plate to above 8,000,000, the number by which light is polarized at the incidence of a single second.

'My next object was to determine the law of the variations which the angles experienced by changing the refractive power of the plates. From the difficulty of procuring ground plates of any substance of a high refractive power, I have made this experiment only in a rude manner with a parcel of twelve plates of green glass, which is nearly equal to flint glass in refractive power. The result of this experiment indicated that as the refractive power increased, the transmitted light was polarized at a less angle of incidence; but I cannot yet state the precise law till I have performed a series of experiments with a parcel of plates of flint glass which I am now preparing.'

We are afterward informed that, when a beam of light is polarized by refraction, at the same angle at which it is polarized by reflection, both the reflected and the transmitted ray will be completely polarized. From this principle, it is inferred that the computation of Bouguer, on the intensity of light transmitted by several plates, is erroneous, as well as his method of measuring the absorption of light. — Dr. Brewster's train of experiments on light are extremely interesting, and highly creditable to his acuteness and address; while his merit is not diminished by the circumstance that M. Malus of France, who was engaged in similar inquiries, had anticipated him in some of his conclusions.

## MATHEMATICS and ASTRONOMY.

*Methods of clearing Equations of quadratic, cubic, quadrato-cubic, and higher Surds.* By William Allman, *M.D.* — We can see very little either of utility or ingenuity in this paper: the subject to which it relates seldom arises in algebraical problems; and, when it does, it appears to us that the practitioner would not be benefited by any thing contained in this memoir, since it furnishes neither any new method of solution nor any abridgement of the usual process. Indeed, we cannot but suppose that the plan, which the author pursues, is that which would naturally suggest itself to any algebraist who had made some progress in the solution of equations.

The problems which the Doctor has proposed may be stated generally as follows: given,

$$a^{\frac{1}{n}} + b^{\frac{1}{n}} + c^{\frac{1}{n}} = o$$

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to find an equation between $a$, $b$, and $c$, and the integral powers of the same quantities. If $n = 2$, or any power of 2, this may be done by a simple equation; if $n = 3$, the same may be effected by quadratics; and, when the number of surds does not exceed three, by a simple equation; if $n = 5$, any number of surds may be exterminated by a biquadratic; if only three, by a quadratic; and universally, if an equation consist of any number of independent surds, having a common index, the equation resulting free from surds will be so many times the height of the given one, as there are units in the common index of the surds raised to the power of which the index is the number of independent surds diminished by unity. If, however, the equation consist of three surds only, whose common index is any odd number, it may be cleared of them by admitting the solution of an equation of which the highest dimension is half the index of the surd, *minus* unity.

Dr. Allman concludes his paper by a few observations relative to the imaginary roots of unity, and has exhibited them for the 5th and 7th root: but, from the manner in which they are given, we suspect that he is not well acquainted with Gauss's solution of binomial equations; which is far more simple and general than any thing contained in Waring's "*Meditationes Algebraicæ*," to which he refers: the former author having shewn that any equation of this kind, of which the index is prime, may be solved by means of equations of the dimensions of the prime factors of that prime number, *minus* 1. — Thus a surd of the 11th power will depend on one quadratic equation and one of the 5th power; and, as the latter cannot be generally exhibited, we suspect that it is not only '*not very easy* to find the imaginary value of a surd of the 11th power,' but that it is in the present state of algebra absolutely *impossible*.

*A new Method of deducing a first Approximation to the Orbit of a Comet, from three geocentric Observations.* By James Ivory, *A.M.* — This important memoir, which occupies nearly 70 pages, can be but very imperfectly reported within the limits which it is necessary for us to observe; and we shall therefore only offer a few general remarks. The astronomy of comets has of late years become a very interesting subject of mathematical investigation; all the powers of the modern analysis having been applied to the determination of the orbits of these excentric bodies. At present, we know of but one comet whose period of revolution is determined, and whose return may be expected with confidence. Another comet, which appeared in 1780, had the elements of its orbit computed by several able astronomers, who all agreed in giving it a period of revolution of about 51 years: but, unfortunately, their computations have never received



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any confirmation by its re-appearance in our system, although there seems to be little or no doubt of the accuracy of their results; the attractions of Jupiter and Saturn having in all probability so far changed the nature of its orbit, as to render it in future invisible to us in its approach towards the sun. If the period of a comet's revolution were known, we should have one important element of its orbit, and the rest might be found with comparative ease: but, this being unknown, we have the whole to compute from a small number of geocentric observations, which renders the problem in this case very difficult. The apparent motion of a comet is the combined effect of its own motion and that of the earth: it is therefore extremely irregular and intricate; and, on this account, it is difficult to deduce the heliocentric positions from observations made on the earth's surface. We can view the planets at all times, and in all situations; and, with regard to them, we can thus select those positions in which the heliocentric places are found immediately from observations, without any perplexed calculations: but we are deprived of this expedient in the case of comets, which continue visible for a short time only, and in a small part of their orbit:

'In order to evade the difficulties attending a direct consideration of the problem, and to obtain an approximate solution at least, Sir Isaac Newton proposed to take a small portion of the orbit for a straight line described with a uniform motion. On this supposition the projections of the comet on the plane of the ecliptic will lie in one straight line as well as the real places in the heavens; and the several parts of both lines will have the same proportions as the intervals of time between the observations: so that in order to find the projection of a comet's trajectory on the plane of the ecliptic, we have only to draw a straight line which shall cut the several straight lines whose positions are determined by the observed longitudes in such a manner that the intercepted segments shall have given proportions. With three observations only this problem is indeterminate, or admits of innumerable solutions.'

When four observations are employed, the problem (generally speaking) is determinate, and is easily solved: but even here again it happens, in the case to which we want it to apply, that it is still as indeterminate as in the former case. This was first noticed by Boscovich, who shewed that, in the actual state of the data, owing to the earth and the comet being both in motion, the problem is as indeterminate when four observations are employed, as we have already remarked it to be for three observations only; — at least so long as the earth and the comet are each supposed to move in right lines; and, since this is so nearly the actual state of the data during the short period of a comet's remaining visible, it is obvious that, if we even avoid this

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this part of the supposition, the data will approach so near to the indeterminate case of the problem, that the conclusion becomes quite uncertain. We fall on the indeterminate case when we suppose both the earth and the comet to move in straight lines, with uniform velocities; and the very same hypothesis will be found to render evanescent the small co-efficients which enter in the other case:

'There are however some solutions of this problem to which the preceding observations must not be applied. Of this kind is the method of M. Boscovich; that of the celebrated Laplace; and those which Legendre has more lately published; all of which have been found useful in practical astronomy. The method of Boscovich owes its utility as an approximation to the circumstance of introducing the velocity in the orbit as a principal condition: for that velocity depending upon the proportion of the distances of the earth and the comet from the sun, limits the other conditions, and places the orbit in its proper situation. The same thing may be said of the methods of Laplace and Legendre: and, in general, we may affirm that no solution of this problem can be free from the imperfections we have pointed out, in which the velocity in the orbit, or some equivalent property, does not enter as a principal condition.

'In order to place what has been said in a clearer light, it is to be observed that three complete observations of a celestial body are sufficient for determining the species, the magnitude, and the position of the curve in which it moves round the sun. On this account there is a superfluity of conditions when we suppose the orbit to be a parabola: because, in this case, the velocity in the orbit furnishes an equation without introducing any new unknown quantity. Thus it happens, that in the problem of the comets there is one equation more than there are quantities sought: and by combining those equations in different ways, various solutions of the problem may be obtained. But it ought likewise to be observed, that if we set aside the equation derived from the nature of the orbit, the remaining ones, in the actual state of the data will nearly coincide with what would result from the hypothesis of a uniform motion in a straight line: and although, theoretically speaking, we can solve the problem by means of those equations, yet we shall thus infallibly introduce co-efficients that are small and ill defined, and unfit for any practical purpose. It is therefore necessary to include the velocity in the orbit, or some equivalent property, if we wish to obtain a solution useful in practical astronomy: and even when this mode of solution is adopted, it is still necessary to examine with care the quantities introduced by combining the other conditions, in order to exclude the faulty co-efficients we have been speaking of.'

Such is the nature of the problem which Mr. Ivory has proposed to investigate, and which his well known analytical talents so well qualify him to pursue with success: but which it is impossible for us to illustrate within the contracted limits of a review. We can therefore only recommend the memoir



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to the attention of astronomers; who, if they possess the requisite proficiency in analytical investigations, will find themselves amply compensated for an attentive perusal of it.

*Further Experiments on the Light of the Cassegrainian Telescope, compared with that of the Gregorian. By Captain* Henry Kater, *Brigade-Major.* — We have already had occasion to detail the interesting experiments of Captain Kater on this subject in Vol. lxxiv. of M. R. p. 155.; and, as the present may be considered merely as a continuation of the former paper, it will only be necessary to state the results hence deduced. In the author's first memoir, he gave the result of two sets of experiments made on different Gregorian telescopes, as compared with the same Cassegrainian; in the present instance, the comparison has been made with a new Cassegrainian, and the latter of the Gregorians used in his former experiments. The result is that the comparative light of the two telescopes, when reduced to the same aperture and magnifying power, is as 678 to 290; or as 234 to 100 nearly.

In the first of the preceding set of experiments, the proportion was as 235 to 100, but in the second set as 148 to 100:

'The surprising agreement of the first and third experiments with each other, excites an inquiry as to the cause of the difference observable in the second, as equal care and attention were bestowed on all.

'The Cassegrainian telescope used on that occasion I have been unable to procure again, but from the inquiries I have since made, there is some reason to believe that, in addition to the polish of the specula having been somewhat impaired, as remarked in my last paper, its convex mirror was too small to receive the whole cone of rays, and to this circumstance principally I am inclined to attribute the deficiency of light in the second experiment when compared with the first and third.

'If the mean of all three experiments be taken, the relative quantity of light will be as 20¼ to 10; but, if the second experiment be rejected, and the mean of the first and third be considered as correct, the light will be very nearly as 23½ to 10 in favour of a telescope of the Cassegrainian form compared with one of the Gregorian construction.'

The author closes his memoir with an appendix, detailing a number of interesting experiments, connected with the same subject; which were principally designed to ascertain, in a direct manner, whether any rays are lost in crossing each other at the place at which the image is formed. It was on this principle that Captain Kater deemed it probable that the great difference in the light of the two telescopes was to be explained: an hypothesis which these latter experiments tend very much to confirm.

*Astronomical*

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*Astronomical Observations relating to the sidereal Part of the Heavens, and its Connection with the nebulous Part; arranged for the Purpose of a critical Examination.* By William Herschel, *LL.D. F.R.S.*—The reader will form an idea of the nature of this paper from the Doctor's introductory page, which serves as a sort of preface to his memoir:

'In my paper of observations of the nebulous part of the heavens, I have endeavoured to shew the probability of a very gradual conversion of the nebulous matter into the sidereal appearance. The observations contained in this paper are intended to display the sidereal part of the heavens, and also to shew the intimate connection between the two opposite extremes, one of which is the immensity of the widely diffused and seemingly chaotic nebulous matter; and the other, the highly complicated and most artificially constructed globular clusters of compressed stars.

'The proof of an intimate connection between these extremes will greatly support the probability of the conversion of the one into the other; and in order to make this connection gradually visible, I have arranged my observations into a series of collections, such as I suppose will best answer the end of a critical examination.'

Dr. H. then proceeds to the arrangement and classification of his observations, which he divides into twenty different heads, viz. 1. *Of Stars in remarkable Situations with regard to Nebulæ.* 2. *Of two Stars with Nebulosity between them.* 3. *Of Stars with Nebulosities of various Shapes attached to them.* 4. *Of Stars with nebulous Branches.* 5. *Of nebulous Stars.* From the observations reported in the latter articles, Dr. Herschel thinks he has reason to conclude that stars *grow*; that, in the two former cases, they are receiving fresh accumulation of matter from the contiguous nebulosity; and that, in the latter, having already received their due quantity, they are merely acquiring a higher degree of condensation. 6. *Of Stars connected with extensive Windings of Nebulosity.* 7. *Of small Patches consisting of Stars mixed with Nebulosity.* 8. *Of Objects of an ambiguous Construction.* 9. *Of the sidereal Parts of the Heavens.* 10. *Of the Aggregation of Stars.* 11. *Of irregular Clusters.* 12. *Of Clusters variously extended and compressed.* From the latter set of observations, the author wishes to draw the conclusion that, after the generation and complete formation of stars, they have then a tendency, from their mutual attractions, to form themselves into distinct systems. Articles 13, 14, 15, 16, 17, and 18. relate to differently formed clusters, and article 19. *to a Recurrence of the ambiguous Limit of Observation.*

Dr. Herschel thus concludes this part of his memoir:

'The extended views I have taken, in this and my former papers, of the various parts that enter into the construction of the heavens, have

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have prepared the way for a final investigation of the universal arrangement of all these celestial bodies in space; but as I am still engaged in a series of observations for ascertaining a scale whereby the extent of the universe, as far as it is possible for us to penetrate into space, may be fathomed, I shall conclude this paper by pointing out some inferences which the continuation of the action of the clustering power enables us to draw from the observations that have been given."

The Doctor's last article relates *to the breaking up of the milky Way;* which he considers to be in a state of gradual dissolution. Such conjectures and hypotheses would certainly be rejected as chimerical, were they to proceed from a less celebrated observer than Dr. Herschel.

We hope to attend to Part II. in our next or the following Number.

[*To be continued.*]

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ART. VIII. *State of the Prisons in England, Scotland, and Wales,* extending to various Places therein assigned, not for the Debtor only, but for Felons also, and other less criminal Offenders. Together with some useful Documents, Observations, and Remarks, adapted to explain and improve the Condition of Prisoners in general. By James Nield, Esq., one of his Majesty's Acting Justices of the Peace for the Counties of Buckingham, Kent, and Middlesex, &c. 4to. pp. 700. 2l. 2s. Boards. Printed by Nichols and Son. 1812.

FEW of our readers are unacquainted with the name of Mr. Nield, who may be called the successor of the philanthropic Howard, in his benevolent attentions to the state of our prisons and the situation of their unfortunate tenants; and the public has learnt with regret that this worthy man has, within a few months, gone to obtain the reward of a well spent life. In recalling to mind his past labours, and lamenting that the world cannot profit by his future efforts, it occurred to us that we had overlooked his last important publication, on the subject so near to his heart *; and though we are sorry for our temporary neglect, we have satisfaction in even thus tardily discharging our duty, by now devoting to it the notice which it amply merits. Yet we greatly fear that many readers will turn over unread the pages which we allot to it, because it treats

* We must remark that the knowlege and circulation of this volume has been strangely and injudiciously obstructed, by its not being sold through the usual medium of a publisher, and by the usual allowance to booksellers being denied if they have orders to procure it. A more efficacious mode of rendering the publication nugatory could scarcely be contrived. It is keeping the work in *prison,* and rendering access to it difficult.

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on a subject which can give them no pleasure, and which they do not feel themselves individually obliged to contemplate. They will perhaps say that they have no influence with any who are concerned in the management of prisons, and that it would therefore be useless for them to acquire information respecting their state: but how few can *truly* say this? A very numerous class of persons are in some manner or another concerned in the management of prisons:—all the members of both houses of parliament, the sheriffs, the gentlemen who are summoned on grand juries, and all the magistrates both of counties and of towns. Is there one among us who can be certain that he has no influence with any member of so numerous a body? If such an one should be found, still he cannot be sure that the information which he might acquire on the subject would be useless; because, if he can either inform or influence others who have access to any of the persons above enumerated, he may by that means produce as much effect as if his agency were more immediate.

It is certain—we hope it is certain—that, if it were universally known that dreadful sufferings are perpetually endured in a very great number of our gaols, which are not intended by the law, and which are equally inflicted on the innocent and on the guilty, the evil must be abolished. The humblest individual can spread this knowlege; and it may fall to the lot of any of us, by a word, to assist in relieving our fellow-creatures from miseries which would fill us with horror if they were fully brought before our minds.

Mr. Nield has twice travelled into every corner of our island, to ascertain the situation of our prisons: he twice inspected almost every gaol in the kingdom; and he published this volume in order to disseminate the result of his observations. Much good, we believe, has been the consequence of his virtuous exertions, but very much more remains to be effected. In many prisons, both debtors and persons charged with criminal offences suffer severely from noisome air, want of water, want of food, want of firing, want of bedding, and want of medical assistance; and, in most of these respects, the debtor undergoes much more than the criminal. In many prisons, also, no chaplain is appointed; the debtors are obliged to associate with the criminals of every description; and males and females, prisoners *charged* with criminal offences and those who have been *convicted* of them, slight and hardened offenders, are indiscriminately mixed together.

We have not room to give an account of all the wretchedness which Mr. Nield has here exposed to our view: but, if we shew in how many of the prisons, under the first four letters of his alphabetical list, some of the worst of the above-mentioned evils

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are to be found, it will give our readers an idea of the quantity of misery with which they would become acquainted, if they pursued the inquiry to the end. We shall advert more particularly to the situation of the debtors; because, though the state of the criminals in various gaols is a reproach to the country, that of the debtors is even more deplorable.

No allowance is made for *Food* to the debtors at Appleby, Banbury, Barnstaple, Bath, Bridgewater, Boston, Bristol city and county-gaol, Castle-town, (Isle of Man,) Cardigan, Croydon, Chesterfield, Dover-castle and Dover town-gaol. — If any persons suppose that the Lords' act, which subjects the creditor to make his debtor an allowance while he detains him in prison, must prevent him from enduring the extremity of want, we request them to turn to Mr. Nield's introductory *Observations on the Law of Civil Imprisonment*, (page 13.) where they will see how inefficacious the act is, and that it is often so abused as to increase instead of lessening the hardships of the debtor. They will find, too, when they read the book, that the debtors would often perish through want if they were not relieved by casual charity, by the humanity of the gaoler, or by the sympathy of their fellow-prisoners; and that, even with these resources, they often leave their prison in a fitter state for a hospital than for labour.

No *Coals* are supplied, even in the extremity of winter, to the debtors at Aberdeen, Annan, Ayr, Banff, Barnstaple, Beaumaris county-gaol, Berwick-upon-Tweed, Birmingham court-prison, Bradford, Borough-compter, Carnarvon, Cambridge-castle, Cardigan, Chester city-gaol, Castle-town, Devizes, Dolgelly, Dumfries, and Dundee.

No *Bedding* is given to the debtors at Aberdeen, Annan, Appleby, Ayr, Banbury, Banff, Bradford, Bath, Borough-compter, Beaumaris, Bridgewater, Brecon county-gaol, Brecon town-gaol, Bristol city and county-gaol, Coventry, Cambridge town-gaol, Cardiff county-gaol, Cardigan, Carlisle city and county-gaol, Chelmsford, Castle-town, Chesterfield, Colchester, Devizes, Dover town-gaol, Dolgelly, Dover-castle, Dumfries, Dunbar, Dundee. — In some of these places, straw is allowed, but in most of them no covering whatever.

In a great number of prisons, no *Water* is accessible to any of the prisoners, and they feel excessively the want of it: in some instances, they are obliged even to purchase their little pittance.

We give a few extracts to shew the sufferings produced by want of *Air*:

*Bristol, City and County-gaol.* (Page 78.) — 'The men-felons' dungeon, to which you descend by eighteen steps, is seventeen feet in diameter, and eight feet six inches high. — This dreary place is close and offensive, with only a very small window whose light is merely



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sufficient to make darkness visible. In the year 1801 I remember it was chiefly appropriated to convicts under sentence of transportation. Seventeen prisoners are said to have slept here every night! The turnkey told me that in a morning when he unlocked the door, he was so affected by the putrid steam issuing from the dungeon that it was enough to strike him down.—When turnkeys are thus affected by only opening the doors, what must the pitiable wretches suffer confined through the whole night in such fetid hotbeds of disease!'

*Dundee Town-gaol.* (Page 176.) — 'By a descent of sixteen steps are sunk three loathsome dungeons. One, which is generally used for prisoners, is almost wholly dark, measures eight feet by seven and six high, without ventilation. The gaoler told me that sometimes four or five vagrants had been confined here for seven days together.'

*Salisbury, Country-gaol, and Bridewell.* (Page 518.) — 'The prisoners in the felons' gaol are lodged in very damp cells, and when let out for air it is but for one hour out of the twenty-four. I happened to be there during that hour in the wintry month of January 1802. There was a heavy fall of sleet, snow, and rain, it was extremely cold, and yet upon opening their door, the prisoners (seventeen felons and seven for misdemeanors) rushed out into the midst of it, eagerly gasping as it were for a mouthful of fresh vital air.'

In a number of prisons, heavy irons are unnecessarily used:

*Kingston-on-Thames House of Correction.* (Page 316.) — 'Two women were chained together for a month by a horse-lock round the leg of each with three feet length of chain, and fastened by another chain at night to two iron staples fixed in the floor at six feet distance.'

At Carnarvon and Brecon county-gaols, Mr. Nield found women in double irons.

*Edinburgh, City-Tolbooth.* (Page 193.) — 'In three of the felons' rooms are stocks fixed on the floors, the upper part of which lifts up to receive the leg of the prisoner who must lie on his back till released, and in these stocks they have been confined night and day. After sentence of death, the criminal is taken to the condemned cell; here a smith fixes an iron strap to his leg fastened again to a ring which encircles a strong iron bar running across the room; so that he cannot lift up that foot from the floor. In this situation the wretched sufferer has been sometimes detained during six weeks, until the execution of his awful sentence.'

*Hertford, County-gaol, and Bridewell.* (Page 272.) — 'Prisoners committed to the felons' gaol (and some of them even for comparatively trivial offences, and before a trial,) are here immediately put in irons, and at night are fastened, two together, down to the flooring of their cells by a chain passed through the main link of each man's fetter, and padlocked to a strong iron staple in the floor, and with this additional aggravation of their daily misery are left to pass the hours destined by nature to ease and refreshment upon loose straw only scattered on the floor. A man may thus suffer six months' imprisonment under the bare suspicion of a crime, from which at the end of that

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that dreary term his country may perhaps honourably acquit him. Under circumstances of this kind I saw four prisoners here, September 1808.'

*Taunton, County-Bridewell.* (Page 556.) — 'I found many of the prisoners in irons, and amongst them a very little boy committed for two months had heavy irons on him.'

We must now make room for a few instances of the want of *Medical Assistance.*

In the county-prison for debtors at Exeter, no surgeon is allowed:

'The debtors have neither bedding nor straw. Two were sick in bed, another had the jaundice, and a fourth was in the last stage of a consumption at my visit in 1803 without any medical assistance. — The gaoler said no magistrate ever came there without being sent for. — It is difficult to conceive the extreme wretchedness and misery here exhibited. The debtors, for the most part mechanics and labourers, seem to be more unfortunate than criminal, and have an abundant claim to pity and relief.'

At Carmarthen-castle, a surgeon is appointed; but, says Mr. Nield, (page 91.) 'several of the prisoners I found here ill; and one in particular could not turn herself in bed; yet they told me the surgeon had not for two months either seen any of them himself, or sent his assistant, though frequently applied to.'

These specimens may be sufficient to convince our readers that, in many of our gaols, the extremity of human misery is inflicted. Let us not boast too much, then, that torture is abolished in our land. Perhaps a wretch who was broken on the wheel might suffer less than one who, for many months, is put to the slow torture of hunger and thirst, of cold or semi-suffocation. In our long winters, how often does a prisoner lie on the damp floor with only his ragged clothes to cover him, and without fire; hunger and cold uniting to rob him of his vital warmth! When summer comes, it brings to him, not as to us new life and joy, but pestilential air and intolerable stench; evils almost as terrible as the bitter cold which he so long endured before. Let it be remembered, also, that this misery is heaped on persons who have not been found guilty, and who in fact often are innocent. Let it be recollected, too, that the law orders no such punishment even to the most guilty. Where can a law be found, condemning a criminal to hunger and thirst, to cold and suffocation? These inflictions are illegal as well as barbarous. In every case, either they are an unintended and accidental consequence of the law, or they are owing to neglect in those whose duty it is to superintend the prisons; — or to carelessness, idleness, or cruelty on the part of the gaoler. In

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every case, therefore, those who attempt to remove these evils are taking the part of the laws against the abuses, intentional or unintentional, which prevent their right operation. — We are persuaded that Mr. Nield's book, if it be possible to procure for it the public attention, must produce the effect of convincing our sheriffs and magistrates that an inspection of the prisons is one of their most important duties, since there does not seem to be any of which the neglect may occasion so much lamentable suffering.

We have not yet, however, shewn our readers the worst part of this great evil. The representation of bodily misery is the most shocking to untutored feelings: but, to persons of true and consistent benevolence, the consideration of the moral depravity which is the consequence of the bad state of many of our prisons will be still more afflicting.

Mr. Nield says, (page 63.)

'In my various tours of visitation to the houses of correction and bridewells, in places remote from the metropolis, I have but too often found the debtors associated with felons and other offenders of the worst description, who both by instruction and example frequently make them as abandoned as themselves, nay, and even extinguish every spark of modesty in the females by daily habits of intimacy with the lewdest of their sex.'

(Page 159.) 'At my visit to Devizes town-gaol in 1806, several in the women's ward appeared to be of the most lewd, profligate, and abandoned sort; yet confined to such association I found a poor hard working woman debtor, and a man who had been committed hither from the court of requests, both living in common with the criminals.'

*Appleby County-gaol.* (Page 12.) — 'Here is only one court-yard, so that debtors and felons, men and women of all descriptions associate promiscuously together during the day-time.'

*Yarmouth Town-gaol.* (Page 605.) — 'The females' sleeping-room opens into the mens' day-room; and the four debtors with the eight criminals (two of them very young and decent looking females) were all associated together in the small court-yard.'

(*Introductory Remarks on Courts of Conscience*, page 28.) — 'Shut up in a bridewell, (for of this sort are the prisons to which a debtor is frequently sent from the court of conscience,) in common with the most abandoned criminals amongst whom as of necessity he must associate, an intimacy will soon take place: and which, strange as it may appear, (provision being made for the hardened criminal though withheld from the debtor,) will be cemented into friendship by the very influence of gratitude, the most honourable tie in nature, in return for the pittance which is spared him by a felon's sympathy to support his famished frame. A friendship thus formed, (and its existence can hardly be questioned or condemned,) will soon be extended beyond the donor to the companions and associates of the criminal

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criminal who visit him in his confinement. His mind becomes thus prepared for the commission of those *crimes which feed his fellow-prisoner.* — The internal regulation of bridewells, with an indiscriminate mixture of prisoners, is so notoriously bad that the poor man who enters within their walls as an unfortunate debtor must possess more resolution and fortitude than can be expected from persons in his rank of life, if he be not dismissed with those habits of vice and idleness about him which may soon return him to his dreary abode as a formidable felon, charged with the commission of crimes that subject man's life to the offended laws of his country.'—

'If the reader's curiosity is excited by the foregoing remarks, (which he will do well to consider not as an effect of fancy, but as the result of the author's personal observation,) and if he be desirous of pursuing the subject, he may find it but too faithfully delineated by that admirable writer Henry Fielding, in his "Enquiry into the Causes of the Increase of Robbers," a most authentic and interesting narrative of the hideous scenes of vice which there take place; a detail of the alarming consequences that result to society from the permission of such abominable practices against good order and morality, and of which (subject to little or no modification) the author cannot hesitate in opinion that they actually and fully exist at the present day in all their horrid enormity.'

Wherever we open Mr. Nield's book, fresh passages of importance strike our eye, and make us desirous of inserting them. In some, dreadful privations are described that arise from the abuse of withholding the king's allowance from prisoners who are condemned to transportation: in others, we see that in some gaols, though they have court-yards, the prisoners are not permitted to make use of them; and in others, we read the sickening account of the intolerably offensive state in which the prisons are kept, by a neglect which Mr. Nield considers as a principal cause of unhealthiness in many of our gaols, and of which he describes the effect as suffocating. (Page 282.)—We have not, however, room for more extracts; and, indeed, if those which we have already given do not interest our readers sufficiently to induce them to examine the volume for themselves, we may conclude that no description of human ills would have that power.

The bad consequences resulting from want of employment, and from the indiscriminate mixture of prisoners in many gaols, will be more striking when contrasted with the admirable effects which are produced by an opposite system in some of them. We select the *Dorchester* gaol as a laudable example:

Page 166.—'The exemplary distribution of persons here established is such that not only the male prisoners are separated from the female, and the felons from the debtors' fines, &c., but those of each description are subdivided into classes. — Employment is found for prisoners of all descriptions: the prisoner has half the produce. Upon enquiry made

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made into the characters of all the Dorsetshire prisoners on charges of felony during a period of fourteen years, it has appeared that out of three hundred and ninety-three persons of both sexes, no less than two hundred and forty-two have been so well reclaimed as to maintain themselves by honest industry.—The county, with a liberality that reflects upon it the highest honour, rewards those former prisoners who twelve months after their discharge can produce certificates of their having faithfully, honestly, soberly, and industriously served those who kindly afforded them employment. A perusal of these remarks will amply manifest the great good which may be produced by constant employment and salutary regulations, and it is hoped that the example of the visiting magistrates of the county of Dorset, in restoring so many prisoners to usefulness in society, will raise a spirit of emulation throughout the whole kingdom.'

The matters of fact, brought forwards by Mr. Nield, have principally attracted our attention, as forming the main purport of his publication; and we have only cursorily referred to some of his introductory observations on *Civil Imprisonment*, *Courts of Conscience*, and *Crimes and Punishments*. In these remarks, however, many useful suggestions and well founded representations occur; and, though we cannot farther dilate on them at present, we solicit for them the attentive perusal of all benevolent and intelligent members of the community.

We cannot conclude without earnestly recommending the whole subject to all readers; and to those numerous and respectable persons who interest themselves in the education of the poor, and in the distribution of Bibles, we surely cannot recommend in vain that part of it which concerns the morals of the prisoners. While they anxiously endeavour to improve the condition of the lower orders by instructing the young, and by spreading the knowlege of the word of God, will they, unmoved, and without making an effort to remove the evil, see all around them schools in which profligacy and vice are taught as diligently as *they* have taught virtue and religion?

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# MONTHLY CATALOGUE,

## For DECEMBER, 1814.

### NOVELS.

Art. 9. *Corasmin*, or the Minister; a Romance. By the Author of the Swiss Emigrants. 12mo. 3 Vols. 15s. Boards. Longman and Co. 1814.

"A perfect monster, which the world ne'er saw," seems not calculated to please even in the delineations of the novelist. We seldom meet with persons who are admirers of Sir Charles Grandison, especially (we are sorry to say it) among the ladies, to whom the unprincipled Lovelace is always most agreeable; yet a more perfect cha-



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racter than Sir Charles cannot easily be drawn. — For a similar reason, we apprehend that the virtuous minister, Corasmin, will be coldly received as an Utopian personage; and, among politicians, as a man who, to say the least, knows nothing of the world, though the assertion is the severest satire on the world. We, however, still retain some old fashioned predilections in favour of integrity and purity of principle, both in morals and in politics; and Sir Charles as a pattern in the former science and Corasmin in the latter shall always receive our tribute of applause. It would give us much pleasure if the example of this upright statesman, as displayed in the present volumes, were likely to become extensively operative; and the author of them is intitled to our commendation for the feelings which induced him to draw the portrait, as well as for the general ability with which he has accomplished his design: while his use of the term *Romance* indicates his too just appreciation of the character of his hero. He is evidently not a common writer of novels, either in intention or in talents. His language occasionally intimates that it comes from the northern side of the Tweed.

The tale of the *Swiss Emigrants* was commended in our xlivth Vol. N. S. p. 304.

Art. 10. *Read and give it a Name.* By Mrs. Llewellyn. 4 Vols. 12mo. 1l. 2s. Boards. Newman and Co. 1813.

A good name, or a bad name? We certainly will not give it one of the latter description; since, though this novel is apparently the production of a very young writer, the incidents are few, the *dénouement* is common, and the style is in many parts defective, yet the interest excited by it affords a sufficient proof that the epithet of *common*, which we have applied to the result of the story, cannot be extended to the spirit and sentiments which characterize the work. A strong sense of religion, a capacity for moral discrimination, and a lively taste for the works of nature and of art, are conspicuous throughout. The developement, and the description, of the passion of love seem to be more particularly the aim of this fair author than they generally are with the higher class of our present female novelists; and some of Mrs. Llewellyn's readers may remark that her love-scenes are too frequent, and too *descriptive:* we must, however, do her the justice to admit that her colours are not less chaste than glowing; and that they are so disposed as to bespeak, in the painter, that genuine purity of mind which has nothing to conceal.

In the second volume occur some very well intended, but, in our opinion, rather inefficient, strictures on the custom of duelling. An author who expects to be useful, in stemming the tide of public opinion, which has for ages supported this most unchristian practice, should evince a due apprehension of all the possible circumstances which would constitute the difficulty of refusing a challenge; and also a minute sympathy for those warring emotions, in the mind of a man at once susceptible and religious, which such circumstances must naturally induce. In both these points, we think that the present writer has failed. Louisa Clifford, her heroine, says that it would be impossible for a man, whom she could love, to accept a challenge on any consideration whatsoever. We suspect that Mrs. Llewellyn

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Llewellyn herself is scarcely aware of the ordeal which a lover, acceding to such a declaration, might be required to pass; and, attractive as the heroine is represented to be, she probably might long have "withered on the virgin thorn," 'ere Hymen claimed her in the form of a champion who had sustained the severe trial.

A little affectation of the phrases of old novels and romances seems to be visible in Mrs. L.'s frequent use of the terms '*the* Lord de Courcy,' '*the* Lady Louisa,' &c.

POETRY, AND THE DRAMA.

Art. 11. *The Queen's Wake*; a Legendary Poem. By James Hogg, the Ettrick Shepherd. 8vo. 12s. Boards. Longman and Co. 1813.

Scotish legends, and Scotish ghost-stories, Scotish fairy tales; Scotish versification, and for the most part Scotish language, render this a truly national poem. Mary, Queen of Scots, is supposed to hold her court at Holyrood House; and for a period of three nights to be kept *awake* (which we consider as quite miraculous if she listened, but quite natural if she was merely disturbed) by the successive songs, of all sorts and sizes, of *seventeen* Scotish minstrels! Whatever John Knox may have said about the pleasure which the Queen received from the national music, on her arrival in Scotland, we confess ourselves to be rather more disposed to believe the account of one of her French companions; (both authorities are quoted by Mr. Hogg in his notes, which notes, by the way, are amusing and well written enough;) who, after a description of these mighty concerts, misnamed *serenades*, feelingly exclaims, "Alas! what music, and what a night's rest!"—To this remark, Mr. Hogg subjoins the following: 'The Frenchman *has had* no taste for Scotish music: — such another concert' (*i. e.* 'of wretched violins and little rebecks' played by five or six hundred natives!!!) 'is certainly not in record:' but such a concert, in point of dissonance, bad taste, and every fault of idle and "low thoughted" composition, *we* are obliged to record, *is* presented by 'The Queen's Wake.' We must speak out on this point. Too long forbearance, on the part of the reader, begets, as we have somewhere heard, a most wanton insolence on the part of the writer. In this age, as in that of Horace, the public taste is much too tolerant:

"*Non quivis videt immodulata poemata judex,*
*Et data Romanis venia est indigna poetis.*"

A few specimens will convince the unprejudiced that the present is so glaring an instance of the violation of every principle and rule of poetry, that it must not be passed over in silence, nor, if noticed, be forgiven. Unless wild extravagance and the rudest barbarism are to be confounded with genius, the following passages will be sufficient to condemn their author. Well and truly does he confess,

'So strange a lay was never sung!'

'KILMENY.

'*The Thirteenth Bard's Song.*

'Bonnye Kilmeny gede up the glen;
But it walsna to meite Duneira's men,



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Nor the rozy munke of the isle to see,
For Kilmeny was pure as pure culde be.
It was ouly to heire the yorline syng,
And pu the blew kress-flouir runde the spryng;
To pu the hyp and the hyndberrye,
And the nytt that hang fra the hesil tree;
For Kilmeny was pure as pure culde be.
But lang may her minny luke ouir the wa,
And lang may scho seike in the greinwood schaw:
Lang the lairde of Duneira bleme,
And lang, lang greite or Kilmeny come heme.'

Here is the favourite, we had almost said the *solitary*, image in this description of Old Ballad:

'Oh lang may our Lady look o'er the castle down,
Ere she hear the Earl of Murray come sounding through the town!'

&c. &c. We shall probably be told, this song is professedly Scotish, and intended as a *specimen*. Take some ENGLISH then: —

'Earl Walter's grey was borne aside,
Lord Darcie's black held on.
"Oh! ever alack," fair Margaret cried,
"The brave Earl Walter's gone!"
"Oh! ever alack," the King replied,
"That ever the deed was done!"

Again, — and this is in the very finest style:

'Like glimpse of the moon through the storm of the night,
Macgregor's red eye shed one sparkle of light —
It faded — it darkened — he shuddered — he sighed —
"No! not for the Universe!" *low* he replied —
Away went Macgregor, but went not alone.'

Would that he had taken *all*, characters, bards, clansmen, *all*, *all*, with him! — Yes, even Malcolm — although

'"Macgregor! Macgregor!" he bitterly cried
"Macgregor! Macgregor!" the echoes replied.' —

Without any farther remark, we shall quote a passage in which the opening lines have considerable vigour, but are debased at the conclusion by an admixture (as is the case throughout) of the poorest nonsense:

'December came; his aspect stern
Glared deadly o'er the mountain cairn;
A polar sheet was round him flung,
And ice-spears at his girdle hung;
O'er frigid field, and drifted cone,
He strode undaunted and alone;
Or, throned amid the Grampians gray,
Kept thaws and suns of heaven at bay.
'Not stern December's fierce controul
Could quench the flame of minstrel's soul;

Little

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Little recked they, our bards of old,
Of Autumn's showers, or Winter's cold.
Sound slept they on the nighted hill,
Lulled by the winds or babbling rill:
Curtained within the Winter cloud;
The heath their couch, the sky their shroud.
Yet their's the strains that touch the heart,
Bold, rapid, wild, and void of art.

'Unlike the bards, whose milky lays
Delight in these degenerate days:
Their crystal spring, and heather brown,
Is changed to wine and couch of down;
Effeminate as lady gay,—
Such as the bard, so is his lay!'

Art. 12. *Spain Delivered*, a Poem in Two Cantos; and other Poems: by Preston Fitzgerald, Esq., Author of "The Spaniard." Crown 8vo. 6s. Boards. Stockdale. 1813.

Was ever a brilliant horizon more suddenly inveloped in the deepest gloom? Alas! the Deliverance of Spain, which so recently excited all the enthusiasm of joy, is now become a subject which is overshadowed with the most melancholy reflections! For the restoration of a proper balance of power in Europe, we have done every thing; while for the people of Spain we have not been able to effect any thing. With reference to them, thousands of British lives have been immolated, and millions of British treasure expended, only to recall the most senseless and savage despotism, coupled with all the horrors of the Inquisition. Since Spain might almost have been considered as ours by conquest, — or, (to take lower ground,) as we had so essentially contributed to rescue her from a base invader, — might we not have had some claim on the exiled monarch, and have made some terms with him on his re-occupation of his capital? Now, the Deliverance of Spain is only the transfer of her from one despotism to another.

Had our poets anticipated such a result, their pens, which have lately been so active, would have dropped from their hands, and they would have left the glorious deeds of Wellington and his gallant army to have been recorded only by the historian. Even Mr. Fitzgerald's 'Spain Delivered' (which we have too long overlooked) would not have been composed. He invokes, however, no common inspiration, since

'Tis WELLINGTON and fame,
And fall of France, demand the lyre;
'Tis England's glory, freedom's flame,
Swell ev'ry string and waken all their fire.'

The battle of Salamanca, (here called The Tormes,) and that of Vittoria and the Pyrenees, are each the subjects of a canto, and together occupy near eighty pages. A description of the striking features of the first action is attempted; and, though we do not approve all Mr. F.'s contractions and double epithets, (as *Siber*, for Siberia,



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Siberia, and *woe-wide* hour,) we shall not withhold all praise of his verse; which, though not of the most finished kind, indicates genius. The battle of the Tormes concludes with this apostrophe to the slain:

'And who, that feels the warrior's flame
Or wakens to the wish of fame;
Who, that e'er loved his country well,
Would, for that field on which ye fell,
Refuse to part this ling'ring life
Of imperfection, pain and strife?
Oh! envied in your death, adieu! —
Still memory and the Muse for you
Shall weave their fresh, immortal wreath;
While tears shall fall that balm the brave,
And sighs shall swell, that heroes breathe
For those in victory's arms and glory's grave!'

The canto on Vittoria commences with a stanza which very ill accords with the remarks with which we have introduced this article, and shews how little poetry is allied to prophecy, though she will claim a relationship:

'The Muse hath sung of Tormes' wave,
Flush'd with the blood of Gallic slave;
Prophetic, pierced the gloom of war
And hail'd Hispania's coming star,
The glittering herald of the hour,—
When rising freedom's radiant pow'r
Would pour the golden flood of day,
With renovate, refulgent sway.'

Afterward, the liberty of Spain is introduced, and Lord Wellington complimented on his success in destroying the Inquisition. Hear Mr. F. again:

'Perish, Inquisitorial rage,
False idol of a fiercer age!
Fall, thou fiend-god, whose rites defile:
Freedom, rejoice, and reason, smile;
Fair hope, fond charity, arise,
For heaven's pure flame relumes the skies,
Glows on the altar, glads mankind,
And pours on Spain the bliss of mind.'

How different from the fact is often a poet's vision! *The bliss of mind* is a bliss that Spain has not acquired, and is not likely to derive from Lord Wellington's victories. Though the battle of Vittoria is not detailed, our war in the Pyrenees is amply displayed in this poem, and the final expulsion of the French from the Spanish territory is duly recorded:

'Thus, blotted from the beauteous land,
That long he bruised with iron hand,

The

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The Gaul his guilty triumphs closed,
And Spain 'neath Britain's arms reposed.
And now the muse, her bound attain'd,
Her task achiev'd, that pleased and pain'd—
To sing the glory of the age,
Yet tell of war and wasting rage—
The strain resigns: but ere it cease,
Thou, hope, thy glowing hues expand;
Weave o'er the world one arch of peace,
And bind each far extreme in blissful band.'

We need not say that the verses on Ferdinand are not descriptive of his actual conduct.

The little poems thrown in at the conclusion require no particular notice. We see no necessity for these addenda; and surely Mr. Fitzgerald's fame as a poet will derive from them no augmentation. (See the ungrammatical title of the last poem.)

Art. 13. *The Works of Thomas Otway;* with Notes, critical and explanatory, and a Life of the Author. By Thomas Thornton, Esq. Crown 8vo. 3 Vols. 1l. 16s. Boards. Turner. 1813.

This *is* a complete edition of the productions of Otway: but, it may be asked, will either the reputation of that author, or the benefit of his readers, be consulted by such a publication? His comedies were the spawn of an age fruitful in the twin-births of genius and obscenity: but they partake, unfortunately, much the most largely of the latter characteristic. They are dull and dirty; and, painful as it really is to pronounce such a sentence on any compositions that bear so consecrated a name as that of the powerful and the pathetic Otway, it is the sentence that truth has always extorted from criticism on this occasion.

In an advertisement prefixed to the Life of Otway, which is an amusing and instructive compilation, we are informed that the only known work of this author, that is omitted in the present collection, is a translation from the French, published in 8vo. 1686, the year after his decease, with the following title: "The History of Triumvirates," &c. &c. This seems to be a very proper omission; and the republication of the anecdote of Otway's last illness and death, (falsifying the horrible story of his starvation,) from Warton's Pope, is calculated to do good by that simplest but most effectual method, the dissemination of truth. The principal novelty is an extract from a scarce novel, by Roger Boyle, Earl of Orrery, according to a MS. note of Mr. Bindley of Somerset House, from whose collection the editor obtained this rarity, intitled "English Adventures, by a Person of Honour. Licensed May 12th, 1676." This novel was the foundation of the tragedy of the Orphan. The notes of the editor throughout are what they profess to be, both critical and explanatory.

In turning over the pages of these volumes, we chanced to find a curious resemblance (*at least* it may be called) between a passage in one of the works of a popular poet of the day, and a speech in "*The Soldier's Fortune,*" page 325. Vol. ii. "The rogue can't write his



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name, *nor read his neck-verse*, if he had occasion." So Delorsine, in *The Lay of the Last Minstrel*, declares himself to be wholly unskilled in the noble art of reading:

"Wer't my neck-verse at hairibee!"

If this be not plagiarism, it is picking up things on Nature's common, which had better be left to die where they were born: but soon, we are informed, we shall have "more last words" from our Last Minstrel, and of a higher mood than ever. We rejoice at the report. If the tenderness of Otway be lost to us, (and so in a great measure it seems,) let us be thankful for the vigour and fancy of the author in question:—not here to mention any other of his noble and worthy contemporaries.

## TOURS TO PARIS.

Art. 14. *Letters from a Lady to her Sister*, during a Tour to Paris, in the Months of April and May 1814. 12mo. 4s. Boards. Longman and Co.

Paris has been a *monstrous lion* this year, and has swallowed vast sums of money from the hands of innumerable British visitors. Several among these devotees of curiosity have endeavoured to describe, with the pen, the objects which they have so eagerly contemplated: some with the laudable view, perhaps, of imparting to those who have remained at home a portion of the knowlege and the pleasure which they themselves have derived from *going abroad;* and others with the hope of repaying, by these means, a part of the disbursement which their excursion has occasioned. We shall at present notice two or three of these tourists, and reserve some of the more considerable for future attention.

The fair writer of the 'Letters to her Sister' gives indications of an intelligent and cultivated mind, and writes with that ease and liveliness which usually distinguish female correspondence under such circumstances. She was one of the earliest of the English visitants, and consequently not only saw every thing with the vividness of first impressions, but was herself received with all the warmth of feeling which was manifested towards the British who were seen in France immediately after the cessation of hostilities. These were in many respects advantages: but they have since been partially counterbalanced, we fear, by an alteration of circumstances which renders some of these glowing colours no longer natural and *veritable.*

The ruins of the magnificent palace at Chantilly deservedly excite the fair writer's lamentation; after which, at Ecouen, her mind is relieved by contemplating an institution which 'undoubtedly does honour to Bonaparte,' the *Maison d'Education* of *les jeunes Elèves*, appointed for the reception of 300 female children of the officers of the Legion of Honour; who 'are educated in a superior style' under the superintendence of 'a very interesting, charming, elderly woman, elegant in her manners, affable and sensible, formerly one of the ladies of honour of the unfortunate Marie Antoinette, and a woman of rank.'

At Paris, this lady and her companions viewed every object of attraction; and with the peculiar facilities which not only then were,



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but which have since continued to be afforded to English visitants. She had also the opportunity of witnessing the entry of Louis XVIII. into his capital, which she describes enthusiastically as a most splendid and affecting sight. — The Museum of the Louvre in course excites her praise: but the gallery of paintings is said to be more congenial to her taste than that of the sculptures; which, indeed, contains many objects not fitted for the scrupulous female eye. The *Titian* Venus, instead of the *Medicean*, is mentioned among the statues *. In attending the promenade of the Tuilleries, the English ladies were as much followed and incommoded as the celebrated Madame Recamier was in our Kensington-gardens; not, however, for the same reason, but merely from 'the curiosity and pleasure of the Parisians to see them.' St. Cloud is described as 'beyond imagination luxurious: its interior corresponds with its exterior in beauty; and its decorations and furniture are more magnificent than those of any good dozen of Sultan's palaces put together. Here we saw the *King of Rome*'s little carriage, which used to be drawn by four *sheep*. It is a splendid little bauble.' — The Emperor of Austria, whom the writer beheld at the theatre, is said to be 'of small stature, very thin, not handsome, nor very animated: — his appearance is not very prepossessing. Though he is well spoken of, his tameness is infectious, I fancy: for every one speaks of him so very composedly and quietly, that I see the Emperor of Austria reflected in their face and manner instantly.' — The Emperor Alexander, who is praised as usual, was seen to great advantage at the Greek Church, where he was extremely attentive to the service. — The Catacombs were explored, with some dismay, by the fair traveller; who, while in them, *felt as if she had the whole weight of Paris on her head*: but, with all her fright and fear, she advises her correspondent not to omit seeing this vast cemetry, if ever she goes to Paris.

Had we space, we would extract the author's apostrophe to this famed metropolis, on quitting it, which contains a lively summary of its characteristics: but we are obliged to imitate her example, and bid adieu to the city and its describer. The route in this tour was, in going, by Boulogne and Amiens; and, on returning, by Cambray, Lisle, St. Omer, and Calais.

Art. 15. *A Visit to Paris in June* 1814. By Henry Wansey, sen. Esq. F.A.S. 8vo. pp. 129. 5s. sewed. Robinson.

Mr. Wansey has not dealt fairly either by himself or by his readers, in hastily publishing these hasty letters; which are too frequently meagre in description, at times even inaccurate in language, and, being written to different persons, occasionally repeat the contents of preceding notes: yet they bear marks of intelligence and of reflection, that manifest the *injustice* of which we complain.

Dieppe was the port of Mr. W.'s disembarkation, and Calais the point of his departure homewards.

* It is stated that the gallery contains more than 1300 pictures. The Parisian catalogues enumerate 1233 pictures, and 254 pieces of sculpture.

At

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At the village of Maloni, near Rouen, 'was a very large cotton manufactory, where Mr. Deane, an Englishman, has erected a handsome factory of brick and slate, in appearance like those near Manchester. We were informed that it cost 300,000 francs in building. Another factory belonged to a Mr. Halme, and a third to a Mr. Adlam. They have also steam engines, and large dyehouses and bleaching yards. All these improvements have taken place since the Revolution; and so has the high cultivation of the lands. The husbandman, instead of being compelled, as under the old regime, to carry the chief part of the produce of his labours to the great lord or master of the chateau, being now owner of his little farm, can work for himself and family, which consideration sweetens all his toils. The sale of the national lands has produced a new race of men, active, intelligent, and industrious; who, by this new impulse, have converted what was lying waste and unproductive into fine verdure, gardens, and establishments for trade and manufacture.'

Arrived at Paris, the author went to see the ruins of the Bastile, but found that scarcely a wreck of it was left:

'In the place of it, a noble design was formed by the late Emperor, which is partly executed. As the Bastile had once been the misery and terror of the Parisians, so he now resolved to make its scite a source of comfort and pleasure. A circular platform of stone is erected on four arches over a canal, formerly running through the fosse of the Bastile. On the top of this is to be placed a bronze figure of an elephant, fifty feet high. I saw a plaster model of it, of the intended size, in a shed just by. I measured the hind legs, and found them twenty feet round; they are to be hollow, and the water is to pass from the canal through them into the body of the elephant, and from thence be spouted out of the trunk in two streams, as a fountain, into a large circular bason beneath the elephant, which is to be lined with fine white marble brought from Flanders, and which was then on the spot working; leaden pipes are to convey this water into every citizen's house;—a great accommodation to a town where water is so scantily supplied. This large reservoir measures 303 feet round. One of the front legs of the elephant is to contain a circular staircase, leading to the top of the tower on its back; we went down another circular staircase, which leads to a grotto beneath, and from thence to the banks of the canal, under arches like those at the back of Sidney-Gardens at Bath.'

The account of the Museum of the Louvre, at p. 34., and again at p. 49., is unsatisfactorily concise; while that of Versailles, at pp. 64. and 82., serves, as Mr. W. says, to exhibit only a picture of fallen greatness: the palace never having been restored since it was dilapidated at the Revolution, though Napoleon had made some efforts to re-establish it, with the view of residing there.

On visiting the heights of Montmartre, the scene of the last battle, Mr. W. says: 'Judge of our surprize when we came there, to behold nothing but fields of corn and grass in high verdure. We looked amongst the trees for the marks of bullets or cannon-balls, not a vestige could we see; no dead bodies, nor any thing that demonstrated a battle. We observed a lime-kiln, near the spot, and seeing

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seeing a man at work, we went to him for information. He had been in the battle, shewed us where the French took their posts on the heights, and where the Allies advanced through the valley. Where we then stood, he said, was the hottest scene. The only discovery we made was of a large plantation of black currant trees with unripe fruit on them, of which I suspect the French make very free in the composition of their light wines.

'We ventured to ask our Ciceroni a question or two more. 'What is become of the dead bodies?' "Why, Sir, the very next morning after the battle, the farmers and many workmen began digging holes, into which they threw thirty or forty bodies at a time, and then covered them up, and began ploughing and sowing immediately." 'How many lives do you suppose were lost on this occasion?' "From 18 to 25,000." 'How many Generals were killed?' "Generals! there were no Generals with the army, they were all in Paris at the time: it was all left to the captains and inferior officers!" The Marshals and Generals were all the while negociating an arrangement for the surrender of Paris.'

More than once, Mr. Wansey expresses his conviction of the stability of the present order of things, under the mild government of an amiable king, supported by the vigorous management of Talleyrand, Fouche, and Montesquieu. Fouche, however, if we mistake not, has been displaced since the author thus wrote; and, if we can trust to recent information, there has lately been unfortunately less reason to rely on the prospect for the future.

Of Amiens, Mr. W. speaks as so many other tourists have spoken; observing that provisions are very cheap, and that 'a family may keep a carriage, and live in a very handsome style, for 300*l.* a-year.'

To the concluding letter, the writer has added a postscript longer than the letter itself, and containing various general observations and statements more interesting than the greater part of the work. We are sorry that we have not room for the substance of them. — As an *introduction*, moreover, he has prefixed a neat and striking summary of the principal facts connected with the French Revolution, exhibiting its most extraordinary features, and its often contradictory results. Why, however, does he adopt the remark, that "if these events do not convince the people of France of a God, nothing will?" Is a series of the most astonishing convulsions of states, and the butchery of *millions* of human beings, ending in a restoration of things to nearly their former state, and consequently effecting no great object, to be adduced as an efficacious argument in proof of the particular superintendence of an all-wise and benevolent Being?

Art. 16. *Mon Journal d' Huit Jours*, or the History of a Week's Absence from Maidstone, and of a Visit to France, in September 1814. By the Rev. W. R. Wake, A.M. Curate of the said Parish. 8vo. 2*s*. Published at Maidstone.

An almost puerile relation of trifling incidents, though referable to amiable feelings, introduces this familiar narrative of a brief excursion; in which Mr. Wake travelled no farther in France than from Calais to Boulogne. He relates, however, a number of little incidents

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dents in a lively style, and his pamphlet will afford half an hour's amusement. In so limited a stay and sphere, much general remark cannot be expected: but Mr. W. concurs with other informants as to the opinion still entertained of Bonaparte:

'I perceived on inquiry amongst every order of people to whom I had access, that Bonaparte is not contemplated in general throughout France with that abhorrence and detestation with which we are often taught to consider him in England. They do not disguise their sufferings and privations; but still cherish those sentiments that always actuate the bosom of a Frenchman; who in every situation, whether monarchical or republican, prefers to all things the glory of *la grande nation*. His failure and his fall are always mentioned with a degree of regret.'

We are glad to find this gentleman agreeing also with others in stating the improved condition of the stage and post-horses in France. Though their equipment as to harness is still deplorable, they are represented as in good condition, well treated, and fully equal to their work; and, though the crack of the whip is perpetually sounding, the lash seldom actually reaches their sides. We join with him, too, in wishing that another instance of French humanity, in the practice of killing oxen by *pithing*, could be rendered an object of imitation in this country.

Several of Mr. Wake's little adventures are of a humorous kind, and might perhaps be introduced into a drama, if Sam. Foote were alive to write a new "Englishman at Paris."

## RELIGIOUS.

Art. 17. *The Velvet Cushion*. By J. W. Cunningham, A. M. Vicar of Harrow. Third Edition. 12mo. 5s. Boards. Cadell and Davies. 1814.

Such is the frivolous taste of the age, that nothing serious will attract unless it be inveloped in the drapery of fiction, and insinuated, as it were by stealth, under the semblance of a Novel. Mr. Cunningham has contrived to exhibit a very talkative, communicative Pulpit-cushion, which narrates its various fortunes and changes from the era of our popish Mary, when it first figured away in splendour in a Catholic chapel, down to the present times, when it graces the pulpit of one of our small parish-churches near the lakes in Westmorland. This Cushion is introduced to our notice with much humour; and the MS. of its history, which is said to have been found in its lining by the present aged vicar of the parish, is, on its discovery, perused with appropriate remarks by the old clergyman and his wife. As the Cushion has witnessed all the changes in religion which this country has experienced since the reign of Mary, it has a long story to tell, which is told in a very lively and entertaining manner.

The splendours of the Catholic worship, the religion of Charles I., of Oliver and his Independents, of Charles II. and his profligate court, of the Dissenters and the Methodists, and particularly of the Reformers of our present Established Church, furnish subjects for animadversion in these pages. Mr. C. has employed the Velvet Cushion

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Cushion to deliver his own religious sentiments respecting the over-gorgeous trappings of Popery on the one hand, and the frigid nakedness of dissent on the other; and he represents the Church of England, established at the Reformation, as a happy medium between the two extremes. We unite with him in highly applauding the Reformers: but, as they never arrogated to themselves the privilege of inspiration, we should not arrogate it for them; and, though they did much, they certainly did not accomplish every thing. It would be easy to produce another Velvet Cushion in reply to this; and we should not be surprised to see Cushion *versus* Cushion; since Mr. Cunningham's theological velvet will not feel soft to all fingers. Indeed, the tale proves nothing: it confutes no heresy: it establishes no doctrine. The Episcopal bench will not feel any gratitude to the author for solemnly placing a fiction on the altar of the Established Church; and, as he has been so severe on the Catholics, they will probably take their revenge by calling his Velvet Cushion the Protestant Legend. Still it is, on the whole, calculated to produce a good effect on our established clergy, by stimulating them to be true Christian pastors to their flocks; and we are glad to find that it is a fashionable book.

Art. 18. *A Tenet of the Millennium;* or of the First Resurrection to the Reign of Christ upon Earth for a Thousand Years. By E. L. Crown 8vo. 3s. sewed. Rees. 1813.

We would rather be excused from giving our opinion in cases of this sort: but, when writers vainly attempt to explain matters which are far beyond their capacity, we must honestly tell them that they labour to no purpose. The author of this rambling treatise commences by raising expectations of making some great discovery: but, the farther he proceeds, the less he proves; and he leaves the reader, at the end, just as wise as he found him.

Art. 19. *Rural Discourses,* by William Clayton, of Saffron Walden. 2 Vols. 12mo. 8s. sewed. Black, Parry, and Co. 1814.

For rural discourses Mr. Clayton has selected a number of very appropriate subjects, viz. The Ground cursed with Thorns and Briers, Ploughing, Sowing, Fallowing, Manuring, Harrowing, Weeding, Reaping, Harvesting, Gleaning, Thrashing, Winnowing, Grinding, &c. &c; and he declares it to be his 'most cherished wish to be usefully employed in the sequestered spot where God has appointed him to labour.' We have no doubt of the purity and piety of his motives; and, though he modestly professes to follow others *haud passibus æquis,* (erroneously written in the preface, *haud equis passibus,*) we think that his ingenuity in discovering similitudes, and certainly his orthodoxy, will not be surpassed by any who have preceded him in this humble walk of instruction. Mr. C. means to use plain and familiar illustration, and to make the objects and employments of rural life to suggest religious wisdom. A short passage or two must suffice as specimens:

'While you are occupied in cleansing and cultivating your land, remember, further, that worse weeds and more bitter barrenness disgrace your hearts. Thorns and thistles are here put for all weeds: in

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in our fields, the darnel, the tare, the wild oat, the carlick, the hemlock, and the couch-grass, all address you; they tell you thus fruitful in evil are your minds; nor, until cultivated by Divine grace, will they yield more pleasant fruits or a better crop. Believest thou this? Has a conviction of this fact ever occasioned the tear of regret? Have you yet implored a new heart, and pleaded that cheering promise, that he will turn the wilderness into a fruitful field?'—

'Deeply must the ploughshare be driven; in different directions must the furrows be made, and again cross and intersect each other: the harrow is used to collect the remains of weeds, to break the clods of earth, and loosen the soil; and, in fine, no effort is omitted to expose the ground fully to the various influences of the seasons and the weather.

'No attempt to cleanse the heart, however difficult or disagreeable, is intentionally neglected by the sincere believer — no effort is relied upon; all is in concurrence with and subservient to the expected influences of heaven.'

In the application of rural incidents to spiritual purposes, these discourses have merit, and will probably afford not less amusement than profit to the sort of readers for whom they are intended. To make the objects of nature morally eloquent has been the aim of many sages:

"And this our life exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing." *Shakspeare.*

To the sermon on *Grinding*, the subsequent informing note is subjoined:

'It is not a little singular, that the resources of our own country, as affording the best stone for grinding, were not known till within these few years. Mill-stones were formerly imported from France, and are called *burrs*. This necessary article, the French burr, being difficult to procure during the war, a person, a miller by trade, passing by the great rock of Abbey Craig, near Stirling, examined the texture of several masses of the stone, and found one species which appeared to him fit for the grinding of wheat; he brought home a sample, which he shewed to some competent judge. It was agreed that trial should be made of a pair. On being worked, they gave such satisfaction to the customers of the mills, as induced the Alloa Mill Company to discontinue the use of the French burr. Its superior excellence is so apparent, that upwards of sixty pairs are already at work in this kingdom, and the demand for them is daily increasing. This happy discovery evinces that good is educed from evil; that each country may be considered as yielding articles essentially necessary; and finally, the mild and humane regulation of the Scriptures is accounted for: "No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge."—Deut. xxiv. 6.—No necessary of life might be taken in pawn.'

Art. 20. *The Proofs of Christianity.* 12mo. 2s. Mawman.

Whatever merit belongs to the design of this small work, very little praise can be extended to the execution of it. Even the answer



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to the first question, 'What is religion?' is defective, since it is merely defined to be 'The worship of the Supreme Being;' whereas *religion* includes obedience, as well as worship, or virtue established on the principles of piety. As we proceed in the dialogue, (for the proofs are exhibited by question and answer,) we discover other defective or erroneous statements: — but we shall not break a butterfly on the wheel.

Art. 21. *Three Sermons on Subjects of public Consideration;* 1st, Boasting excluded or disgraced; and the Exercise of Faith, in the Use of appointed Means, as the Ground of National, Individual, Temporal, and Spiritual, Safety. — 2d, Christ's Testimony to Peter's Confession as the Rock on which the Church is built. — 3d, On the Gift of the Keys to that Apostle, and their true Use in the Church. 8vo. pp. 96. 3s. 6d. stitched. Rivingtons. 1813.

We learn from the preface that these sermons are the production of a curate of the Established Church, but when and where they were preached we are not informed. In the first, Bonaparte is compared to Benhadad, and the other boasting invaders mentioned in the Bible; and we are exhorted to go against him in the strength of the Lord, by whom he will certainly be overthrown. The preacher next adverts to individual spiritual boasting, and condemns putting on our harness without trust in the grace of God. — The second discourse, after some *superlatively* orthodox comments on Matthew, xvi. 16—18. (for at p. 46. we read of 'the spirit *who forms the unity* of the Trinity in the Godhead,') proceeds to expose the weakness of the interpretation given of this passage by the church of Rome, and to shew that Peter never considered himself, nor was considered by our Lord or by his other apostles, as the rock on which the church was to be built. It was not the rock confessing but the rock confessed that was to be the foundation of the Christian church. — It is contended, in the *third* sermon, that the power of the keys given to Peter means, no more than power or authority to let people into the kingdom of heaven, by explaining to them its nature; or that the key which he was to use was "the key of knowlege," or instruction. To this the preacher adds that the Popes cannot be Peter's successors, because they have taken away this key of knowlege. As to the power of *binding* and *loosing*, it is asserted to have been common to all the inspired apostles, and to mean no more than 'authority to loose men from their previous obligation to legal ordinances, by pronouncing them no longer binding; and to bind them to the observance of evangelical institutions and precepts, according to the principles of the doctrine of Christ, and whatever relates to the faith and practice of a Christian. In this sense whomsoever they bound or loosed on earth would be bound or loosed in heaven,' *i. e.* would receive a divine sanction.

To all Protestants, this explanation will be very satisfactory: but the preacher must not think of converting the Pope. — We cannot highly praise the composition of these sermons, nor approve all the arguments which they advance.

SINGLE

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SINGLE SERMONS.

Art. 22. *The Downfall of Napoleon, and the Deliverance of Europe improved:* preached in Cliff-lane Chapel, Whitby, July 7. 1814, the Day appointed for a General Thanksgiving. By George Young. 8vo. 1s. 6d. Williams and Son, &c.

In the choice of a text for this pulpit-philippic, Mr. Young has been fortunate (Is. xiv. 16, 17.); and, in the delineation of Napoleon's character, he has manifested skill. The ex-potentate is charged with spreading terror among men, overturning states, sacrificing the lives of millions to his ambition, and aiming at universal empire; and the preacher, having substantiated his accusation, naturally exults in the downfall of such a ruler. The sentiments with which we should review this event, so beneficial to Europe, are next stated by Mr. Young; and here a wide field was opened for displaying the vanity and instability of human greatness, as well as for expressing pious gratitude to the King of kings. This part of Mr. Y.'s task is very creditably performed.

Art. 23. *The Downfall of Napoleon considered:* preached at St. Mary's, Gateshead, January 13. 1814, the Day appointed for a General Thanksgiving. By the Rev. Hugh Salvin, Curate of Gateshead. 8vo. 1s. Longman and Co.

A spirited, pious, and loyal discourse; in which the preacher, having taken a review of the late war, and complimented his country on the conspicuous part which it played in the subversion of Napoleon's throne, ultimately offers his thanksgivings to the Great Disposer of events for having thrown this once mighty emperor from his seat.

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## CORRESPONDENCE.

*Senex*, *M. E. R.*, *A Citizen*, and others, have favoured us with an expression of their wishes for the publication of a General Index to our New Series. We are perfectly aware that such a reference is very desirable to the readers of our work, and are equally disposed to consult their convenience; not to say that we ourselves should feel the accommodation more sensibly than any other persons. We shall not, therefore, lose sight of the object, though we cannot promise its immediate accomplishment. It is a very expensive and a very troublesome undertaking; 'no joke', as *a Citizen* observes.

*O. P. Q.* will soon be gratified in his request.

*Philo* is very obliging in his declarations; and his remarks shall receive attention.

*** The APPENDIX to this volume of the Review will be published on the first of February, with the Number for January.

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THE

# APPENDIX

TO THE

SEVENTY-FIFTH VOLUME

OF THE

# MONTHLY REVIEW

ENLARGED.

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## FOREIGN LITERATURE.

ART. I. ΚΛΑΥΔΙΟΥ ΠΤΟΛΕΜΑΙΟΥ ΜΑΘΗΜΑΤΙΚΗ ΣΥΝΤΑΧΙΣ; *Composition Mathématique de Claude Ptolémie; i.e.* The Mathematical Collection of Claudius Ptolemy; translated for the first Time from the Greek into French, from the Manuscripts in the Imperial Library of Paris. By M. HALMA: to which are added Notes by DELAMBRE. Vol. I. Royal 4to. pp. 600. Paris. 1813. Imported by De Boffe. Price 4l. 4s.

THE first printed edition of this celebrated work was a Latin translation from the Arabic version of Cremonius; which, however, abounds so much in the idiom of that language, as to render it nearly unintelligible without a constant reference to the Greek text. This impression was published at Venice in 1515; and a few years afterward, viz. in 1538, the Collection appeared in its original language, under the superintendance of Simon Grynaeus at Basil, together with the eleven books of the Commentaries of Theon. The Greek text was again republished at the same place with a Latin version in 1541, and again with all the works of Ptolemy in 1551. These are, we believe, the only editions that have appeared of this elaborate composition, till the present splendid translation; which is printed on a scale of superior elegance, in double columns, Greek and French; the former in a remarkably neat character, divested of all abbreviations, and occupying throughout the



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interior columns of the several pages. The work, when completed, will form three noble volumes, equally honourable to the science and the assiduity of M. HALMA, and to the liberality of the learned body under the auspices of which it has been brought forwards. The first and second volumes will contain the Collections of Ptolemy, and the third will be devoted to the Commentaries of Theon; a few important extracts from minor astronomers; the analysis which *Purbach* and *Regiomontanus* had made of the Commentaries of Geber; the Phænomena of Aratus; the Introduction of Geminus; an Extract from the Hypothesis of Ptolemy, translated from the German of M. *Schubert*; and finally, the researches of M. *Idler*, on the observations of the antients and their denominations of the stars: exhibiting, in a condensed form, a complete system of antient astronomy.

In the present volume, which is the first of the three, we have only the first six books of the Almagest, preceded by an elaborate and interesting historical preface; followed by a chronological table of the kings of Assyria, Media, Persia, and Macedonia, and the Roman emperors to Antonine, who was the patron of Ptolemy, with a table of the Egyptian months; and at the end of the volume are given 21 pages of variations in the readings of the different manuscripts which the author has consulted. The notes of M. HALMA, and those of M. DELAMBRE, which it appears were in the first instance intended to make a part of the first volume, are now designed for the end of the second; and, as those of the former contain the translator's reasons for the few deviations which he has allowed himself to make from a strict literal version of his author, we deem it right to defer our observations on this head till the second volume appears. We shall therefore, in the present instance, confine ourselves wholly to the scientific merits or peculiarities of the original work, as exhibited by the French translator.

After having replied in the preface to the doubts which may be entertained by some persons respecting the utility of his translation, M. HALMA proceeds to examine the merits of the two Latin versions, and shews, by numerous citations, the great inaccuracies of these editions. He then traces rapidly the history of Grecian astronomy, goes through an analysis of the Almagest, and defends his author against the criticisms of several modern astronomers. He next examines the merits of the Greek edition of 1538; which, though the most perfect of any except the present, is still very defective in parts; and he passes in review the several manuscripts which have been consulted in making this translation. These manuscripts form a portion of the

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'the Imperial library at Paris, having been deposited there after the wars in Italy, whence they were brought by the victorious army; viz. one from Florence, which appears to have been written in the 12th century; two from St. Mark at Venice; a third and fourth from the Vatican; and a fifth, of the 6th century, which seems to have belonged originally to the French; — besides others of minor importance.

It is impossible, in reading these open declarations of usurpation and pillage, not to feel some regret that these venerable buildings have been thus despoiled of such precious relics of their antient learning and magnificence: yet, when we contemplate the use that has been made of them by the French philosophers, and contrast it with the probable obscurity in which they would now have been placed in those abodes of superstitious bigotry, where the Inquisition is again established in all its disgusting forms, our first impressions are converted into a sort of acquiescence if not of approbation, and the crime appears to be expiated by the result which it has produced.

The first eight chapters of the first book contain a sort of introduction, or popular view of the Ptolemaic system; in which it is curious to observe the arguments employed by such a rigid geometer, in support of an erroneous hypothesis. Thus, in endeavouring to prove that the earth remains immoveable in the centre of space, he says, 'But, if the earth had a motion of translation common to other heavy bodies, it would soon, in consequence of its superior mass, precede them in space, and pass beyond even the bounds of the heavens; leaving all the animals and other bodies without any support but air; which are consequences to the last degree ridiculous even in imagination.' In the same place, he adds,

'Some persons pretend that there is nothing to prevent us from supposing that the heavens remain immovable, while the earth turns on its own axis from west to east; making this revolution in a day nearly; or that, if the heavens and the earth both turn, it is in a ratio coinciding with the relations which we observe between them. It is true that, as to the stars themselves, and considering only the phænomena of them, there is nothing to prevent us, for the sake of simplicity, from making such a supposition: but these people are not aware how ridiculous their opinion is, when considered with reference to events which take place about us: for, if we concede to them that the lightest bodies, composed of parts the most subtle, are not possessed of levity, which is contrary to nature, or that they move not differently from bodies of a contrary kind, although we daily witness the reverse; or if we concede to them that the most compact and the heaviest bodies possess a rapid and constant motion of their own, while it is well known that they yield only with difficulty to the impulses which we give to them; still they would be obliged to ac-



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knowlege that the earth, by its revolution, would have a motion more rapid than any of those bodies which encompass it, in consequence of the great circuit through which it must pass in so short a period: wherefore such bodies as are not supported on it would always appear to possess a motion contrary to itself; and neither clouds nor any projected bodies, nor birds in flight, could ever appear to move towards the east; since the earth, always preceding them in this direction, would anticipate them in their motion, and every thing, except the earth itself, would constantly appear to be retiring towards the west,' &c. &c.

The remaining part of this book is much more interesting, being a specimen of the antient trigonometry, and the method of computing the chords of arcs; which in fact involves our fundamental theorems of trigonometry, though expressed in a manner totally different. Ptolemy first shews how to find the side of a pentagon, decagon, hexagon, square, and equilateral triangle, inscribed in a circle, which he exhibits in parts of which the diameter is divided into 120. He next demonstrates a theorem equivalent to our expression, sin. $(a-b) =$ sin. $a$. cos. $b$. — sin. $b$. cos. $a$., by means of which he finds the chords of the differences of any two arcs of which the chords are known. He next finds the chord of $\frac{1}{2}a$, that of $a$ being given; he then demonstrates what is equivalent to our formula sin. $(a+b) =$ sin. $a$. cos. $b$. + sin. $b$. cos. $a$., and by means of these computes the chords to every half degree of the semicircle: — which, according to the report of M. DELAMBRE, who has aken the pains of verifying them, are remarkably correct.

In the table of climates, which forms a part of the second book, and which is nearly equivalent to our nonagesimal tables, we are surprized to find no particular table for the climate of Alexandria, such as we have for all the principal observatories in Europe; because, without such an auxiliary, Ptolemy must have contented himself with interpolations, which were not only difficult to make, but attended at the same time with great inaccuracy: a circumstance from which it has been concluded that Ptolemy himself made few calculations, or that he was not very particular about the accuracy of those which he did make.

Book III. treats of the length of the year, the motion of the sun, the mean and apparent anomaly, &c. &c. The length of the year, according to the sexagesimal notation, is 365 d. 14′ 48″, which answers to 365 d. 5 h. 55 m. 12″; the diurnal motion of the sun is stated at 0° 59′, 8″ 17‴ $13^{iv}$ $12^{v}$ $31^{vi}$, and the horary motion at 2′ 27″ 50‴ $43^{iv}$ $3^{v}$ $1^{vi}$. This part contains

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contains two tables, one of the mean motion of the sun, and the other of the solar anomaly.

The fourth book is employed in treating of the motion of the moon, being prefaced by a few remarks respecting the observations of which it is best to make use for this purpose, and recommending the most antient and those which depend on eclipses.

In the third chapter, Ptolemy gives a sort of abstract of all the lunar motions, and afterward a table of them; or rather three distinct tables of 45 lines each, disposed in five columns. In the first table, the motion is exhibited for periods of 18 years; in the second, for years, and then for hours; and in the third for Egyptian months and days. The four other columns present the number of degrees which belong to each of the times indicated in the first column; viz. the second column, the longitude; the third, the anomaly; the fourth, the latitude; and the fifth, the elongation.

Book V. treats of various subjects connected with the lunar motion; viz. its general anomaly; its excentricity; the parallax of the moon; the construction of instruments for observing the parallax; the distance of the moon from the earth, which is stated at 38 43′ terrestrial radii, when in the quadratures; the apparent diameters of the sun and moon; the distance of the sun from the earth, which is stated at 1210 radii; and, lastly, the relative magnitudes of the sun, moon, and earth, the diameters of which he finds to be in the ratio of $18\frac{2}{3}$, 1, and $3\frac{2}{3}$, and their masses as $6644\frac{1}{2}$, 1 and $39\frac{1}{3}$. The remainder of this book is allotted to a table of parallaxes, and the method of determining them both for the sun and the moon.

In the sixth book, the author is wholly occupied with the doctrine of eclipses of the sun and the moon; the determination of their limits and duration; tables of conjunctions; and methods of computation and construction.

The only observation, which we shall at present make as to the translation, is that it is perhaps too literal, thus becoming uneven, and in some places rather obscure. It is, however, performed with fidelity; and we sincerely hope that M. Halma will meet with that encouragement which he so well merits, for the great accuracy with which he has completed such a laborious undertaking.



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ART. II. *De l'Esprit de Conquête*, &c.; *i. e.* On the Spirit of Conquest and Usurpation, viewed in Connection with the present State of Civilization in Europe. By BENJAMIN DE CONSTANT REBECQUE, formerly Member of the Tribunate, but removed from his Seat (*eliminé*) in 1802; and Correspondent of the Royal Society of Sciences at Gottingen. 8vo. pp. 208. Murray, London. 1814.

IT appears, from a notice in the preface, that this treatise is only a part of an extensive work on politics which was prepared several years ago, but withholden from the public in consequence of the fettered condition of the Continental press. The recent revolution in politics has fortunately removed this formidable obstacle, and put it in the power of every writer to contribute to general utility in the full proportion of his zeal and information. In the opinion, however, of this author, the time is not yet come for the examination of abstract questions on the principles of politics; a consideration which has induced him to narrow the scope of his reasoning, and to confine his present investigations to topics of immediate interest.

M. DE CONSTANT is one of the few who aim at great precision in the division and subdivision of their materials, since he has arranged a tract which scarcely exceeds the pamphlet-size into thirty-five chapters: of which the first fifteen treat of the *Spirit of Conquest*, and the latter twenty of its twin-sister, *Usurpation*. The author takes pains to describe the qualifications under which he comes forwards as the adversary of the war-system, and premises that, so far from considering war as wholly and absolutely pernicious, he admits it to be favourable for the display of our greatest and noblest qualities. In the present state of society, however, war can deserve this eulogium only when founded on justice, and on the cordial co-operation of the people at whose charge it is carried on. Now in these important points modern Europe differs, he says, (p. 6. and 7.) most essentially from the condition of antient Greece and Italy. Instead of petty states living in perpetual jealousy, and almost always at open variance with each other, we have now nations of vast population, united under one sovereign, secured by their numbers against the dread of foreign invasion, and cultivating those habits which cause war to be felt as a severe burden. Productive industry is now the channel for arriving at those possessions which, in the days of antiquity, were accounted the meed of warlike exertion; or, in other words, we endeavour to obtain by an appeal to the interest of our fellow-creatures that which our forefathers demanded by a less gentle course. 'War,' says the author, 'is the impression of a savage mind; commerce is the result of civilized calculation.'

Among

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Among the antients, successful hostility produced large additions to individual property, in the shape of slaves, tribute, and territory; among the moderns, the spoils of war are almost invariably inferior in value to the results of peaceful industry. The Roman government, in giving a military turn to the spirit of the people, proceeded in concurrence with the leading circumstances of its situation; while a modern government, desiring to imitate the policy of the Roman, would have to encounter the most serious opposition from the condition of its subjects.

M. DE C. proceeds to examine, in the same philosophical style, the various relations of his subject, under the heads of 'Character of a Military Race acting merely from interested Motives; — Influence of such a Military Spirit on the Interior of a State; — Tyrannical Measures required to circulate false Impressions; — Various Disadvantages of the Military System as to the Progress of Knowlege;' — and he concludes with what most of our readers will regard as an argument more to the purpose, viz. 'a demonstration that the successes of a conquering people must necessarily be of short duration in the present state of Europe, because they are at variance equally with the happiness of the nation in question and with that of all her neighbours.'

Such is, in substance, the first part of the work; and the second discusses, in the same methodical manner, the incompatibility of *Usurpation* with the present state of society. Here are passed under review the repulsive effects of arbitrary power on our various habits and feelings, our intellectual progress, our social sympathies, and our religious impressions. The inefficacy of despotic measures to support an unjust authority for any length of time is next considered; and the general result is that, whether we look to the usurpation of power at home or to the forcible acquisition of territory abroad, the efforts of the most daring or most able rulers can be successful only for a season.

Our readers will easily perceive that this is nothing else than an attempt to reduce to general reasoning the wonderful occurrences of the present day; and to prove that the signal overthrow, which followed the destruction of the usurper's force in Russia, would have sooner or later been effected by the natural operation of less extraordinary causes. The author discovers considerable ingenuity and knowlege of history, together with the talent of conveying his thoughts in that animated strain which is so natural to Frenchmen: but his style is by no means free from those metaphysical effusions which so easily find admittance into the abstract reasonings of our Gallic neigh-



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bours; and the nature of his composition, while it gives unquestionable evidence of ability, is calculated to suggest the idea that he has not examined his subject in that complete manner which enables a writer to keep out of sight minor and collateral points, and gives him the power of thoroughly fixing the attention of his reader on the leading features of the argument. It was said of Lord Nelson that, in describing the arrangements for a complicated sea-fight, his language was so plain as to impress even persons who were strangers to the profession with the belief that they could execute with the greatest facility the orders which he was about to give; a proof that the whole plan was so familiar to his mind, as to enable him to explain it with as much ease as another person would find in giving directions respecting an ordinary occurrence in domestic life. To this degree of intimacy with his subject, M. DE CONSTANT has by no means attained; and his essay comes before the public in a state more likely to extract approbation from a pains-taking student, than to excite the attention of ordinary readers.

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Art. III. *Reflexions*, &c.; *i. e.* Reflections on the component Parts, the Distribution of Power, and the Security, of a Constitutional Monarchy; by BENJAMIN DE CONSTANT. 8vo. pp. 166. Paris. 1814.

WE have in the preceding article taken notice of a tract by this author, which appeared a few months previously to the present publication; and in this, as well as in his treatise on the Evils of Conquest and Usurpation, we recognize great fluency both of language and thought, but without that chastened character which time and laborious attention alone can give to literary composition. Yet the present essay is superior in interest to the other, both on account of the nature of the subject and of the part which M. DE C. formerly bore in legislative labours. He is here evidently at home, and addresses his reader with the benefit of long continued reflection on the causes of the sorrows of France, ever since the epoch at which the friends of liberty began to flatter themselves that it was practicable to plant the sacred tree on the Gallic soil.

'The weakness,' says M. DE CONSTANT, 'of any of the component parts of government is always an evil. While it destroys the advantage which we might expect, it by no means operates to lessen the inconvenience which we have to dread; since it does not constitute an obstacle to usurpation, but has a tendency to shake the general equilibrium. By rendering a government too weak, we place it in some measure under the necessity of invading the rights of the other

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other branches of the state. "There are in a monarchy," says the celebrated M. *de Clermont Tonnerre*, "two distinct powers, the Executive, which is invested with direct prerogative; and the Royal power, which is supported by veneration for long-established usages and religious traditions." Hitherto, the usual divisions of government have been into Executive, Legislative, and Judicial: but, when any of the springs get out of order, there must exist somewhere a power that is capable of adjusting them. That power cannot belong to any of the springs themselves, since it would thus be enabled to destroy the others; it must come from without; and its operation must be of a neutral character, in order that it may be applied whenever it is necessary, and maintain a preserving and re-establishing character, without any intermixture of hostility. Such is the power vested in the person of the king by a constitutional monarchy. His interest is never to derange the equilibrium, but to maintain it in all directions. If in England ministers act so as to lose the confidence of the nation, the king removes them: if the House of Commons falls (as in 1784) into a similar predicament, they undergo a dissolution; and, finally, if the judges have applied the penalty of a general law in the case of an individual who was intitled to mercy, the king mitigates the sentence, or grants a pardon. The error of almost all governments has been to create no separate power with this neutral authority, but to vest it in one of the active branches of the government. When it has been united to the legislative power, we have found laws, which ought to have been limited to specific objects, extended to all, and arbitrary and tyrannical acts have gone on without restriction: hence the excesses of popular assemblies in the Italian republics, those of the Long Parliament in England, and those of the French Convention. Again, when this authoritative influence has been fixed directly in the Executive power, despotism has ensued, as was the case at Rome with the dictatorship.

'No history shews more clearly than the Roman the necessity of the existence of this neutral power. After the various agitations of that celebrated republic, we see the people and the senate seeking alternately for security: but, as both fixed this requisite in their own body, the newly acquired security became little else than an instrument of hostility to their opponents. When popular insurrection threatened the overthrow of the state, recourse was had to dictators, magistrates entirely devoted to the Patrician class; and when the oppressed Plebeians could not overset the dictatorship, they had recourse to the appointment of tribunes, who again were wholly on their side. Hence fresh struggles arose, with no other change than the acquisition of a reinforcement to one party. Voting by centuries was as aristocratic as voting by tribes was democratic. The *plebiscita*, decreed without the concurrence of the senate, were notwithstanding obligatory on the Patricians; while the *senatus-consulta*, emanating from the Patricians alone, were not the less binding on the people. In private life, when individuals quarrel and commit injury on each other, a neutral authority intervenes and decides on their respective claims; this authority is the judicial power. Such, in like manner, is the operation of the royal power in maintaining the political equilibrium.'

The

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The next topic discussed by M. DE CONSTANT relates to the expediency of having a chamber of hereditary legislators. Since talent cannot be handed down from father to son, it has long been a favourite opinion with several respectable writers on government, that establishments of this description are not useful to a state; and the democrats of Paris, twenty years ago, had no hesitation in pronouncing them altogether absurd. M. DE C. is of a very different opinion, and affirms that the want of an hereditary nobility in a monarchical state cannot long fail to be productive of the overthrow of public liberty: a conclusion which he founds on the argument that the only way of enabling a ruler to dispense with military coercion is to surround him with men who have an interest in defending him.

'What Englishman would consider the royal power as stable, if the House of Peers were suppressed? Some politicians may propose to allow the nobility to retain their titles, and to vest the legislative power for life in a certain number of individuals, who would form an Upper House distinct from the peerage: but an hereditary nobility, without functions, could not fail to be insignificant in comparison with life-magistrates, who were invested with important duties. They would be like the French nobility a few years before the Revolution; that is, a body decorated with titles, but without any specific use, and consequently without strength. Their preeminence was merely negative, and arose rather from exclusions of the lower orders, than from any particular advantage possessed by themselves. Were not the Upper House hereditary, a plan must be adopted for electing its members; and it is very doubtful whether a chamber appointed for life by the king would have sufficient strength to counterpoise another chamber elected by the people. Moreover, the want of a fundamental difference in their constitution would have the effect of placing the two bodies in rivalship with each other. Amid all this perplexity, let us not refuse to be guided by experience; but let us look to England, where we see the existence of an hereditary peerage compatible with a high degree of civil and political liberty. This peerage has not that exclusive character which alone makes inheritance odious, because every distinguished citizen may be elected into it, and enjoy from the day of his nomination the privileges of the most antient peer. A certain number of ecclesiastics, of whom few are the sons of peers, attain these dignities as bishops. The younger branches of noble families sink into the mass of the people, and constitute between it and the peerage a link similar to that which is formed by the peerage between the nation and the crown.'—

'The *Removal of Ministers* is a very difficult question, either for a republic or an absolute monarchy, since in both the executive power often requires a kind of revolution to overset it. The Florentines had a *Balia*, or council extraordinary, created at the moment, and invested with the power of removing all public officers, but it partook too much of its stormy origin. This council ordered imprisonment,

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imprisonment, deprivation of property, and even the infliction of capital sentences, because it had no other means of stripping of their power the men who were in office; and the consequence was that, after having excited anarchy in Florence, this council became the principal instrument of the power of the Medicis. Such authorities are in a despotic government the allies of the ruler, and in a republic they are inimical to freedom. Our object should be a constitutional power, possessing all that was useful in the *Ballia*, and devoid of its dangerous attributes; that is, a power which, without condemning, imprisoning, or proscribing, removes those men or those assemblies that have become dangerous to the state. In England, we see the existence of this power in what we have called the neutral influence of the crown; in other words, the royal power detached from the executive. There we perceive ministers removed without being prosecuted: — a course which will be found, like all other just measures, to possess a variety of advantages. The ex-minister, being in no danger, has no inducement to resist from despair; and the public body, which is about to be dismissed, has no cause to adopt violent resolutions, under an impression of peril. In either case, the individuals return tranquilly among the body of citizens, and have more or less a prospect of future elevation.

'An Upper House, composed of hereditary members, should not be limited in point of number, because, neither the people having the power to erect it nor the government to dissolve it, a dangerous party might be formed among its members. The parliamentary majority of the Coalition-ministry in England in 1783 would have been much more formidable, had they not known that the king could, by an exercise of his prerogative, out-number them in the house of peers. This miserable error existed among many others in the late French senate. It was both fixed in number and incapable of dissolution; so that it and the government were apparently opposed to each other, without the power of either being disarmed. It may be objected, that the prince may degrade the peerage by too extensive creations: but he is personally interested in avoiding any such degradation: and, should he trespass, experience is likely to bring him speedily back to the right path.'

One of the great points of discussion, in the beginning of the French Revolution, regarded the question of the *veto* or royal negative on bills which had passed the National Assembly. The democrats took occasion to disseminate the notion, that to vest a power of such a nature in the crown would be equivalent to the erection of an insurmountable barrier to the enactment of good laws. A bad minister, they said, would merely have to advise the king to withhold his assent, and the hopes and efforts of the greatest patriots would be completely frustrated. No language can convey an adequate idea of the impressions excited among the inhabitants of Paris by such insinuations, in those days of enthusiasm for liberty. The members who had spoken in favour of the *veto* were accounted traitors to their country;

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country; while no epithet of praise, or testimony of gratitude, seemed too great for those who maintained an opposite opinion. The majority of reflecting men leaned, on this as on other occasions, to the side of moderation and the example of England: but their voice was drowned in the noise of popular fervour, and the *veto* experienced that fate which was soon destined to overtake the other safeguards of rational government. M. DE CONSTANT has no hesitation in espousing the ministerial side of the question.

'*Royal Negative.*—To vest legislative power in the hands of the executive body would be a very bad plan, inasmuch as the latter have various means of sheltering themselves from the operation of law. Let us separate, therefore, the enactment of laws from their execution, but limit the power of the legislative body, that we may not have a class of men passing acts without a due consideration of the existing objections. A king and his ministers have to encounter, in their executive functions, the test of experience; a test to which a body merely legislative is not subjected, the business of the latter being not to perform but to will. Nothing is more unfortunate than a power obliged to lend its support to a law against its conviction, since every obstacle is to it a secret triumph. Moreover, a legislative body is in great danger of multiplying its laws, because their number flatters our natural propensity to act, and to believe ourselves to be of importance. Hence the necessity of the royal negative, both for the dignity of the crown and for the actual execution of the law.

'As to the *Power of proroguing and dissolving*, no liberty can exist in an extensive country without representative assemblies invested with powerful privileges: but these assemblies are not without their danger; and the interest of liberty itself calls for the adoption of precautions to repress their irregularities. Representatives with boundless power are no longer the defenders of liberty, they are candidates for tyrannical influence; and such a tyranny is the more dreadful on account of the number of the tyrants. An assembly which cannot be repressed is of all powers the blindest in its movements, and the least guided by calculation even on the part of those who compose it. An indiscreet activity on all subjects; a desire to please the impassioned part of the people; the opposition engendered by resistance; obstinacy in error; rashness at one time, and at another the influence of enthusiasm or terror; the absence of moral responsibility; the certainty of escaping by their number from the shame of cowardice, or from the danger of presumption:—all these are the vices of such assemblies, when unrestrained by a proper equilibrium. A mixed multitude of the people is open to generous impressions, being almost always overcome by sympathy, or accessible to the demands of justice: but the representatives of a people are neither authorized nor disposed to act in this manner; and it often happens that the advocates of moderate measures are branded with the name of traitors. In vain do we reckon on the permanency of a majority



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moderately disposed, unless it possesses a security in a constitutional power distinct from the assembly. A compact minority acting offensively, arguing at one time and threatening at another, will sooner or later get the better of the majority. Violence unites men because it blinds them with regard to all that is not their direct object; while moderation has a disuniting tendency, by leaving the mind open to particular considerations. The *Assemblée Constituante* contained many estimable men, and not a hundred individuals who wished to overturn royalty; yet how often was this assembly forced to pass acts contrary to its own conviction! From one end to another of its sad career, it was dragged in a direction opposite to its wishes. — Let not these arguments be considered as absolute objections to the appointment of representative bodies, *since without them there would be no animation in the body politic.* We contend only for the repression of their irregularities; a repression not to be accomplished by the royal negative, but requiring the decisive alternative of dissolution. Without this alternative, the executive power might be placed in direct hostility to the representative, and the personal inviolability of the latter would become a chimera.

'*Administration of Justice.* — It is indispensable to the independence of the judges that they should be beyond the power of removal, except in cases of absolute delinquency. The plan of electing them periodically by the people, or of appointing them for a time by the government, is equally at variance with the desired independence. During the twenty-five years of the French Revolution, we have seen no liberty on the part of our courts; the different parties having in their turns taken possession of the instruments and forms of law. The courage which makes us brave death in battle is much easier than the resolute avowal of an individual opinion amid the threats of the factious or the tyrannical. As to the appointment of judges, I have no hesitation in thinking that it ought to rest with the king; the errors of the royal function being necessarily less frequent than those of the people. The power of mitigation or pardon is vested in the king, on the principle that a law may be just in a general sense and too severe in its particular application: — an offence substantially the same as the one contemplated by the law may differ from it in a way that does not admit of legal definition; and the power of pardoning is nothing but a method of making the general law correspond with the equity which is due to the individual.

'The *Responsibility of Ministers* is a question which would be the most impracticable of any, did we not recognise the existence of a Royal power distinct from the Executive; and, on that account, republican governments have always failed in their attempts to establish responsibility. An hereditary monarch may and ought to be above responsibility; his attributes belonging not to him but to his whole race: but, in the case of ministers, responsibility ought to commence with the immediate author of the act in question.'

This writer lays little stress (p. 53.) on the power of holding the purse of the nation: but he reasons at some length on the objections to the refusal of supplies to government in time of war,

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war, because the consequence would be the infliction of a punishment on the public at large. Here, however, his argument does not bear the stamp of deep reflection. In like manner, when treating (p. 57.) of the question of giving ministers a seat in the representative body, he fails to advert to the benefit of their exclusion in the important point of preserving to them the command of their time, and enabling the business of office to proceed without interruption. Neither does he attend to the radical difference between a good minister and a good orator, the habits required for eminence in the former being by no means similar to those of the latter. He is more successful in illustrating another topic, respecting which France affords a variety of examples; — we mean, the eagerness of a man to make a public display of his talents.

'A man who is actuated by this desire is restrained neither by reason nor by feeling; — reason is of no weight with him, because his object is not to be convinced but to convince others; fatigue even does not stop his exertions, since he consults not his personal sensations but those of his audience. Were we to permit the reading of written discourses in an assembly, every member would be desirous of having his day of eloquence, his hour of fame. If we forbid speaking otherwise than from memory, we impress on the body of the assembly the necessity of confining themselves to the results of conviction and to the impression produced by men of talents. Often have I seen our representatives seek for subjects of discussion, merely that their name might not be unmentioned in the midst of the surrounding bustle; — the subject once found, and the discourse pronounced, the result was a matter of mere indifference to them.

'*Re-election.* — The members of the Lower House ought in no manner to be excluded from re-election; because the chance of continuing to sit is the only adequate reward of merit, — the only means of forming a number of respected names among our public men. By throwing obstacles in the way of this re-election, we deprive courage and genius of their due reward; and men of integrity and ability in public affairs are not found in sufficient number to justify us in rejecting them, or in obliging the people to return new members, who will have to acquire reputation at the expence of that time and attention of which the public ought to reap the whole benefit. Neither ought the representatives to be revocable at the will of their constituents, which would bring the members under too close a dependence with regard to local interests, and would open a door to perpetual disquietude. To vest in an assembly the right of expelling its members by a mere vote is likewise very injudicious; since, so far from moderating irregularities, such a right, frequently enforced, would often be liable to create the most violent struggles. We have seen in France the worst effects resulting from the partial return of our representatives at particular periods. The degree of popular agitation is on such an occasion not much less than at a general election; and, which is worse, an unpleasant and dangerous distinc-



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tion exists between the new and the old members. The third part of the representatives returned in 1796 was oppressed; the third elected in 1797 was in a great measure expelled; the third of 1798 was rejected; and the third of 1799 found no other means of avenging the wrongs of their predecessors than by becoming instrumental in oversetting the government and establishing the consular tyranny.'

M. DE CONSTANT is not of opinion that Frenchmen are incapable of sitting on juries, although a distinguished writer, M. *Gach*, has declared that they will never acquire sufficient knowlege and firmness to do their duty in that capacity. The present author argues that the institution has never had a fair trial in France, each successive party having been in the habit of suspending it, and of carrying their opponents to more summary tribunals. Where the juries have given way improperly to the operation of sympathy, the fault, he maintains, has frequently been in the too great rigour of the law; and he adds that the principal cause of the want of thought, evinced by the French in such situations, has been their exclusion for ages from a concern in the management of public affairs. No people, he says, will discover indifference to their interests, after having long been at liberty to attend to them; and the practice of sitting as jurymen may have a very beneficial effect in giving a character of steadiness, with a habit of reasoning, to the French.

'*Armed Force.*—The object of an armed force is threefold; first, to repulse invasion; secondly, to repress individual offences at home; thirdly, to prevent seditions or general insurrections. The first duty belongs to regular troops; the second is the part of constables and similar officers: but the third may, without impropriety or repugnance, be exercised by the mass of respectable citizens. A material distinction subsists between the feelings excited in the second and the third cases; the latter of the two calling forth several of the noble qualities which are exercised in the military profession, while the former has the unpleasant accompaniments of *espionage*, secret search, and running after an individual, who is unable and unworthy to contend with his pursuers:—considerations which have led to the alternative of vesting the odious office in a particular class of men.'

In considering the much disputed question as to the qualifications of voting, M. DE CONSTANT lays material stress on the possession of independent property; without which, he imagines, a citizen cannot have sufficient leisure to acquire the knowlege that is necessary to form judicious conclusions.

'No man can appreciate higher than I do the patriotism which is so frequently displayed by the lower orders; a patriotism the more praise-worthy, because it has seldom the prospect of either glory or reward: but, if we put these orders on a footing with men of property,

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perty, we run the hazard of inducing them to invade that which belongs to the latter. The attainment of property is the ordinary object of our ambition, and we are much more disposed to seek it by irregular means than by the slow progress of labour.' —

'*Popular Elections.* — The French Revolution has had the effect of throwing great discredit on popular elections. Formerly, the probability of theory and the testimony of antient writers were both in its favour. Never, says Xenophon, did the Athenian people, when free in their choice, demand important employments for unworthy characters; and Livy, in speaking of the Roman *comitia*, shews clearly the contrast in the popular mind when demanding with warmth the right of admittance to particular offices, and when, having succeeded in the claim, they pronounced calmly on the choice of the individual to be nominated. That France should have exhibited so mortifying a contrast is owing to the circumstance of popular elections having never been properly established in it. Recourse was then had to intermediate assemblies of electors, a method calculated to destroy the spirit of free voting. In England, a candidate harangues a numerous body from the hustings; while in our electoral meetings the numbers were small, the routine was uniform, and silence was strictly observed. We had thus no means of creating strong impressions, without which the lower orders perform nothing; and hence the election of a number of men without talents or property, who would never have obtained the suffrages of a large body of people. The latter are to be biassed only by great wealth or great reputation, while the influence of kindred and of private connection may be sufficient to procure a majority in an electoral body of a few hundreds. In the latter, the advantage is on the side of negative qualities; and, consequently, we have often seen our representatives very backward in point of information. — It is wrong to lay unqualified stress on the argument that a representative should be actuated only by considerations of national interest; less opposition than people generally suppose occurs between local and general interests; superficial reasoners talk as if the one gained what the other lost: but the truth is that the general interest is merely a combination of particular interests, and differs from them no otherwise than as a body differs from its members. It may be called the mass of individual interests put out of the way of injuring each other.

'Another objection to the intervention of electoral assemblies is their effect in lessening the attention of the great to the lower orders. When the people nominate their representatives directly, the great are obliged to conceal their pride and to moderate its operations, to resist the suggestions of avarice, and to take popularity into account in letting property on lease to their constituents. Even public canvassing, liable as it is to objection, is less pernicious than private intrigue among a small body of men. Canvassing must necessarily be an open act, and the sense of shame has the effect of moderating all acts of that kind: but, in a case of private solicitation, we are too apt to forget what we owe to our own respectability.'

On the *Liberty of the Press*, M. DE CONSTANT decidedly takes the part of liberality, and argues with considerable effect

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on the impolicy of shackling that great engine of public instruction. It has the effect, he says, of giving currency to productions which are more dangerous for being clandestinely circulated; of vesting calumny with the appearance of courage; and of attaching undue importance to prohibited works.

'People always confound libels with the liberty of the press, while in fact libels arise from and owe their success to restraint on the press. Did we not see Frederic II. permit complete liberty to the press during an agitated reign of forty-six years; and, after his death, the ministers of his successor excited a general fermentation by adopting a different course? The truth is that the possession of liberty spreads a calm over the mind, while restraint of any sort has a tantalizing and disquieting effect. It was not the liberty of the press that caused the French Revolution; since, had that liberty existed, it would have long ago removed the abuses which engendered that convulsion. It would have taught France the mild character of the goverument of Louis XVI., and have withdrawn the veil from the frightful suppositions which had their origin only in the mystery observed about public affairs. Little do governments know the evil which they cause by reserving to themselves the exclusive privilege of discussing their own proceedings: the public will believe nothing from a quarter which permits no open answers. The violent disorders of the Revolution were owing not to the freedom of the press, but to the credulity and ignorance which are consequent on the habitual privation of that freedom.

'The extent and population of modern nations are so great as to render the medium of a free press the only effectual means of publicity. In the early days of Rome, Collatinus might address the majority of the people while he exposed the body of Lucretia, or the plebeian debtor might shew at once to the larger proportion of his fellow-soldiers the stripes inflicted by his merciless creditor: but, in our extensive territories, these means would be ineffectual for the promulgation of complaints.—In reflecting on the question of the press, it has often occurred to me to suppose a society to exist before the invention of language, and to supply that want by slow and indirect means. Among men so situated, the discovery of the use of language could not fail to produce a sudden explosion: the greatest dangers must have been apprehended from those new sounds; and many grave magistrates must have lamented the good old time of peaceable silence. Experience, however, would soon dissipate these alarms; the innocent advantages of language would be acknowleged; and all would return to tranquil impressions, with a due sense of the value of the new means of communication which they had acquired.—To conclude, the principles which should guide a government on this important question are merely that authors should be responsible for all that they publish, in the way that every man is accountable for his words after they are pronounced, or for his actions after they are committed. A man who should speak in such a way as to prompt others to robbery and murder would deserve punishment: but we should never think of forbidding the use of speech to the public, under the apprehension that they might commit such an abuse of it.'



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M. DE C. shines much less in argument than in power of description;—his reasoning being frequently abrupt, while his choice of expression is almost always impressive. In some passages, as (p. 50.) when treating of the executive power, his views appear fanciful; in others, they are not always sufficiently defined; and on one occasion (p. 115.) we can scarcely forbear a smile on finding it gravely asserted that, for a century past, none but enlightened men have been returned in our parliamentary elections. A rigid examination has the effect, it must be admitted, of obliging the readers of M. DE CONSTANT's work to retract a portion of the admiration which they are at first led to bestow on the eloquence of his diction: but enough still remains to compensate for the task of analyzing and studying these pages. Though attached to the Bourbons, and to a limited monarchy, M. DE C. discovers (p. 159.) a very proper distrust of those who would discountenance the establishment of a definite constitution in France, and would advise a recurrence to the unascertained state of things previously to the Revolution. 'It enters,' he adds, 'into the nature of Frenchmen to forget all that has not happened during the age in which they live. England has her Bill of Rights, her *Habeas Corpus*, and a mass of well known precedents; France, on the other hand, has little else than traditions of doubtful authority; and to confine us to these, in our legislative labours, would be scarcely better than desiring us to take up our abode amid a pile of ruins haunted by the spirits of darkness.'

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ART. IV. *Bathilde*, &c.; *i. e.* Bathilda, Queen of the Franks, an Historical Romance. By Madame SIMONS-CANDEILLE. 2 Vols. 8vo. Paris. 1814. Imported by De Boffe. Price 18s.

*MARCHANGY*'s Poetic Gaul, of which we gave an account in our lxxist Vol., N. S., p. 519., has not been published in vain; since to the antient annals of their country the heroic novelists of France now turn in search of themes, and abandon Sethos and Belisarius for Dagobert and Bathilda. An Ossianic prose, full of vague pictures and sonorous sublimities, is the prevalent form of narration here adopted. The manners, the superstitions, the customs, the pursuits, and the amusements, of an heroic age, are impressively taught in the natural progress of the story, and are more authoritatively explained in the subjoined antiquarian notes: while a still subsisting conflict between the ritual of Celtic paganism, and the incipient Christianity of the Catholic missionaries, supplies picturesque contrasts of hostile superstitions. The *Martyrs* of *Chateaubriand* had drawn

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drawn attention to this resource of epic art with perhaps more impressive effect.

We translate a scene:

'The bells of the metropolis were announcing the eighth hour of the greatest festival of the year, that of the Resurrection and of nature. Premature heat had forwarded the spring, which seemed born anew, and adorned with her fairest colours, only to celebrate the triumph of Christ. Children, birds, and all creatures, were uniting their voices to hymn the son of Mary. The lamb, proud of being his emblem, bounds out of the pool in which he had been washed, in splendid whiteness; and the humble inhabitant of the neighbouring villages comes to enjoy, in the dwelling-place of his sovereign, this week of peace and joy, consecrated to the rites of a mild religion, which permits and prescribes so many innocent pleasures. A full court is announced for Easter Sunday. Strangers, merchants, and boatmen, come from the extremities of the kingdom; and their croud, mingled with that of the Parisians, overflows the streets, the temples, and the quays. Old Christians meet each other, embrace, and, greeting with a holy kiss, exclaim, "*The Lord is risen.*" All strife is suspended. Even the criminal in his dark dungeon is allowed to hope, secure that some act of clemency will mark the day; and this day, by the care of Archambault, was to become the feast of Bathilda, and of all Frenchmen.

'Radiant and pure as the morning sun which was about to shine on her felicity, Bathilda quitted the house of the Count. A long veil concealed her features from the curious glances of the throng; and she walked, another Esther, attended by her young companions. Ahasuerus awaited her in the temple, where pious duties had called him early. Under the pretext of affording a great example, he chose to stay, surrounded by a part of his courtiers, and to witness the communion of these timid and pious virgins. Archambault was not uneasy: he knew too well what would be the effect of a glance from Bathilda: but that glance she would not bestow on her king when she was about to adore her God.

'Neither the novelty of the surrounding objects nor the magnificence of the temple, not yet the brilliancy of the altars adorned for this double festival, nor the beauty of the Ambrosian chaunt, repeated by a hundred voices, whose majestic unison resounds through the choirs and ailes, and back from the vaults of the cathedral, can withdraw Bathilda's soul from the religious duties which press on it. The priest begins the service. How still is the attention of the innumerable croud! Eloi officiates; he whose persuasive eloquence can implant in their young hearts a confidence or a fear alike salutary. At the signal given by the two assistant bishops, Bathilda and her companions advance, each holding in her hand a taper adorned with ribbands and flowers. All kneel. The prelate, bowing down a forehead which the cares of sixty years had furrowed, presents to them the holy wafer, and with a faultering voice promises to these daughters of Eve the everlasting rewards of a spotless purity. O mystery of Divine love, a God has passed into their bosoms! Their veils are



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thrown back, and their joined and trembling hands now serve to support their bending foreheads, as they walk away to their places. Some sit down beside their mothers. Bathilda, who had no mother, sat down under the wing of her Saviour.

'The awful impression of the present, and the fearful complexion of the future, contributed to agitate her. The bishop elevated his voice :. it was to be the last time that the faithful should listen to his paternal counsel and divine unction. How striking the beginning, how artful the progress, how pathetic the close of his discourse; while the tears flowed that interrupted his farewell!

'Bathilda, while the bishop spoke, was seen slowly to lift her charming head, gently to push back her veil, and to follow with her eyes the motions of the prelate. At the moment when he was pronouncing, in the name of the young professors, the oath to persevere in the ways of the Lord, she was seen with fervour to cross her hands on her breast, and to repeat in silence the words of the bishop; while her look on high, beaming with hope, seemed already fixing on her place in heaven. Clovis beheld her. His companion, his spouse, is chosen; and he turns towards Count Archambault to express his rapturous admiration. Archambault, concealing his own, makes a sign to the king to suppress his impatient emotion.

'Eloi, whom nothing escapes, was willing to give the young king a new mark of that spirit of conciliation, which knows how to ally the interests of heaven and those of earth. The offices being terminated, the bishop cast his eyes on Bathilda, and encouraged her to approach him. Soon afterward, she sees him talking with one of the youngest and handsomest of the surrounding princes. Eloi whispers to her that this is the king. She was come to ask the prelate whether the vow of her noviciate to the holy Virgin was irrevocable; and whether she must for ever renounce the world. A blush overspreads the countenance of the conscientious inquirer. The bishop reflects, and smiles kindly. Go, said he, wait for me in the king's passage, his clemency shall pronounce.

'Bathilda and her companions now walk slowly to the outer porch. Heralds at arms come to disperse the croud, but suffer the petitioners to stay. The king prepares to quit the church, and marches at the head of his martial train down the middle aile. He stops under the portico with his comrades, opposite to Bathilda; his stately groupe contrasting with that of the humble petitioners. The maidens have covered themselves with their veils; and the bishop and the clergy are placing themselves between the king and the subjects. — This noble stranger, said Eloi, presenting Bathilda to the king, gives you the opportunity of exercising a royal privilege, that of dispensing with premature vows. In her infancy, she engaged to take the veil: no longer now, as it was then presumed, a vassal of the church, but of free and noble birth, she sollicits from your clemency the liberty of returning into the world. Is it your royal pleasure to award her matrimony or the cloister?

'Matrimony, answered Clovis. — Matrimony, repeated the courtiers. Bathilda, covering herself with her veil, sank down at the feet of the bishop; who, lifting her up, gave her in token of the dissolved

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dissolved obligation a silver penny. Bathilda, supported by her companions, carries to the feet of her master the token. Clovis gave her his ring to kiss, and then kissed it himself. Bathilda, supposing it to be the usage, said, "Long live the king!" Long live the king and Bathilda! repeated the surrounding observers. *Long live the king and Bathilda!* re-echoed the shouts of the croud.'

Picturesque incidents of this kind frequently adorn the story; which, in its general character, resembles the old romances of chivalry. Indeed, in the exposure of the infant Bathilda we remark specific imitations of Amadis of Gaul. To revive a taste for the adventures of the earlier heroes of Europe, and to describe them in a manner strictly consistent with the state of civilization in the dark ages, will prepare for the poet a new and welcome field of exploit. The fair author of these volumes is perhaps not antiquated enough in her tone of narration; and, while some passages swell into bombast, others rush into the rapidity of the modern style: but, with an imagination so inventive, the arts of execution will speedily be acquired.

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ART. V. *Dictionnaire des Sciences Médicales*, &c.; *i. e.* A Dictionary of the Medical Sciences. By a Society of Physicians and Surgeons. Vols. I. and II. 8vo. Paris. 1812. Imported by De Boffe. Price 2l.

ONE of the most remarkable dissonances between the English and the French literati consists in the greater tendency of he latter to associate themselves into bodies, for the purposes either of honour or of emolument, in order to promote cience at large, or to accomplish any particular literary object. Within the last few years, London and Edinburgh have each roduced a Medical Dictionary, both of them possessing consierable merit, one of which was the work of a single individual, nd the other was the joint produce of no more than two. In 'aris, however, the case is very different. A medical dicionary having been deemed necessary, thirty-three persons ssociated themselves for the undertaking; among whom we nd many of the most distinguished physicians and surgeons of rance. This plan of combination naturally creates a considerble dissimilarity between the English and the French producons, which profess to have the same object in view, and to be onstructed on the same model. The former generally aim at completing their design in a moderately short compass, and comrizing the subject within tolerably narrow limits; whereas the rench seem, on all occasions, disposed to say every thing that m be said on every subject, to branch out into all possible



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ramifications, and to leave no part unexplored. Independently, also, of any accidental causes of dissimilarity which may be attributed to a difference in national character, or to some peculiarity in national habits, there are some points in which a work executed by one hand must necessarily vary from that which is conducted by the labours of several. Each has indeed its advantages and disadvantages. In the former, we may expect more homogeneity, and a more perfect correspondence of the several parts with each other; and it is probable that no part will be entirely omitted, that each will bear a proper relation to the others, that there will be no repetitions and no discrepancies. On the French plan, the contrary to all this may be supposed to take place. The different talents of the various writers will cause some articles to be written much better than others; repetitions are almost unavoidable; it will be very difficult to prevent some objects from being entirely omitted; and it is scarcely possible that, among so great a number of individuals, who are treating on subjects that refer to the same science and are intimately connected together, some parts should not be in complete contradiction to others. As a counterbalance to all these disadvantages, one obvious source of superiority must be remarked; viz. the greater degree of ability which must be presumed to exist in the concentration of talents, when each individual undertakes that part only which is the most suited to his genius or his acquirements.

After these preliminary observations, we must endeavour to give our readers some idea of the execution of the Dictionary before us. We have already mentioned that not fewer than thirty-three persons are engaged in the scheme; among whom the following names will be known to our readers: ALIBERT, CHAUSSIER, CUVIER, GALL, HALLÉ, ITARD, NYSTEN, PINEL, RENAULDIN, RICHERAND, SAVARY, and VIREY. To the end of each article, the name of the writer is affixed. In the selection of articles, the authors seem to have erred more in excess than in defect; since we find a great number of terms which, in this country at least, would be considered as obsolete. Provided, however, that the inferior articles are kept very brief, so as to consist of little more than the mere explanation of the terms, it is better that all words should be retained which may occur to the student in his medical reading. We must also remember that many medical terms are still commonly used in France, which have been long discarded in this country. As to the number or selection of the articles, we shall afford the reader an opportunity of judging for himself, by transcribing the titles of a few of them as they stand at the beginning of the second volume: *Amulette, Amygdales, Ana, Anabrochisme, Anabrose,*

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*Anadrose, Anacardier, Anacatharsie, Anacellemate, Anadrome, Anagyre, Analepsie, Analeptique, Analogie, Analyse, Anamnestique, Ananas, Anapetie, Anaphrodisié, Anaplerotique, Anasarque,* &c. The whole work is intended to be completed in twelve octavo volumes of 600 pages each: but we think that it must exceed those limits, if it be finished on the same scale with the commencement; the first two volumes extending only to the word '*Bandage.*'

We shall now examine a few of the individual articles, and shall occasionally compare them with the corresponding parts of Parr's Medical Dictionary: but we must first observe that the work is ushered in by a long introduction, of nearly 150 pages, written by M. RENAULDIN. It consists principally of a history of medicine, composed in an animated but florid style: on the whole it displays ability, yet we do not perceive that it contains any thing which is particularly striking or novel, or that repays us for the labour of the perusal. — One defect, which is very often found in performances like the present, is their encroachment on the limits of the neighbouring branches of science, so that they become more cumbersome and costly, and in the same proportion less useful. Into this error the editors of the present volumes have fallen in several instances, and particularly with respect to chemical topics. Under the general term '*Acid,*' and its various species, we have a complete account of this class of bodies, which fills nearly twenty closely printed pages. It is written by M. NYSTEN, and contains a great portion of very valuable matter, but a large part of it would be more proper for a *chemical* than a *medical* dictionary. The author begins by some observations on acids in general, their sensible properties, chemical action, nature of their constitution, and medical properties. The last being most essential to our purpose, we shall translate the passage:

'All acids, when they are sufficiently diluted to develop an agreeable acidity, calm thirst, and produce on the tongue and the organs of deglutition a sensation of freshness which is communicated to all the animal œconomy; they moderate the febrile warmth which depends frequently on the abundance and acridness of the bile; they diminish the cutaneous transpiration, augment the urinary secretion, and appear often to stop the tendency to putrefaction. These qualities generally cause weak acids to be regarded as refreshing, diuretic, and antiseptic; and, as far as they are concentrated, they produce astringency. Many of them, when they contain only a certain quantity of water, may occasion the inflammation of the textures to which they are applied. Some mineral acids, when they are concentrated, have so intense an action that they harden those textures, extinguish their vitality, and at length produce a positive scar. The inflammation caused by acids seems to depend on the re-action of the vital



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properties on the power which tends to destroy them. It is therefore probable that, without this re-action, the effect of acids, which would immediately follow astringency, by the progressive augmentation in the degree of their concentration, would be induration. If any acids exist which are directly stimulating, this power probably belongs to some aromatic part with which they are always combined; such are, for example, vinegar and benzoic acid. Acids sometimes diminish the frequency of the pulse.'

The author then offers some remarks on the comparative effects of mineral and vegetable acids; the former, even when much diluted, being more astringent and less refreshing. The latter are recommended in all bilious complaints, putrid fevers, and scurvy. They are always useful as counteracting putridity, and of course in hot climates or seasons: but, for the same reason, they are improper for children, and in cold weather. M. NYSTEN concludes by the following remark: 'The prolonged use of acids, even when much diluted, would be injurious to health; they attack the enamel of the teeth, impair the digestion, produce wasting of the body, and might cause induration of the digestive organs; and those acids which excite inflammation and cauterization may induce all the evils of poisons.' To each of the articles, the writer subjoins his authorities; those in the present case are *Wedel*, *Schaper*, *Goch*, *Israel*, *Quistorp*, *Baumer*, *Bontin*, and *Wrestney*. The reader will observe that they are nearly all Germans, and names that are unknown in this country.

After this account of acids in general, we have a separate article for each individual acid. The acetic acid stands first; and M. NYSTEN describes its formation, the methods of concentrating it, and its medical qualities. Here, again, we shall quote his remarks, as affording a specimen of the merits of that part of the work to which our attention should principally be directed:

'Vinegar is refreshing and slightly tonic; taken moderately, it sharpens the appetite, favours digestion, and augments the urinary secretion; as far as it is concentrated, it produces astringency; it occasions cough in persons whose lungs are delicate; and its use, when long continued, softens and weakens the fibres of the stomach. During the summer of 1811, M. *Pelletan* related at a sitting of the Society of the Faculty of Medicine, the case of a child, who died after having used vinegar for a long time, and the membranes of whose stomach were found on examination to be extremely thin. Does vinegar, when taken habitually in a certain quantity, by acting on the stomach, produce emaciation? Is this effect also in part caused by its dissolving the fibrine of the muscles, and the various other textures to which it reaches by means of the absorbents? I am the more disposed to admit this last opinion, because, according to the

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the remark of M. *Vauquelin*, vinegar is the acid which acts the most powerfully on animal substances. We have recourse to the employment of vinegar to increase the tone of the stomach, and to combat scorbutic affections and the tendency to putrefaction. In this case, we put one or two spoonsfull of it into one or two pints of the vehicle, of which a glassful is taken.' It is employed against vomitings and spasmodic hiccups, taken alone in the dose of a spoonful. It is given as being refreshing in bilious fevers, and commonly in the state of syrup, of which two or three ounces are put into two pints of the common drink of the patient. It is employed to excite the mucous membrane of the bronchiæ, in the third stage of peripneumonies and acute pulmonary catarrhs; and in this case recourse is had to the oxymel, which is diluted in the ptisan, of the same dose as the syrup. In the putrid dysentery and diarrhœa, vinegar is used as an astringent glyster; one part of it is added to three or four of the liquid which forms the vehicle of the glyster. Vinegar is regarded by many physicians as the antidote to opium: but various experiments which I have made on living animals cause me to doubt this property. In the epidemics of contagious fevers, we make fumigations with vinegar, in order to keep off contagion; and persons who approach the sick often rub their hands with the same fluid. They sometimes employ for that purpose *thieves' vinegar*, which contains in solution different aromatic substances. Vinegar is often employed externally, especially in the form of vapour, to resolve certain local tumors and enlargements, situated in the white parts which surround the articulations.'

The authorities for the article '*Acetous Acid*' are, *David Finariensis*, *Bergen*, *Fick*, *Worthington*, *Wedel*, *Gebauer*, *Herissant*, *Oosterdyk*, *Segers*, *Lepechin*, and *Moritsch*. The remaining acids are treated separately; the Benzoic, Carbonic, Citric, Muriatic, Nitrous, Oxalic, Sulphuric, and Tartaric more at large, while only references are made to the others, as being less connected with the subject of medicine.

From the quotations which we have given, our readers will form a tolerably correct idea of the manner in which M. Nysten treats these subjects. He is not deficient in information, but he wants discrimination and selection, and pours out his knowlege on every topic without making any distinction between that which rests on the most firm and that which depends on more dubious authority. Yet with all this he appears miserably defective as to his acquaintance with the medical literature of England. We have already given some of his lists of authorities, and we shall insert the others for the remaining acids. Under '*Carbonic Acid*,' we have *Smeth*, *Corvinus*, *Jassoy*, *Neufville*, *Chappon*, *Eickma*, *Nyberg*, *Swenske*, *Emmet*, *Luther*, *Dobson*, *Wittstoek*, and *Johnson*. The only other authorities quoted are *Windorf* under *Sulphuric Acid*, and *Paecken* under *Tartaric Acid*.

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The article '*Adherence*' is written by M. RENAULDIN, and occupies about five pages. Adherence is defined to be 'the union of certain parts which in their natural state ought to be separated.' The different kinds of adhesions are divided into external and internal; and the external are arranged under six heads, according to the parts of the body in which they exist; 1. of the eye-lids; — 2. of the internal parts of the eye; — 3. of the nostrils; — 4. of the lips; — 5. of the inside of the cheeks; — 6. of the fingers; — 7. of the moveable articulations. Of these, some are said to be the consequence of natural structure, and others to be the effect of accidents. Internal adhesions are either chronic or acute; the latter are often produced by violence, such as adhesions between the membranes of the brain after injuries inflicted on the head. The adhesion of the lungs to the pleura frequently follows inflammation of the part; also of the heart and its containing membrane, and of the abdominal viscera among each other, or to the parietes of the abdomen. The adhesions which the liver forms with the neighbouring parts lead to some important pathological observations; and the same may be remarked respecting the effects which are described as following the adhesions of the intestines. The article concludes with these general views:

'The formation of accidental adhesions is commonly owing to the inflammation, ulceration, or suppuration of parts of which the surfaces are contiguous or in habitual contact; and the agglutination is produced either immediately by means of the vascular system or by the interposition of an albuminous matter, which, being exhaled from the inflamed surface, gives rise to false membranes, or, finally, by the intermedium of cellular filaments more or less multiplied. If adhesions, as well interior as exterior, are generally injurious, yet some have salutary effects, and we even attempt to accelerate them by artificial means, in order to keep parts in union which have been accidentally divided or separated. Is it not on the doctrine of inflammation, and of the adhesions which result from it, that we produce the radical cure of the hare-lip, of the hydrocele by laying it open, of fistulas, &c.? From what we have said respecting adhesions, we may conceive that the greatest part of those which are external are susceptible of an easy cure; while, with respect to such as are internal, art experiences great difficulties, or is very often reduced to confess its weakness.'

The authorities are, as on former occasions, German; *Bergen*, *Hebenstreit*, *Crell*, and *Bosc*. This article, like those of M. RENAULDIN in general, is very respectably written; although it has the usual defect of being too long, and aiming at too great an appearance of minuteness and scientific arrangement. In Dr. Parr's Dictionary, the article *Adhesion* occupies only a few lines; and, although some of the information contained

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tained in the French work may be found in other parts, yet, we believe, a considerable portion of the minute detail is not to be obtained in the English dictionary.

The article '*Air*,' which is written by MM. HALLÉ and NYSTEN in conjunction, extends to about 60 pages, although the remarks belong to the atmosphere alone; and it is in fact a complete treatise on the subject. It is divided into five sections; 1. on the essential or physical properties of air and its composition; — 2. on the accidental properties of air; — 3. on the effects which the atmosphere produces on the animal œconomy; — 4. on the foreign substances which may be mixed with the air, or dissolved in it, and alter its quality; — and, 5. on the means which art employs to produce in the atmosphere modifications advantageous to health. These sections are again very much subdivided. The first section treats of the fluidity, compressibility, weight, and composition of the atmosphere. The second contains three articles, on the temperature, moisture, and electricity of the air, each of which is treated under a separate head, and these are still farther divided. The third section is of considerable length, and consists of many divisions and subdivisions; on the effects which the essential properties of air produce on the animal œconomy, the effects of air depending on its combinations in the animal body, and the changes which it experiences there from respiration, the action of the skin, and the alimentary canal. Section 4. on the effects which the accidental properties of air produce on the animal œconomy; as those of heat, of light, of different degrees of cold, of moisture and dryness, and their combination with heat and cold, of the vicissitudes of heat and cold, combined or not combined with moisture, the effects of the electric state of the atmosphere, and general precepts relative to the qualities of the air. In the 5th section, we have separate heads on the choice of situations, construction of buildings, management of fires, distribution of water, ventilation, purification of the air, guarding against lightning, cultivation of the soil, vegetation, animal effluvia, and chemical agents. The references here are analogous to those in other places, being principally composed of names that are entirely unknown to the English reader: viz. *Gros*, *Boyle*, *Vesti*, *Arbuthnot*, *Mosca*, *Raulin*, *Sauvages*, *Kuehn*, *Kohlreif*, *Bouffey*, *Bodin*, *Gardien*, and *Cressac*. — On the whole, this must be estimated as an article of considerable merit, displaying much knowlege of medical philosophy, and diligence in the collection of facts. It is also very carefully arranged: but perhaps it may be thought that the author has introduced too many subdivisions of his subject, so as to render it difficult to perceive the nature of the plan which he proposes

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to follow. The corresponding article in Parr's Dictionary is probably not more than one-sixth of the length of the French work, and must be regarded as, in most respects, decidedly inferior. Dr. Parr also subjoins his list of references, and it may be interesting to compare them with the above names:—*Hoffman, Boerhaave, Hales, Chaptal, Thomson, Boyle, Parkinson, Dobson, Lavoisier, Fourcroy,* and *Nicholson.* Although Dr. Parr's article may be inferior, we will venture to assert that his sources of information are infinitely preferable.

In pursuing our examination, we observe a valuable article on '*Alienation,*' by M. PINEL, and one immediately following it, intitled '*Aliéné,*' by M. MARC, although in some parts rather pompous. The article '*Aliment,*' written by MM. HALLÉ and NYSTEN, is very long, and enters much into detail. We shall merely remark concerning it that, in a copious list of references, the only English writer named is *Arbuthnot.* We have noticed many good articles on pharmaceutical subjects, by M. VIREY; on subjects connected with pregnancy and the obstetrical art, by M. GARDIEN; and on surgery by M. PARISET. We observe also some respectable articles of a philosophical nature, as on '*Analysis,*' by M. PINEL. The articles on '*Anatomy,*' by M. BAYLE; on '*Aneurisme,*' by M. RICHERAND; on '*Avortement,*' by M. MARC; and on '*Bain,*' by MM. HALLÉ, GUILBERT, and NYSTEN; are also among the more elaborate and valuable.

To conclude, although we have pointed out some imperfections and defects in this work, we think that it possesses many claims to our attention; and that it promises to be very useful to the public, and creditable to those who are engaged in its execution.

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Art. VI. *Recueil,* &c.; *i. e.* A Collection of Official Documents calculated to undeceive the French respecting the Public Events of late Years. By FREDERICK SCHOELL, formerly Administrator of the Department of the Lower Rhine. 8vo. Paris. 1814. (Published in various Parts, to be subsequently bound in Volumes.)

WE were apprized by the letters of our military officers, on the entrance of the allies into Paris, that the French had been kept in a state of ignorance respecting public events, which in a civilized people was almost inexplicable; and it is a singular fact that, in the end of March 1814, the majority of the French nation were ignorant of the emancipation of Holland. The greatest pains had been taken by the police to prevent the circulation of bad news, and the blank thus occasioned was not likely to be filled up by a people who give themselves so little trouble to inquire or to reflect. The present work accordingly



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brings forwards, as a novelty to the French, a variety of public papers which have long been in the hands of every well-informed man in the independent parts of Europe. Of this description are the proclamations issued in the last year by the Emperor of Russia and *Bernadotte*; the official accounts by the allies of the battles of Lutzen and Bautzen; the Gazette-account of the battle of Vittoria; the Austrian manifesto of last August, &c. On statements of such notoriety, it would be evidently unnecessary for us to dwell: but more attention is due to papers that are less familiar to our readers; we mean the letters and remonstrances connected with *Bonaparte*'s treatment of the Pope. A whole No. (or *livraison*) is appropriated by M. SCHOELL to documents of this description; and they exhibit a most affecting display of arrogance and cruelty exercised against an unoffending and innocent character. It appears from them that it was after the peace of Tilsit that *Bonaparte* gave vent to his schemes of usurpation on the side of Italy, as well as in other quarters.

Note of the Cardinal *Pamfili*, secretary of state, to M. *Lefebvre*, French *chargé d'affaires* at Rome.

"*Rome, 2d March* 1808.

"The commanding officer of the French troops has within these few days committed so many acts of violence, that his Holiness, though still unaltered in his patience and resignation to the Divine will, can no longer conceal the just indignation which he feels. The commander in question suddenly sent a detachment of troops to the hotel appropriated for post-horses, and took the direction of it out of the hands of M. *Altieri*; another guard has been stationed at the post-office; and an inspector of letters has been appointed, in defiance of propriety and decorum. The French commander has farther incorporated, by force, soldiers of the Pope into French regiments. He has confined and subsequently banished from Rome Col. *Bracci*, because he chose fidelity to his prince, rather than the shame of sullying his name by perjury, which had been done in the face of the whole city by Lieutenant Col. *Trias*. In short, this commander has placed guards in all the printing-offices, to take from the sovereign of Rome and the head of religion the free use of the press. To complete the measure of his excesses, four cardinals have been torn by violence from the arms of his Holiness, and led to Naples as criminals under a military guard."

Circular letter addressed by Cardinal *Pamfili*, in the name of his Holiness, to the exiled Cardinals:

"*Quirinal Palace, 23d March*, 1808.

"His Holiness has charged me to apprize your Excellency that the order given by the French commander to several members of the sacred college, to quit Rome in the space of three days, has greatly affected him. Perceiving clearly that this violence has no other object

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ject than to destroy the spiritual dominion of the church of God, by depriving its head of so many servants whose aid is indispensable for the transaction of business, and among whom are his Vicar, his first minister, and pastors having the charge of souls in their dioceses, his Holiness cannot sanction their departure; and consequently he forbids you to quit Rome, unless compelled by force of arms. His Holiness, deeming it likely that the military, after having torn you from the bosom of the Papal government, may leave you at a certain distance from Rome, gives the farther direction that you will not, in such case, continue your journey longer than you are compelled; in order that it may be apparent to the world that your separation from the head of the church is contrary to your wish."

*Bonaparte* was evidently at a loss to find a plausible pretext for stripping so pacific a sovereign of his territory; yet he had the assurance to rest this violence also on the plea of necessity, and to demand that the Pope should join Naples and Lombardy in forming a league offensive and defensive, for the purpose of keeping at a distance from Italy the disorders of war. "If," said he, "his Holiness refuse this demand, it is a notice that he will make no terms with me, and that he will declare war against me." That a league of this nature would have left the Pope in tranquillity is just as probable as that the compliance, in 1812, on the part of Russia with the prohibition of English merchandise, would have afforded to that power the enjoyment of her independence. — It is not a little curious to find the minister of this "honorary member of all religions" chide the Pope for deficient attention to the injunctions of the gospel:

"Your note," says M. *Champagny*, "has two objects; the first to announce the recall of the powers from your legate at this court; the second, to announce it against established forms, and on the eve of the "holy week;" a season in which the court of Rome, had it been still animated by the true spirit of the gospel, would have felt itself obliged to increase its spiritual aid, and preach by its example union among all the faithful. The Gallican church will now resume all the integrity of her doctrine; and her knowlege and her piety will continue to preserve in France the Catholic religion, which it will always be the boast of the Emperor to defend and make respected. This determination of the court of Rome may probably be a prelude to farther extremities: but the enlightened spirit of the age would render them unavailing. Temporal and and spiritual acts are no longer confounded; and the royal dignity, consecrated by God himself, is superior to all attacks."

From this time forwards, *Bonaparte* directed his military representatives at Rome to proceed inflexibly in their encroachments on the remaining power of the Pope. The arms of the Papal guard were seized, (p. 141.) or rather stolen; the soldiers were suborned to desert their masters, and enter the



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French service; and the officer called the governor of Rome was exiled, (p. 159.) for no other crime than his perseverance in administering justice according to the established forms.—The Pope, remaining inflexible in his refusal of *Bonaparte's* unjust demands, soon experienced a farther loss of his faithful adherents.

Circular letter of 17th June 1808, addressed to the foreign ministers at Rome:

"Yesterday, about three in the afternoon, appeared suddenly in the apartment of Cardinal *Gabrielli*, secretary of state, two French officers; who, acting by orders from their superior, burst open the desk containing the state-papers, placed a centinel in the room, and gave the Cardinal notice that he must quit Rome in two days for Sinigaglia. His Holiness, having received notice of this event, was much affected at so monstrous a violence, and desired it to be notified to your Excellency that it had been reserved to the nineteenth century to heap affront on affront, and injury on injury, for the purpose of trampling under foot the dignity of the visible head of the church, and of giving a loose to violence against the innocent and the oppressed. This outrage took place in the interior of the Pope's palace, in violation of the most sacred obligations of the law of nations, which in such cases has been faithfully observed ever since the introduction of civilized habits. From acts of this nature, all powers have made it a rule to abstain in the greatest agitations of war. His Holiness protests against it in the most solemn manner, before God and man, and expressly commands his minister to remain by his side, and to pay no obedience to an unlawful order. If this power, infringing, as usual, the most sacred laws, should proceed to tear the minister from the bosom of his Holiness, a scene will be exhibited as ignominious for him who shall cause it, as it will be glorious for him who will fall a victim to it."

The next document is a letter from Cardinal *Cavalchini* to the Pope, on being forcibly separated from his Holiness.

"I quit Rome with a calm mind, and strong in the consciousness of innocence. My crime consists in adhering to the fidelity which I owe to your Holiness; and, whatever may be my afflictions or the cruelty of my treatment, I shall be proud of so honourable a delinquency. I shudder on thinking of the riches and dignity with which I have been tempted to act the part of a rebel towards you and your throne. Such rewards are, in my eyes, like the pieces of silver received by the unfaithful disciple for betraying his master. I am not permitted to enter the paternal house; I am banished to a foreign fortress: but neither the frightful walls of a prison, nor the chains with which I may be loaded, shall prevent me from keeping before my eyes the example of your Holiness, and recalling those exhortations which I have always regarded as most sacred orders."

Some time afterward, on 6th September 1808, two French officers, with a serjeant, entered the room of Cardinal *Pacca*, the

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the Pope's secretary of state, at the early hour of half past four in the morning. They desired him, in the name of their General, to depart on the next day for Beneventum under a military guard, and enjoined him not to go into the Pope's apartment, lest the latter should prohibit a compliance with the order. One of the officers was also left in the room, with express directions to prevent the Cardinal from quitting it: but the latter having intimated his situation in writing to the Pope, his Holiness immediately made his appearance, and expressly forbade the Cardinal from obeying the unlawful mandate. Warning the French officer of the consequence of attempting additional violence, he led the Cardinal by the hand into his own apartment, and directed him to remain there, a prisoner like himself.

The war with Spain being soon followed by war with Austria, *Bonaparte* judged it advisable to desist for some time from farther proceedings against the Pope, and with his usual artifice gave to this involuntary suspension the appearance of an amicable disposition. No sooner, however, had the fate of arms insured his ascendancy over Austria, than he dispatched explicit orders to General *Miollis* to put an end at once to the contest, by taking possession of the residence and person of the Pope, and by annexing the ecclesiastical territory to the French empire. Pius VII. continued, on this trying occasion, to conduct himself with his accustomed fortitude. Alluding, in his declaration, to the tempting offers made to him and the Cardinals by *Bonaparte*, he says: "We should cover ourselves with shame in the face of the church, if we consented to derive our subsistence from the hands of the usurper of her property. We place our sole reliance on Providence, and on the piety of the faithful; contented to terminate in humble mediocrity the remainder of our sorrowful career." The long imprisonment of the Pontiff, first at Savona, and afterward at Fontainebleau, is well known. No threats or temptations had the least effect in shaking his purpose of refusing to sanction the violence of *Bonaparte*, with regard either to the ecclesiastical state or the kingdom of Spain. He refused with unvarying firmness, and during the height of the usurper's power, to anoint Joseph in his new capital. Tranquil in the midst of menaces, his chief sufferings in his confinement appear to have arisen from regret at his early acquiescence with *Bonaparte*'s demands respecting the Concordat, and in afterward crowning him at Paris. At last, the invasion of the French territory, and the rapid progress of the allies, induced *Napoleon* to do that which he ought, in mere policy, to have done twelve months before; we mean, to take steps for restoring the Pope to liberty. Three prelates being appointed

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appointed to wait on his Holiness, the latter refused to see Cardinal *Maury*, who was one of them, but admitted the others to an audience. On being pressed by them to comply with a part at least of *Bonaparte*'s demands, his answer was, "Leave me alone, that I may end my life in a manner worthy of the evils which I have suffered." On being told that *Bonaparte* demanded now only a portion of the ecclesiastical territory, he replied, "The domain of St. Peter belongs not to me, but to the church; I can consent to no alienation; and you will tell your Emperor that, if I am not destined to return to Rome, my successor shall enter that city in triumph, in spite of all the efforts of the French government." He was then informed that it was *Bonaparte*'s intention that he should return to Rome, and under the escort of an officer, of the rank of Colonel; who was left in his room with orders on no account to go out of it, or to permit his Holiness to speak to any one in private. Notwithstanding this state of constraint, the Pope insisted on calling together all the cardinals at Fontainebleau, to the number of seventeen, and gave them, in the presence of the officer, three positive directions; first, not to wear the decoration conferred on them by the French government; secondly, to accept no pension from it; thirdly, to go to no entertainment to which they might be invited by the persons employed by that government. On the next day, (23d January,) the Pope was made to set out on his journey, and the Cardinals followed separately, each under the charge of a *gens d'armes*. They were not, however, carried far on the way to Rome; *Bonaparte* continued in this as in other measures obstinate to the last; and his object was merely to create a rumour throughout France that the unpopular captivity of the head of the church was at an end.

We formerly took an opportunity of noticing the deception practised on the public with regard to the pretended reconciliation between *Bonaparte* and the Pope, in February * 1813. *Bonaparte*, aware of the necessity of making extensive levies to supply the blanks caused by his Moscow campaign, came in person to Fontainebleau, and spared no pains to work on the simplicity as well as the courage of the venerable head of the church. After this preparation, he offered his Holiness the articles stated in the Moniteur; which were accepted on the express condition of their not being notified to the public until they had been approved by an assembly of Cardinals. The approbation or execution of these articles was not, however, the object of the French ruler; all his desire was to create a belief

* See our notice of the account of the siege of Tarragona by *Contreras*, Review for January 1814.



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of the arrangement throughout France, until, by resuming that ascendency with which he had still the presumption to flatter himself, he might be enabled to trample on the whole ecclesiastical body. He hastened accordingly to publish the pretended *Concordat* through all the empire, but failed in fulfilling his promise to alleviate the distresses of the clergy who were suffering exile and want. The Pope, on obtaining a knowlege of this perfidy, wrote a reproachful letter to *Bonaparte*, declared the projected arrangement broken, and added that he would consent to no *Concordat*, unless it embraced all the points at issue between them. He followed up this spirited measure by circular letters to the French archbishops, warning them against paying attention to the reports so industriously circulated respecting the completion of the *Concordat*. It was in vain that *Bonaparte*, with his usual intemperance, issued, on the 26th March 1813, a high-sounding decree against all who should venture to attack his *Concordat*, and increased the severity of the treatment of the Pope and the Cardinals. They all remained true to their principles; and it is asserted as a fact that none of the French archbishops would consecrate the clergy nominated by *Bonaparte*: whether in consequence of the inhibition of his Holiness, or because the caution of the French government delayed the enforcement of so repugnant an innovation until the fate of war should restore to them their former preponderance.

Part III. of M. SCHOELL's collection contains 'The Retreat from Moscow,' being a translation, with some modification, of the tract under this title which we formerly noticed; — and also Spanish papers, the most interesting of which is a reprint of the well known document published in our journals in the summer of 1808, under the title of "Precautions." The substance of these prudent admonitions was to "avoid all general actions with the French, to carry on the war by detached parties, to cut off the enemy's provisions, to break down bridges, and to obstruct the roads." Had these judicious and self-evident propositions been closely followed, the Spaniards would not have witnessed the disastrous encounters which took place in the years 1808 and 1809.—The other documents have all appeared in their season in our news-papers, and other publications.

Part IV. consists chiefly of proclamations and military reports of the campaign of 1814, beginning from the entrance of the allied troops into Swisserland. — Part V. is a sequel of the same documents, and closes with what may be called the "last sound of the voice of *Blucher*" under the walls of Paris. All these papers are useful to those who desire to have official statements

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statements in a connected shape: but we perceive nothing in either No. IV. or No. V. which has not been already before the public through the medium of the periodical channels.

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Art. VII. *Mémoire*, &c.; *i. e.* Memorial of Marshal Davoût, Prince of Eckmuhl, to the King. 8vo. pp. 160. Paris. 1814.

The conduct of Marshal Davoût, in his late government at Hamburgh, having been marked with a severity which excited serious complaints, the court of France deemed it incumbent on them to prevent this warm adherent of *Bonaparte* from taking up his residence within Paris, until he had justified the questionable parts of his administration. Notice was therefore given to him by the minister that the charges against him were reducible to three points, viz. 1st, that of firing on the white cockade from the batteries of Hamburgh, after he had obtained positive information of the overthrow of *Bonaparte*, and the re-establishment of the Bourbons; 2dly, of having forcibly seized the money in the Hamburgh bank; and 3dly, of having committed arbitrary acts calculated to throw odium on the French name. To these accusations a very clear and well-written answer has been composed in the shape of a memorial; and, could we persuade ourselves that it proceeded from the pen of the Marshal, we should be disposed to give him credit for more knowlege and reflection than have in general marked the military adventurers of the French Revolution. From the prudence, however, with which this defence is composed, and particularly from the judgment with which all matters extraneous to the main question are omitted, we are led to think that he must have availed himself of the assistance of a literary co-operator. It remains to be seen with what view the French court were induced to demand the justification in question; whether by a real feeling of resentment and indignation at the acts already mentioned, or by a wish to remove from themselves the odium attached to forgiveness of a conduct so obnoxious to their allies, in putting it regularly in the power of Davoût to exculpate himself by producing the mandates of *Bonaparte*. The latter appears to us the more probable consideration, both from the general conduct of the ministers of Louis XVIII., and from the probability that they were privately apprized beforehand of all the evidence which the measure in question has now rendered public. If this supposition be correct, the ministerial notice to Davoût is to be regarded chiefly as a sanction for him to disclose, without the charge of disloyalty, the instructions of his late master; and the circulation given to the present defence may be viewed in the light of a justification to the



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world of the clemency intended to be exercised by the house of Bourbon. In political life, the treatment of an individual is decided less by a conviction of his personal merits, than by a reference to more general considerations; and, in the present case, the feeling of the French army at large is likely to be the chief rule for the conduct of the government.

The Marshal begins by referring to the original order of *Bonaparte*, dated in April 1813, for his appointment to the command of what was then called the 32d military division; in other words, the lately annexed departments of the Elbe and Weser. The approach of Russian and Prussian partizans had encouraged the spirited inhabitants of Hamburgh and the surrounding country to throw off the detested yoke of *Bonaparte*; who, in return, lost no time in putting them under martial law, and in fixing on Davoût as a fit instrument for the execution of the attendant severities. The ensuing letter was written by *Berthier* to that officer a few days after the battle of Lutzen:

"'" *Waldeim, 7th May*, 1813.

"'" I have already informed you, by my letter of 5th, of the complete victory obtained by the Emperor on the 2d.—We shall probably be to-morrow at Dresden.—The Duke of Elchingen is to pass the Elbe, and to march against Berlin.—The Emperor desires me to apprize you that it is indispensable for you to advance to Hamburgh, to take possession of that city, and to make General *Vandamme* march in the direction of Mecklenburgh. The following is the course of conduct which you are to adopt.

"'" You will arrest forthwith all inhabitants of Hamburgh, who have taken service under the title of Hamburgh senators. You will sequestrate their effects, and declare them confiscated, taking possession of their houses, lands, &c. You will disarm the inhabitants, and impose a contribution of two millions sterling on the cities of Hamburgh and Lubeck, taking measures for the partition and prompt payment of that sum. You will disarm the inhabitants of the surrounding country, and arrest all persons who, having been in the French service, either in the military or in the custom-house departments, proved unfaithful to their oath,—and their property shall be confiscated. You will fortify the city of Hamburgh, planting cannon on the ramparts, and forming draw-bridges at the gates; and you will establish a citadel on the side of Haarburgh, in such a manner that four or five thousand men may be sheltered from the populace, and from all insult. In like manner you will fortify Lubeck, and place it out of danger of a *coup de main*. You will also put Cuxhaven in a proper state. All these orders, Prince, must be rigorously observed; the Emperor leaves you no power to modify any of them."'

On obtaining possession of Hamburgh, M. Davoût proceeded without delay to enforce the contribution, but took on himself, he

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he says, (p. 6.) to modify the execution of his orders as far as they regarded the punishment of individuals. 'I had long commanded,' he adds, 'in Germany, and knew the disposition of the inhabitants. I arrested or brought to trial no one for his political opinions or actions: I forbade individual resentments; and I even prevented the pursuit of those who, in the hurry of the insurrection, had laid hands on the property of French subjects. I solicited from the Emperor the forgiveness of those who had been seduced by the promises of the enemy; and, having permission to publish an amnesty with certain exceptions, I reduced the number of the latter to twenty-eight.'

By this time, the vindictive impressions of *Bonaparte* had given way to the dictates of calculation, and his subsequent orders point exclusively to military arrangements:

LETTER FROM BONAPARTE TO DAVOÛT.

'"*Bunzlau, 7th July*, 1813.

'"A city of the extent of Hamburgh cannot be defended without a garrison of 25,000 men, and an immense artillery; now, if we run the chance of losing such a number of men and stores, we ought to have a place capable of defending itself at least during two months of open trenches. To put Hamburgh in such a situation would require at least ten years, and an expence of nearly two millions sterling. Still I am solicitous to preserve Hamburgh, not only against the inhabitants and against regular troops, but even against besieging artillery. I am desirous that, in the case of 50,000 men appearing before it, the city should be not only safe from a *coup de main*, but should oblige the enemy to go the length of opening their trenches, and even hold out a fortnight or three weeks afterward. This result I wish to obtain during the present year at the expence of not more than 100,000l. (sterling), a train of 100 to 150 cannon, and a garrison not exceeding 6000 men. I am farther desirous that, in the event of the town being taken after the fortnight or three weeks, I shall lose neither cannon nor men; and that the garrison may find refuge in a citadel, where it may make a farther defence of one or two months against open trenches. The explanation which I have given conveys a sufficient idea of the plan; and the execution of it must be begun without the loss of an hour. In the course of one day after the arrival of the officer whom I now send to you, 10,000 workmen must be employed."'

After these general observations, we have the specific directions, which begin with an order to destroy all houses on the ramparts, without mercy; on the plan, however, of making the city at large reimburse the particular individuals. Next come a variety of details, all shewing how closely *Bonaparte* studied the department of engineering, which, it will be remembered, was his original branch in the military line. He continues:



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'"Suppose all these works to be finished, and they may be accomplished in a few months, it is evident that four companies of artillery, and 5500 infantry, will be masters of Hamburgh. To complete the system, make a citadel between the river and the city; so that the citadel, the islands, and Haarburgh, may all be connected. Thus, were the city taken after a regular siege, the garrison would find refuge in the citadel, the islands, and in Haarburgh. All this may be done in the course of the year; and in subsequent years I will construct the citadel in stone-work, and give it all possible strength. Such is the defensive system that I have adopted for Hamburgh; and I have issued orders to General *Haxo* to study, draw, and execute it. I am aware that he proposed to place the citadel on the side of Altona, but this cannot be; it would have the effect of frightening the Danes. You know at the same time that I never saw Hamburgh, and you will consequently study rather the spirit than the letter of my orders."'

During the armistice, *Bonaparte* called to the main army the portion of the troops at Hamburgh commanded by *Vandamme*, leaving Davoût with a body of new levies. His orders to the Marshal were, that, on the recommencement of hostilities, he should be guided by the progress of the army which was about to advance (under *Oudinot*) in the direction of Berlin. An intercepted letter from the Emperor to Davoût was about this time published by the allies, and found to contain positive orders for the advance of the Marshal: but, whether this was intended to fall into their hands, or not, the object of *Bonaparte* was effectually foiled by the repulse of *Oudinot* by *Bernadotte*. From this time forwards, no instructions reached M. Davoût during several months, his Imperial master being abundantly occupied in Silesia, at Dresden, and at Leipsic; while the superiority of the allies in cavalry rendered the transmission of dispatches extremely hazardous. Thus circumstanced, the Marshal adhered to his general instructions, which directed him to pay little attention to the flying parties of the enemy, but to cling to Hamburgh and the Danish alliance. As long as affairs wore a favourable aspect for the French, he declares (p. 13.) that he delayed the destruction of the dwellings which stood in the way of the prescribed fortifications; and it was not, he says, until the hostile army, first under *Bernadotte* and afterward under *Benningsen*, approached Hamburgh, that he resorted to the hard expedient of driving out of the city such of the inhabitants as had not laid in twelve months' stock of provisions. — The advance of the allies, after the victory of Leipsic, was so sudden as wholly to prevent the possibility of his retreat by the way of Holland; and it was not until the 11th of November that he received from General *Carra St. Cyr* the following notice:

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' " *Munster, 5th Nov.* 1813.

' " The intention of the Emperor, by his orders dated from Mentz on the 1st inst. is, that you shall leave a good garrison in Hamburgh, and with the other troops march in the direction of Holland; or, if it be too late to make that movement, you are to manœuvre on both banks of the Elbe in the direction of Hamburgh." '

A compliance with these orders being out of the question, particularly in regard to the retreat to Holland, Marshal Davoût confined himself to the task of sustaining the struggle as long as he could in Hamburgh, and obliging the enemy to undertake a siege in form.

He proceeds subsequently to vindicate, by the plea of necessity, the seizure of the money that was deposited in the Bank, of which he gives a specific statement at the end of the memorial. It amounted to half a million sterling, and was, he affirms, strictly applied to the public service. Still, it is somewhat amusing to find him make a merit (p. 28.) of offering to the Hamburgh merchants the option of paying an equal sum of money, and of leaving the cash in the Bank; as if it would there have been secure from the grasp of him, or of the ruler of France.

The charge of disobedience in delaying the acknowlegement of the Bourbons is a question of comparatively little interest to the public: but the several documents produced shew that Davoût was very loth to believe the abdication of his Emperor, from a persuasion that his power was firmly established, and that he was incapable of finishing his career in so tame a manner.

Several of the papers in the Appendix relate to the state of the army-finances at Hamburgh, and exhibit an additional proof of the straits to which the French were so frequently reduced. *Bonaparte* chose to commute the payment of a portion of the contribution on Hamburgh for a supply of horses, and very coolly ordered that they should be raised in the true republican style, and in no other.

' " *Magdeburgh, 12th July,* 1813.

' " I think there would be very serious objections to levying the 5000 horses assessed on the 32d division otherwise than by the plan of requisition; it is the most *expeditious method of procuring horses.* I take it for granted that you have already given orders for this requisition, and I should by no means approve the plan of purchasing them. As to the saddles, they must be made at Hamburgh, where I have always understood that there was a great stock of leather. However, a part of the saddles may be drawn from the magazines of Wesel." '



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Another passage, equally curious, is the letter of DAVOÛT to *Hogendorp*, the French governor of Hamburgh, in justification of the seizure of the money in the Bank:

" " *Ratzeburg, 7th Nov.* 1813.

" " However strong are the remonstrances of the merchants, necessity forces me to prescribe the literal execution of the orders given to you, because there are no other means of enabling the public service to proceed; and because the merchants, by declaring that they cannot give me the money otherwise, place me under the necessity of taking a step to be justified only by the morality of war, which unhappily is a scourge. It was this morality which dictated to the English in Portugal the plan of stopping the French army by laying waste the country, burning the crops, and making the inhabitants quit their villages." '

It may be supposed that, with the public at large, particularly the French public, a memorial so ably written as this will have considerable weight. It ought not, however, to redeem the Marshal's character from the charge of unfeeling strictness in the execution of his orders, or to be considered as throwing any new light on the merits of the case. That the severities committed at Hamburgh were in pursuance of directions from the French government, no one acquainted with the habits of military men entertained a doubt: as well might it be alleged that *Rostopchin* burned Moscow, that *Von York* abandoned *Macdonald*, or that *Schwartzenberg* advanced in the end of March to Paris, without the sanction of their respective courts, because it suited the policy of each of these cabinets to adopt a tone apparently at variance with the conduct of their officers. — The charges against Marshal DAVOÛT have probably been exaggerated: but that he is a harsh and obstinate character is sufficiently apparent, both from the course of his proceedings and from the mere act of *Bonaparte* in stationing him where the exercise of severity was likely to be required, and to constitute a merit.

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ART. VIII. *Encyclopédie de l'Ingénieur*, &c.; *i. e.* The Engineer's Encyclopædia, or Dictionary of Bridges and Roads. By J. R. DELAISTRE, a retired Engineer, and Professor in the Military School of Paris. 8vo. 3 Vols. and 1 Vol. of Plates in 4to. Paris. 1812. Imported by De Boffe. Price 4l. 4s.

IT has been too much the custom in this country, of late years, to regard the scientific works of our continental neighbours in the light of oracles, and to bestow on French mathematicians indiscriminately that meed of praise and admiration which is justly due only to a comparatively small number of them. Far be it from us to derogate from the well

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well earned fame of such men as *La Place*, *Lacroix*, *Legendre*, *Delambre*, and some others who might be enumerated: their talents are well known and justly appreciated; it is only to their humble copiers that our remarks are meant to apply, who are deluging Europe with their productions, which are bought up in London with the same avidity as their great originals, and are equally imitated and applauded.

This feeling, which probably had its origin in a laudable liberality, is fast approaching to a fixed partiality and unfounded admiration; which, if not counteracted, will doubtless operate very powerfully to the prejudice of English science. We could wish to see English mathematicians depend more on their own powers, and less on the imitation of their rivals. Let them call to their recollection that the greatest of all mathematicians was an Englishman: let them assume that independence of character in their scientific pursuits, which they have ever supported in their political relations; and there will be no fear of English science again rising to its proper height and importance.

We have been irresistibly drawn into this train of argument by the perusal of the work under review, which we have heard mentioned in terms of commendation, but with what justice we will endeavour to explain.

The author professes to give an Encyclopædia or Dictionary for Engineers, and he has in some degree arranged it in the usual manner of such works, but in no other respect is it the production which we should be led to suppose. A dictionary of any science is generally intended to contain, 1st, a definition and illustration of the several terms of the science on which it treats; 2dly, all the best adapted and most practicable rules, accompanied either with their demonstrations or with reference to the best and most approved authors who have written on the subject; and, 3dly, it is not uncommon to give brief sketches of the rise, progress, and present state of the several departments of the science to which it relates. Not one of these objects has been accomplished by M. Delaistre. His definitions are not only false but ridiculous; his illustrations are confused and unintelligible; his references are few and ill selected; and his history is deficient and erroneous. That the scientific reader may in some measure judge for himself on these points, we shall furnish him with a few specimens. First, for definitions:

'*Angle aigu* has for its measure *more* than 90 degrees; workmen call it *angle maigre*.

'*Angle obtus* has for its measure *less* than 90 degrees; workmen call it *angle gras*.

'*Courbe*;

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'*Courbe*; there are *two sorts*, the one plain, the other of double curvature.

'*Courbe à double courbure* is that which can only be traced on a plane in perspective or by projection, but which we may trace on *a piece of stone, because it forms a solid angle.*

'*Demi rayon* is a right line drawn from the centre of a circle or of a sphere to its circumference.'

As an example of the author's *happiest* manner of illustration, we shall confine our extract to the article Logarithm:

'In order to illustrate the nature of logarithms, and to explain them in *a very clear and distinct manner*, let us take two species of progression, which have given rise to these *members*, that is, a geometrical and arithmetical progression. Let us suppose that the terms of the one are placed exactly under the terms of the other, as in the following example:

| | | | | | |
|---|---|---|---|---|---|
| 1 | 2 | 4 | 8 | 16 | 32 |
| 0 | 1 | 2 | 3 | 4 | 5 |

In this case, the numbers in the lower or arithmetical progression are called the *logarithms of the terms* of the geometrical progressions which are above them; viz. 0 is the logarithm of 1; 1 is the logarithm of 2; and 2 of 4, and so on. The sines which we employ in all the operations of triangles ought to have also their logarithms: but the sines being all *fractions* of the radius, the logarithms of the sines are the logarithms of fractions, and their logarithms are *negative*.'

Such is the author's *very clear and distinct* illustration of logarithms and logarithmic sines; and his explanation of their use in barometrical measurement is nearly of the same kind:

'A philosopher furnished with a portable barometer observed it to stand at 26 inches 2 lines on a mountain. Now it is known to stand at the sea-side at 28 inches and 2 lines. Take the difference of the logarithm of 338 and 314 lines, and we shall have 3179, viz. the height in tenths of toises.'

These absurdities are not exclusively confined to the mathematical articles. Adhesion is explained on the principle of atmospheric pressure; and not a word is mentioned of the interesting experiments of Messrs. *Guyton* and *Achard*. Fire, or caloric, is asserted to be ponderable, on the authority of *Mussembroek* and *Duclos*. The expansion of ice is attributed to air-bubbles. The expansion of water is directly as the temperature; therefore Mr. Dalton must be mistaken in his determination of the maximum density of this fluid. The catenary is the only proper curve for the arch of a bridge; for the properties of which the author refers us to the article *Chainette*: but no such article is to be found. — Under the word *Triangle*, we learn that '*Les triangles d'un triangle quel qu'il soit valent deux angles, c'est-à-dire* 80 *dégrès*.' Under the article *Parallelepipède*,

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*Parallelepipède*, we are told that ‘*Un plan diagonal divise un parallelepipède en deux prismes triangulaires égaux; c'est pourquoi un prisme triangulaire n'est que la moitié d'un parallelepipède de même base et de même hauteur.*’ As the author's rules for practical arithmetical operations much resemble his definitions and illustrations, we will give only the following: ‘*Pour trouver le diamètre, l'aire d'un cercle étant donné; aux trois nombres* 785, 1000, *et* 246,176, *trouvez une quatrième proportionelle, savoir* 3,113,600, *qui est le carré du decimètre; tirez-en la racine carrée, vous aurez le diamètre même.*’

We trust that these examples, without entering farther on the subject, will fully justify the strong expressions which we have used in the preceding part of this article.

The defects in the scientific articles, however, great as they are, form not the most objectionable part of the present performance. The author scruples not to tell us that the genius of man is as powerful as the Deity, and that he has done as much towards the civilization of the world. We will give one specimen of the writer's philosophy, with which we must conclude this article:

‘Can I rely securely on the order that reigns in nature, when I lay myself down on an inflamed volcano? when the impetuosity of the winds desolates my fields, roots up my trees, and destroys my houses? when I see a river in an instant change its direction, accumulating its waters from immense tributary streams? when a storm, carrying thunderbolts and hail in its train, inundates my fields, kills my flocks, annihilates my harvests, and strikes innocent victims with death? when, in short, every imaginable scourge, coming to disturb my tranquillity, makes war on my existence? Has not nature put obstacles to the communications that men ought to have with each other? Do not seas, mountains, and rivers, separate nations? But man has vanquished nature; he has, as we may say, dispersed these remains of chaos; his genius, as powerful as the Deity, has enchained the elements, fixed limits to the waters, and made mountains disappear which opposed themselves to the progress of society.’

We shall make no comment on this extract, which we have selected merely for the purpose of giving the reader a fair sample of the science and the piety of M. Delaistre.

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Art. IX. *La Constitution*, &c.; *i.e.* The Constitution of the United Provinces of the Netherlands, translated from the Dutch. 8vo. pp. 64. Paris. 1814.

The number of political changes among the phlegmatic inhabitants of the Batavian provinces, in the present age, has been nearly as great as among our volatile neighbours on the

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the south side of the Channel. About thirty years ago, the Patriots or Anti-Orangists obtained a temporary ascendency, from which they were in 1787 completely driven by the decisive interference of a Prussian army: in 1795, the Orangists were removed in their turn: in 1806, a finish was given to republican forms by the introduction of a king; and in 1810, royalists, patriots, and Orangists were all involved in one common overthrow, and compressed under the inexorable grasp of *Bonaparte*. The fatal march to Moscow produced a state of circumstances, which enabled the forlorn Hollanders once more to assume the appearance of legislating for themselves; and the present constitution is the result of the labours of the Orangists, supported by the arms of the allies, and conducted in direct correspondence with the views of England. We extract the substance of the leading dispositions of this constitution, and shall distinguish them under specific heads:

'*Executive Power.*—The sovereignty of the United Provinces of the Low Countries is vested in his Royal Highness the Prince of Orange and Nassau, and his legitimate issue. All children of a marriage contracted with the consent of the States-General shall be deemed legitimate. The sovereignty descends by right of primogeniture, and goes, in default of issue on the part of the eldest son, to the brothers or their male heirs. Should the present Sovereign die without issue, the succession goes to his sister, Princess Wilhelmina, or to her lawful issue.

'The income of the Sovereign shall be 1,500,000 guilders, (135,000l. sterling,) of which one third is to arise from land, and the rest from land or the public stocks. The hereditary Prince (the eldest son of the Sovereign) shall bear the title of Royal Highness, with an income of 100,000 guilders a-year (9000l. sterling). He shall attain majority at the age of eighteen.

'The Sovereign exercises the Executive power in all public affairs, after having submitted them to the consideration of the council of state. This council shall consist of twelve members, nominated and subject to removal by the Sovereign. The hereditary Prince is by birth intitled to sit in the council; and other princes of the blood may be introduced by the Sovereign, but without making any diminution in the number of the other members. The Sovereign establishes the different offices of the ministers, and appoints or removes the latter at his pleasure. He may introduce one or more of them into the council of State.—With regard to the colonies, the power of the Sovereign is exclusive.—The power of declaring war or of making peace is vested likewise in him, subject to a notice to be given to the States-General.

'The Sovereign has the sole right of concluding treaties and alliances, as well as of appointing ambassadors and consuls. He has likewise the exclusive direction of the land and sea-forces, appointing the officers, and removing and granting them half-pay or pensions at his pleasure. He has moreover the direction of the finances, appoint

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pointing and fixing the salaries of all civil officers paid by the state. He has farther the right of granting titles of knighthood; and, should he desire to create an order of knights distinct from those that are already established in the different Provinces, he shall be at liberty to propose a law for that purpose to the States-General. No native of Holland can accept a foreign title or office without the Sovereign's consent.—The Sovereign has the power of bringing in Bills to be passed into laws by the States-General, as well as of giving his assent or negative to bills originating in that body. His assent is expressed by the words, "The Sovereign Prince accepts the bill;" and his refusal by saying, "The Sovereign Prince will take the bill into consideration."—The Sovereign grants pardons, or mitigates the sentences passed on criminals, after having heard the high court of the United Provinces. In addition to the cases in which the Sovereign has the power of dispensing with existing laws, he may exercise a farther dispensing power in a case of urgency during the prorogation of the States-General; subject, however, to the condition of hearing the opinion of the high court, and of communicating his reasons to the States-General on their first meeting.

'*States-General.*—The States-General are the representatives of the Dutch nation, which consists of the seven United Provinces of Guelderland, Holland, Zealand, Utrecht, Friesland, Over-Yssel, and Groningen, with the two districts of Drenthe and Dutch Brabant.

'The assembly of the States-General shall consist of fifty-five members, returned by the local governments of the respective provinces, in the following proportions:

| | | | | | |
|---|---|---|---|---|---|
| Guelderland | 6 | Utrecht | 3 | Dutch Brabant | 7 |
| Holland | 22 | Friesland | 5 | Groningen | 4 |
| Zealand | 3 | Over-Yssel | 4 | Drenthe | 1 |

'The members shall continue to sit during three years, and shall be renewed only in the proportion of one third, agreeably to a specific table; the present members all remaining until the first of November 1817.—The members going out are eligible to be returned forthwith.—The Sovereign Prince shall be empowered to bring in a Bill providing for the election, from among the gentry and knights of each province, of a proportion of the members of the States-General, to the amount of at least a fourth of the whole assembly. None are eligible as members of the States-General except Dutchmen of the age of thirty or upwards, living in the province in which their election shall take place, and not more nearly related than the third degree of consanguinity. No member of the States-General can hold the place of a judge, or of public accountant, or have any responsibility with regard to the public money. No officer of the army or navy, below the rank of superior officer, is admissible into the States-General: but any other public functionary of the higher class may be elected.

'The States-General bear the title of "Noble and powerful Lords." Each member has an annual salary of 2,500 guilders, (225*l.* sterling,)

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sterling,) and their votes are given according to their individual opinions, without waiting for instructions from their constituents. The States-General meet at least once in a year, and on the call of the Sovereign whenever he conceives it to be necessary. The customary opening of their annual sitting shall be on the first Monday of November; and their sitting shall be opened by the Sovereign, or by a commission appointed by him for that purpose. — The prorogation takes place in the same manner, and is directed by the Prince whenever he thinks that the affairs of state admit a suspension of their attendance.

'The president or speaker of the States-General is nominated by the Sovereign from a list of three candidates presented by the States-General, and his appointment continues during the whole session.

'The States-General are intitled to present laws for the approbation of the Sovereign, and their consent is requisite in the case of all money-bills. The latter shall be brought before them at the beginning of the usual session, and be of two kinds: — the first containing the ordinary peace-expenditure, and subject consequently to little variation; the second containing the extraordinary and varying expences, particularly those of a state of war. The latter are granted for one year only. The Sovereign renders an account to the States-General of the appropriation of the public money; no part of which can be applied to any other use than the one that is specially pointed out.'

The several provinces constituting the Dutch confederacy have always been distinguished from each other by differences of considerable moment. At the time of the first formation of the confederacy, above two centuries ago, it was judged prudent to consult the feeling consequent on this state of things, by giving to the republic the form rather of a league than of an amalgamated body; and to such a length was provincial independence carried, that the separate assent of each of the seven members of the association was necessary for the purpose of sanctioning the declaration of war, the conclusion of peace, the formation of an alliance, or any other measure of primary importance. The inconvenience and disadvantage attending this multiplicity of references are strikingly exemplified in the Memoirs of Sir William Temple; who takes pleasure in doing justice to the talents with which the lamented *De Wit* found means to combine the disjointed members of this singular government, so as, in defiance of established forms, to complete the celebrated triple alliance in the space of a few days. Subsequent ministers thus found the way paved for the dispatch of public business, in a manner approaching to the secrecy and expedition of well constituted governments; and the revolution in 1795 removed even the appearance of separation, by putting an end to the provincial assemblies, and blending the representations of all the provinces in one conjunct body. The late

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change retains in reality the effect of this consolidation, while it restores an existence, and an apparent consequence, to the assemblies of the separate provinces. Their authority, however, is confined, as we shall see presently, to matters of local regulation; and it does not, as formerly, extend to questions of general interest in foreign or domestic policy.

'*Provincial Assemblies*, under the title of *Provincial States*.—There shall be local or provincial States, to be elected agreeably to the constitutional charter; the Sovereign appointing a commission in each province or district, for the purpose of giving him the information necessary for local regulations. The Sovereign shall have in each province, or district, commissaries, who shall preside in the provincial assemblies, as well as in any committees to be nominated by these assemblies. In each town, there shall be appointed elective bodies on the old plan, to be convened once in a year, for the purpose of choosing persons qualified to act as voters or electors in the nomination of magistrates and members of the provincial States. These provincial States assemble at least once in a year, and as much oftener as the Sovereign may deem necessary. They submit to the Sovereign a statement of their local expenditure, which, if approved, is carried to the general budget of the country.

'The nomination of the members of the States-General is vested in these provincial governments, who make the returns from among their own body or otherwise, endeavouring as much as possible to take the members out of the separate districts composing the province.

'The jurisdiction of the provincial government comprehends the following objects:—the execution of laws relative to public worship; the public education; the management of the funds of the poor; the protection of trade, agriculture, and manufactures; and in general all affairs of a public kind, which the Prince directs to be brought before them. They are not at liberty to pass any acts in opposition to the general laws, or the common interest of the inhabitants of the United States; for in such an event the Sovereign would have the power of suspending or annulling them.—The provincial States take charge of all details of police and local economy; they nominate likewise their officers and servants, and in certain cases draw out lists of candidates for public offices, for the subsequent selection of the Sovereign.

'*Administration of Justice.*—Justice is administered throughout the United Provinces in the name and on behalf of the Sovereign. Measures shall be taken for introducing a civil, penal, and commercial code; with explanations of the form of procedure, and the competency of different courts.

'A supreme court shall be created, under the title of the "High Court of the United Provinces," the members of which shall be appointed by the States-General nominating three candidates, out of whom the Sovereign shall choose one. To this court are amenable the members of the States-General, the ministers, counsellors of state, and the commissaries of the Sovereign in the provinces, for all delin-



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quencies committed by them in the exercise of their functions: but these officers cannot be brought to trial without the consent of the States-General.

'This court exercises a similar jurisdiction over the other higher functionaries, and gives sentence in all cases in which the Sovereign, the members of his family, or the government, are parties. It animadverts likewise on the conduct of the inferior courts, and on the adherence of the judges to the established form of procedure.

'No judge, of whatever court, can be removed from office, unless a judicial sentence be passed on him, or unless he resign voluntarily.

'The administration of criminal law is committed to the provincial courts, or to the courts which may be subsequently established for that purpose.

'*Finances.*—The imposition of taxes is vested in the Sovereign, acting in concert with the States-General. The superintendance of the mint is committed to a special Board, the members of which are nominated by the Prince out of three candidates proposed by the States-General. The existing taxes shall be maintained until new arrangements are made.

'*Armed Force.*—In addition to the regular army and navy, a national militia shall be formed; of which, in time of peace, the fifth shall be annually discharged, to be replaced, if possible, by volunteers,—but otherwise by lot from among the unmarried citizens, between the ages of eighteen and twenty-two. This militia shall assemble generally in time of peace for a month, or thereabouts, to be drilled.

'*City-Guards* shall be established in all the towns, according to the old practice, for the maintenance of tranquillity at home, and, in war, for defensive service against the enemy. In war, shall likewise be enrolled a *land-sturm*, consisting of country-volunteers, together with those of the towns.

'*Care of the Dykes.*—This superintendence forms one of the most essential objects of the solicitude of government, and is intrusted to a particular administration directed by the Sovereign. Their inspection extends to all dykes, rivers, sluices, and buildings near the water, which are at the charge of the state; and in a certain degree to the dykes, rivers, sluices, and buildings kept up by individuals, or local bodies. In the latter case, their province is more particularly to guard against injury to the public from any of the works in question. This Board is likewise charged with the superintendence of the roads and bridges maintained by government.

'*Religion.*—The religion of the Sovereign is that of the reformed church.

'The ministers of the reformed church are confirmed in their respective salaries, whether paid by government or by local funds of the church or parish. A similar confirmation is hereby given to the salaries lately granted to the ministers in other forms of worship; and provision shall be made for those sects which have as yet received no salaries from government, or such as were inadequate.

'The Sovereign is intitled to exercise over all forms of worship the superintendence required by the public interest; and he has besides



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a direct authority to inspect the arrangements of those religious communities who enjoy any revenue from government.'

The advocates of liberty can scarcely fail to regret the almost unqualified ascendancy given by this constitution to the executive power. King William was called in his day King of Holland, and Stadtholder of England; and with equal truth it may be said that the present ruler of the Netherlands possesses, under the modest title of "Prince," a more extensive range of prerogative than our laws assign to our monarch. The exclusive command of the army and navy, with the appointment to most of the civil offices, and the complete controul of the clergy, are potent instruments in the hands of an hereditary governor. On the other side, it is but fair to admit that the antient Constitution of the Dutch was extremely defective, and was made to answer the purpose of government only by the good sense and moderation of the inhabitants. That the same qualities will tend to correct any deficiency in the present institutions must be the wish of all who are aware that a period of tranquillity is absolutely necessary to that afflicted and oppressed country. Let us hope, also, that the increased intimacy of connection between the Netherlands and England will have the effect of shewing the government of the latter, that a resolute maintenance of popular rights has no connection with secret wishes for the success of a hostile nation, but may be strictly compatible with a most cordial union of the members of a state, whenever their independence is threatened from abroad. This feeling, natural as it is to Englishmen, and evidently as it is the duty of all nations, was not adequately cherished in Holland; where the opposing parties were accustomed, with little scruple as to national respectability, to look for the means of preponderance from the interference of their foreign supporters.

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ART. X. *Essai sur le Diagnostic de la Gale*, &c.; *i. e.* An Essay on the Diagnostics of the Itch, the Causes of it, and the practical medical Inferences to be deduced from correct Views of this Disease. By J. C. GALÉS, M.D. 4to. Paris. 1812. Imported by De Boffe. Price 5s.

WE were not a little surprized to receive a quarto pamphlet, consisting of above 50 closely printed pages, on the subject of the Itch; and, after having perused it, we certainly think that the information which it contains might advantageously have been put into a smaller compass; yet we confess that we have not read it without some interest. That part of it which is the most de-



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serving of attention is the account of the insect which has been supposed by some writers to occasion the disease, and which M. Galés describes with much minuteness. It appears that *Mouffet* was the first naturalist who mentions the animalcules which breed in the human skin: but that it was in a letter from *Cestoni* to *Redi*, and published in the works of the latter, that the animal which is imagined to produce the itch was, 'for the first time, observed and described with an accuracy almost equal to that of the modern entomologists.' The insect was said to be of the genus *acarus*; and *Cestoni* positively asserts that it is the true source of the disease. This letter of *Cestoni* seems, however, to have fallen into complete oblivion, and to have had little or no influence on the opinions of his successors. Yet the idea that the itch is caused by a peculiar insect was adopted by *Linné*, and the animal was arranged by him in the class of *aptera* and the genus *acarus*. *De Geer* afterward described the animal with considerable detail; and it was also noticed by *Fabricius*, *Latreille*, and others: yet still some uncertainty prevailed on the subject; both because the descriptions of the different naturalists did not entirely agree, and because some of the more intelligent medical writers, although they could not doubt that an insect had been found in the vesicle of the itch, did not consider it as the cause of the complaint, but rather supposed that the state of the skin produced by the disease afforded a convenient lodgment in which the insect might deposit its eggs. M. Galés was resolved, if possible, to ascertain the real fact, with respect both to the existence and the nature of the animal and to its power of generating the malady. He therefore employed a microscope of considerable power; and, examining a small quantity of the fluid obtained from the vesicle of the itch, he easily perceived the animalcules, and was able to observe distinctly their motions and their particular organs. He subjoins a magnified figure of the insect, which is very similar to the mite in cheese.

Of the existence of this insect, as M. Galés describes it, we apprehend that no doubt can remain: the general tenor of his pamphlet leads us to regard him as a man of veracity; and we cannot suppose that the whole of what he says is a fiction. It is not, however, quite so certain whether this creature be the cause or the consequence of the disease: yet the author states several circumstances which are strongly in favour of the former opinion, and relates an experiment performed on himself which tends materially to establish it. Having confined a few of the animals by a small glass on a part of his hand, he soon began to perceive the sensation of itching, and in a few hours the actual vesicles were formed. The experiment was indeed scarcely

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scarcely carried sufficiently far; and it was not prosecuted long enough entirely to decide the point. Probably, from its disgusting nature, it is not likely soon to be repeated.

Some remarks in different parts of this tract would induce us to suspect that the itch is a more common disease in France than in England, and that the treatment of it is there less understood. The author enlarges very particularly on the means of cure; and his remarks, being probably the result of experience, are worth attention. He supposes that external applications are the only means of removing the disease, and that it may be effected by different substances; yet that sulphur is the remedy which, in the greatest degree, unites safety with certainty.

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ART. XI. *Reflexions*, &c.; *i. e.* Reflections of M. BERGASSE, formerly a Member of the *Assemblée Constituante*, on the Constitutional Act passed by the Senate after the Removal of *Bonaparte*. 8vo. Paris. 1814.

THIS pamphlet, one of the first that appeared after the counter-revolution, is composed with much zeal for the cause of royalty, but without a due consideration of the prudence and management which are necessary in a time of convulsion. The author enlarges on the inconsistency of the Senate in presuming to condemn the conduct of the tyrant whom they had been so long instrumental in upholding. 'There are,' he says, 'in the Senate several men of great merit, who, had they lived in better times, would have acted an useful part for their country: but I most strongly condemn those who have taken the lead in deciding the determinations of that public body. We have no right to vilify a fallen enemy, particularly a man at whose hands, like the members of the Senate, we have accepted favours, and have earned them by constituting ourselves the apologist of his crimes; still less to disavow in secret his violence, if in public we have made it the subject of encomium.'—M. BERGASSE proceeds in the same style to term the act against *Bonaparte* an act of 'self-accusation on the part of the Senate:' but the point, which calls forth his loudest animadversions, is the conduct of the Senate in making the recall of the Bourbons in some measure conditional on the acceptance of the Constitutional Act. 'Has Louis XVIII.,' he adds, 'need of the Senate to be constituted king of France? Has not royalty always been hereditary among us? Is not this going almost as far as to say that the Convention had the power to pass a capital sentence on Louis XVI., and to declare that they were intitled to pronounce the termination of the dynasty of the Bourbons as kings of France?'



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Another argument of an equally cogent nature applies to the vigilance of the Senate, in converting into hereditary possessions those dignities and incomes of which they had only a temporary tenure. 'Do not these incomes,' asks M. BERGASSE, 'belong to the public; and can the Senate appropriate permanently to itself that of which it was merely the depositary? It is curious to see them thus self-constituted the nobility and even the prime nobility of the kingdom. What must be the feelings of the *Rohans*, *Montmorencys*, and other antient families, on being associated with the men who once held the language of sturdy republicanism?'—The pamphlet concludes with an encomium on the king's extensive reading and judgment, and with an argument on a very different topic, but which few reflecting men will be disposed to contest; viz. that the overthrow of *Bonaparte* was owing not to the exertions of any government or class of men, but to his own infatuation in the Russian campaign.

In condemning the tenor of this tract, we are actuated less by a total disapprobation of the writer's principles than by a distrust of his prudence. No person doubts that the majority of the Senate were participators, to a considerable degree, in the criminality of *Bonaparte*'s measures; or that men of honour would rather have chosen to resign and live in poverty, than bear a share in such dreadful responsibility: but the rule of conduct, for a sovereign returning after a convulsion of twenty-five years, must be an adherence less to the abstract principles of honour, and even of justice, than to that course which will have the effect of producing the smallest public discontent or mischief. Only a few months since, the Senators, like the Marshals and other great officers, influenced considerable parties; and an opposition to their wishes, on the occurrence of the late crisis, might have excited dissensions in which it would have been no difficult matter to induce the surviving part of the old soldiers to take the side of their late Emperor. The issue of such a conflict, among a nation so easily deceived as the French, no man can pretend to foresee; so that little doubt remained of the expediency of making a considerable concession for the attainment of tranquillity. In our own history, a sacrifice of a similar kind was necessary at the Restoration; and the republicans, who were employed by Charles II., proved by no means the worst servants of the Crown.

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ART. XII. *Récherches Historiques et Pratiques*, &c.; *i. e.* Historical and Practical Researches on the Croup, by LOUIS VALENTIN, M.D., &c. 8vo. Paris. 1812. Imported by De Boffe. Price 14s.

IN a recent Appendix, we had occasion to mention the premium which was offered by the late ruler of France for the best essay on the subject of Croup. The number of candidates appears to have been very considerable indeed, not fewer than eighty-four having been selected from the general mass as having fulfilled the conditions required by the declaration. The prize was decreed to M. *Jurine* of Geneva and to M. *Albers* of Bremen, conjointly; and three other memoirs were selected as deserving particular notice on account of their excellence, viz. those of M. *Vieusseux* of Geneva, M. *Caillan* of Bourdeaux, and M. *Double* of Paris. Of the first and the last of these, we have already made our reports. M. VALENTIN informs us that he was not able to prepare his essay in time to offer it to the judges: but that, having amassed a great quantity of materials on the subject of Croup, he was induced to complete his original plan; and that some learned friends, having seen the manuscript, prevailed on him to publish it.

This gentleman's researches compose a volume of between six and seven hundred pages, in which every circumstance belonging to the disease in question is introduced in detail, with much specification and regularity. It contains numerous divisions and subdivisions, and quotations of authorities in profusion; and it seems as if no writer had ever treated on Croup, nor any opinion been broached respecting it, that is not here noticed and examined. It consists of twenty-five chapters, which are again divided into different sections. After an account of the definition, distinction, and synonyms of Croup, Dr. V. enters into the history of the disease, and institutes an inquiry respecting its origin and frequency. The second chapter has five sections, in which the following questions are respectively discussed; viz. whether any characteristic description of the Croup has been left by the antients, or by the authors who wrote previously to the last century; whether it was as frequent in the countries of the north, before the middle of the last century, as it is at present; whether it is more common in the northern countries than in France; whether it has become of late years more prevalent in France; and, lastly, the author details his own observations on the subject.

Chapter iii., intitled Description and Symptoms, occupies a hundred pages, and is subdivided into twenty-seven sections, in which each symptom is made a distinct consideration. We shall enumerate the heads of the sections, in order to shew the

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minuteness with which M. VALENTIN attends to every part of his subject:—attack of the Croup; pain in the larynx and trachea; swelling of the throat; state of the inside of the throat; difficulty of breathing; position of the head and neck; cough; voice; speech; expectoration; circulation and pulse; fever and general heat; hæmorrhages; state of the face; transpiration; urine; mucus; salivary and puriform secretion; eruptions; œdema; digestion; foulness of the tongue; appetite; thirst; deglutition; vomiting; functions of the nervous system. — Two short chapters next occur on the course and prognosis of the disease, and on relapses; and afterward a more important chapter on the diagnosis, including ten sections, in which the distinction is pointed out between Croup and those affections which it is supposed the most nearly to resemble. These are the inflammatory sore throat; the serous sore throat; (by which is meant the *angina aquosa* of Boerhaave;) the inflammatory *angina trachealis;* (which is also taken from the same author, and is considered as a species of Croup affecting adults;) the putrid sore throat; the pulmonary catarrh; peripneumony; the acute asthma of children; the chin-cough; the effect of extraneous substances lodged in the wind-pipe; and, lastly, polypi in the same part.

The next ten chapters are principally filled with pathological observations and discussions, respecting the age which is most liable to attacks of the Croup, its occasional causes, the diseases with which it is most generally connected, the question whether it be epidemic, whether it be contagious, whether it follows other diseases, &c. &c. The state of the organs concerned in the disease, and especially the nature of the peculiar membranous body which has been observed to line the trachea in this complaint, forms the subject of a long chapter; in which the properties of this body are very fully considered in separate sections, under the titles of its seat and extent, thickness, form, colour, consistence, tenacity, adhesion, nature and texture, and, lastly, its chemical composition. In some other chapters, the author inquires whether this membranous body can be produced within the trachea by any causes except the peculiar inflammation of Croup, and especially by the introduction of irritating substances, either chemical or mechanical. To illustrate this point, he performed a number of experiments on dogs and rabbits; from which it appears that a proper Croup is not produced by any of these causes, although, from some facts which have come to his knowlege, it would appear that domestic animals of different kinds are liable to be attacked by a disease very analogous to it.

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In the chapter on the treatment of Croup, which occupies 100 pages, and is divided into 20 sections, the subjects are as follow: bleeding, general and local; blisters; the actual cautery; vomits; purgatives; glisters; sudorifics; expectorants; seneka; galvanism; carbonate of ammonia; sulfuret of potash; antispasmodics; mercury; and, as the last resource, the operation of tracheotomy. Four other shorter chapters, on some practical questions relating to the management and prevention of the disease, bring the work to a termination.

This brief notice of so long a performance may be said to be scarcely adequate to the merit of its contents, especially when we consider the application and labour which the author must have exerted in its completion: but, while we must allow it to be a performance of value, because it contains much important matter, yet the whole is protracted to so extraordinary a length, and is so overloaded with a profusion of learning, heaped together from all quarters, that (though the materials are very carefully arranged) we consider the volume as of much less use than if it had been only a quarter of its present size. It appears that the author was determined to say all that could be said on the subject, and is totally unacquainted with the valuable art of selection.

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ART. XIII. *De la Littérature*, &c.; *i. e.* On the Literature of the South of Europe. By J. C. L. SISMONDE DE SISMONDI, of the Academy and of the Society of Arts at Geneva, &c. &c. 4 Vols. 8vo. Paris. Imported by De Boffe.

M. DE SISMONDI has already been advantageously known to the learned world by his History of the Italian Republics. The work to which we now call the attention of our readers was composed for the purpose of public recitation to the young people of both sexes, and of the most distinguished families in Geneva; in which city, if the author's partiality for his native country has not blinded him, 'the duties of instruction are yet considered as a primitive magistracy.' 'In this city, renowned for domestic virtues, for purity of morals, and for austere decency of language,' he says, 'he should have reproached himself for having uttered a word, or harboured a thought, which might have excited a blush in his youthful auditory;' and the guarded delicacy of his production is attributed by him to the virtues of those for whom it was intended. — We are, indeed, disposed to exempt this publication from the crowd of idle books written on books, which affect to delineate the progressive literature of Europe, and which too frequently re-echo



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the absurdities or frivolities of each other. In truth, it is a sterling work; which, without trenching on the labours of M. *Guingené*, is an excellent companion and assistant to that learned explorer of southern literature. The history of European letters, from the time of Dante, has been tolerably well understood before the appearance of these volumes: but no publication treats more lucidly or more rationally on that of the Provençal and the Norman literature, which preceded and were perhaps necessary to the more vigorous writings of modern days.

Like the generality of his predecessors, the author divides European literature into the southern and northern schools. His plan comprized its development in both characters: but at present his labours have been devoted only to the southern. In ascribing rhyme to the invention of the Arabians, it is to be regretted that his judgment pronounces it to be an ornament and an excellence. That it was an ornament necessary to Arabian poesy we are not inclined to dispute; — that the modern European languages demand it in almost all but dramatic poetry, we are as fully persuaded as Dr. Johnson himself; — that, when managed with extreme art and a regard to cadence, its monotony may be converted into a source of delight, and the very shackles that it imposes may be worn with grace, we admit: — but that rhymed language, under its most fortunate circumstances, can be compared with the free and happy harmonies of Greece and Rome, we deny, and would defend our denial to the last drop of our ink. From the Arabian, which was its cradle, rhyme was carried into the Provençal language; and the Troubadours, whose dialect lent itself with considerable ease to this new restraint, deserve no small degree of credit for their dexterity in adopting it.

'The comtes of Provence,' says M. DE SISMONDI, 'were not the only sovereigns in the south of France at whose court the *langue d'Oc*, or Provençal Roman, was spoken, and in whose castles the reciters of events and poets formed in the Moorish school found a flattering reception and assured protection. At the end of the eleventh century, one half of France was governed by independent princes, whose only point of union was the Provençal tongue, which was spoken by all in common. The most renowned among them were the Comtes of Toulouse, the Dukes of Aquitaine, the house of Poitou, the Dauphins of Viennois and Auvergne, the Princes of Orange, the house des Baux, and the Comte de Foix,' &c.

To these little courts came, in pursuit of fortune, physicians, astrologers, and tellers of amusing stories; who, by degrees, introduced into the North the knowlege and the arts of Spain. — 'r ambition confined itself to administering to the amusement

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ment of the great lords; and their recompence consisted in the part which they were permitted to take at feasts and entertainments, which they animated by the variety and vivacity of their songs. To this honourable distinction were often added presents of clothes and horses; they were the *pets* of the castle; their auditory was composed of warriors and their ladies; and their songs, in conformity with the taste of their hearers, were devoted to love and war. These runaways from the Moors became the instructors of princes; and the latter no longer confined their love of poetry to the admiration of its professors, but the epidemy of rhyme raged with such violence for two centuries, that scarcely a baron or a knight could be found who did not consider it as necessary to add to his profession of arms the power *de trouver gentiment en vers.* The name *troubadour, trovatore,* like the Greek ποιητης, was conferred on these inventors of a new pleasure; and the blind and wandering *inventors* of Greece and of Languedoc recited their songs to hearers not dissimilar, and for nearly the same reward. If, however, the Grecian excelled the Languedocian in genius, the latter had the advantage of seeing added to the warlike auditory another of a gentler character. His life was more gay and easy. Love divided his thoughts with sterner business; and the *Courts of Love,* in which ladies distributed the prizes, infused into his lays a languor and a gentleness unknown to his more severe and noble predecessor. The Grecian Troubadour is said to have understood all that was known in his day. Anatomists allow his science in their profession to be profound: his geography is safe: his delineations of animal and inanimate nature are correct; and, without granting with rigid admirers of Homer that their idol was possessed of all human knowlege, we admit that his learning was in many respects extensive, and, in some, of extreme correctness. The Languedocian, on the contrary, knew nothing. A musical feeling, an ear tuned to harmony, a heart addicted to love and arms, sentiment, and a wish to please, were all that he carried into the field of competition. History, mythology, and geography, were alike unknown to him; and hence the barons, who in their hearts despised the *clercs* who amused them, were enabled to contend with them in a kind of poesy which did not even suppose or imply the power of writing or of reading their own productions.

The Provençal language was, during the eleventh and twelfth centuries, adopted by the sovereigns of one half of Europe. The introduction of Troubadours into London, in the suite of the Plantagenets, influenced the formation of the English language, and furnished Chaucer, the father of our literature, with the first models for imitation. Besides the south of France, this

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this became the language spoken at the courts of Frederic Barbarossa, of Richard *Cœur-de-Lion*, of Alfonso II. and Peter III., kings of Arragon, and of Frederic III. of Sicily. The verbs possessed the same inflexions with those of the Italian, and by the variety of their terminations permitted the disuse of pronouns, and thus aided the rapidity of expression. Its substantives enjoyed a faculty peculiar to that language, of adapting themselves to the masculine or the feminine gender at the direction of the writer; and this pliability impressed a certain figurative character on the words: for hence inanimate beings assumed a sex at the option of the poet, and wore by turns a more proud and masculine port, or softened and refined themselves to all the purposes of pleasing and voluptuous subjects. Their substantives and adjectives not only expressed augmentation or diminution by their endings, but were modified to impress the ideas of contempt, ridicule, pleasure, pain, and approbation; as we may observe, to a certain degree, in the modern Spanish and Italian. Their compositions were either *chanzos*, which treated solely of galantry, or *sirventes*, which extended to war, politics, and satire. Their rhimes, masculine and feminine, as in French, were crossed and interwoven to prevent monotony; and an ear well exercised would find in their strophes the cæsura and the cadence which even Petrarch condescended to appropriate.

In addition to the two species of composition just mentioned, may be named the *tenson*. When the high Baron had invited to his plenary court the nobles of the vicinity, and the knights his vassals, three days were devoted to justs and tournaments, the resemblances of war: the young gentlemen, who under the name of pages trained themselves to the profession of arms, combated on the first day; the second day was destined to knights who had lately been invested with the insignia of their order; the third, to antient warriors; and the lady of the castle, surrounded by the young beauties who were then her visitors, distributed crowns to those who were proclaimed conquerors by the umpires of combats. To these feats of hardihood, succeeded the gentler competition of beauty and of verse; and, as the baron surrounded by his peers administered justice to the brave, so his lady formed her court, which was designated the Court of Love, with the youngest and most brilliant of her female visitors. A new career was open to those who were prepared to combat not with the spear, but with verses; and the name of *tenson*, conferred on these dramatic contests, signifies a struggle, or a combat. Not unfrequently, the very knights who had gained the prize of arms offered themselves as candidates for that of poesy. A knight, with a harp

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harp in his hand, after having preluded on its strings, proposed the object of dispute; when another advanced in his turn, and to the same air and frequently in the same rhymes answered the challenge. This amæbœan dialogue was carried on *extempore*, and the dispute was ended in five couplets. The Court of Love deliberated gravely on their respective claims; it discussed not merely the merit of the composition, but that of the question proposed, and passed in verse a sentence of love, by which it affected to decide the point for ever. That these disputes were strictly inspired by the moment appears from their violent language, and their gross exaggeration of abuse, which nothing but rivalry and real resentment could have excited. A *tenson* is yet extant between *Albert Malespisa* and *Rambaud de Vaqueiras*, two noble and brave chieftains of the times, in which they mutually accuse each other of robbing on the highway. We must in charity suppose, therefore, that the difficulty of the rhyme, and the warmth of poetic inspiration, pleaded in excuse for the sarcasms; which, had they been in prose, could never have been pardoned.

Ladies not only were the *judges* of poesy, but sometimes entered the lists themselves; and, as the poesy of the Troubadours owed its whole merit to the spontaneous flow of the soul, it may easily be imagined that the more sentimental sex excelled in an art which, with them, was *nature*. Much tenderness is displayed in the song of *Clara d'Auduse:* but we forbear from translating, through fear of exposing ourselves to the same error into which M. DE SISMONDI has fallen; who, in the attempt, has permitted all the *naiveté* of the original to disappear.

We have observed that the second grand class of Provençal poetry was called the *sirvente*, a species of composition which treated of war, politics, and satire. At a time when almost every poet was a knight, and when the intoxication of danger was the leading desire of their souls, it is natural to expect the most marked inspiration in their war-songs.

"How I love (says *Guillaume de St. Grégoire*, in one of his *sirventes*,) that gay time of the Easter-festival, which again clothes our country with leaves and flowers! How I love that soft murmur of the birds who fill the woods with their melodies! But how far more delightful is it to behold tents and pavilions pitched over these meadows! How does my courage swell within me at the sight of armed knights and their war-horses in long array! I love to see the knights pursue the people who attempt to carry off their most valuable effects. I love to behold the thronging battallions of soldiers advancing after the fugitives; and my joy is redoubled when I see an army besiege the strongest castles; when I hear their walls beaten down

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down with a crash; and when the army surrounds the trenches, in vain defended by walls, and inclosed by strong palisades.

* * * * * * *

' " Ponderous masses of steel, swords, casques of different colour, glittering coats of arms shivered to fragments, already cover the field of battle. The horses of the dead and wounded run loose over the meadow, and the fury of the conflict is redoubled. The noble knight strews the earth around him with heads and arms; and he prefers death to the ignominy of defeat.

' " Yes, I repeat it, the pleasures of the table and of luxury are not equal in my mind to those of the raging battle: — when I hear the horse neigh on the green meadow, and on every side the cry is repeated of " Succour, Succour!" — when the great and the small strew the earth with their corpses, or roll dying into the ditches; — and when the gaping wounds inflicted by the lance signalize the victims of honour." '

This war-ode is dedicated to Beatrix of Savoy, wife of *Raymond de Bérenger*, last Comte of Provence.

Of all wars, the crusades were most in harmony with the feelings of the poets. While the preachers from their pulpits announced salvation to those who would brave death for the deliverance of the holy sepulchre, the Troubadours, who partook of the same enthusiasm, were seduced not less by the strange and new adventures which the realms of eastern *féerie* promised to their curiosity. Their imagination wandered with delight in those romantic countries; and they sighed equally for the conquest of the terrestrial paradise, and that which was reserved for them in Heaven. Many of them, however, were retained at home by engagements of love; and the struggle between the two passions, which were the two religions of their hearts, frequently imparts a striking interest to their poems, which were written to engage men in the crusades. This struggle is agreeably represented in a *tenson* between *Peyrols* and *Love*. *Peyrols* was a knight without fortune in the vicinity of Roquefort, in Auvergne, whose poetic talent introduced him to the court of the dauphin of that province. There he fell violently in love with that prince's sister, the Baroness *de Mercœur*; and the dauphin engaged this lady to answer the sentiments of her Troubadour in such a manner as to encourage a talent for poesy, which was the ornament of his court. The young lady and her Troubadour, however, did not confine themselves rigorously to the delicacies of the passion; and their love was not exclusively poetical. The baron became incensed: the dauphin resented the affront offered to his brother-in-law; and *Peyrols* was banished. Fresh intrigues succeeded to this first attachment, and all are celebrated in the verses of *Peyrols*. The second crusade was now preached up, and the Troubadour



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changed his designs. The following is a translation of his dialogue with *Love*. The original has been published by M. *Fabre d'Olivet*, who has judiciously intermingled, in his *Love Court*, several antient fragments with his own pieces:

'*Peyrols.*—"*Love!* I have long served you without failing in my duty, without offending against you, and you know how few are the favours in which you have indulged me.

'*Love.*—"How, *Peyrols!* Do you forget that fair and spirited lady who, at my command alone, received you so kindly? Your inclinations are too volatile. You disguised their levity in your love-songs, which breathed so much tenderness and affection.

'*Peyrols.*—"*Love*, I have never deserted you; and, if I fail at present, it is against my will. May God, may the good Jesus, guide me henceforth; may he soon restore peace among the kings! Already their succours have been slow; the Pagans have exulted in their divisions; and Saladin, a rebel to heaven, at this day dares to insult the cross.

'*Love.*—"Believe me, *Peyrols*, your voyage beyond the seas will not compel the Turks and Arabians to leave the tower of David. Listen rather to advice; it is the best and easiest to follow. Love and sing as you have been accustomed.

'*Peyrols.*—"*Love!* All your thoughts have already occurred to my heart, and yet my soul is dear to me, and I love it without reserve: but the season of delusion is past. How many lovers this day bid farewell to their mistresses with tears! How many, if Saladin had never lived, had joyously sung their loves!"'

*Peyrols* was *as good as his word*. He went to the Holy Land; and a *sirvente*, written by him in Syria after the death of Frederic Barbarossa, and when the kings of England and France had abandoned the crusade, is among the remnants yet preserved. The subject of this *sirvente* is a bitter invective against the Emperor Henry VI., who detained Richard *Cœur-de-Lion* in prison, after the infamous arrest of that monarch by Leopold Duke of Austria. Richard, the hero of the age, who had humbled Philip Augustus;—who in a few days made a conquest of the Isle of Cyprus, and presented its throne to the unhappy Lusignan;—who had conquered Saladin in a pitched battle, dispersed the innumerable armies of the East, and struck so great a panic into the Infidels, that his name for a long time remained in those countries as a symbol of any thing the most horrible;—who, after the return of the other monarchs, commanded the Christian army, and signed the treaty in virtue of which pilgrims were enabled peaceably to prosecute their long voyage to the Holy Sepulchre;—was equally dear to all the crusaders, but to the Troubadours he was necessary as the hero of their songs. He was a bad son, a bad husband, a bad brother, and a bad king: but all these vices were redeemed by his love of glory and of verse, and by the protection which he extended

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to

to the minstrels of the age. *Fauchet* relates that he owed his liberty to the zeal of his minstrel *Blondel*; that event has been successfully represented on the stage; and why, resting as it does on authority as good as that of most other distant historical records, it should be passed over by Hume as apocryphal, it is difficult to assign a cause, except it be found in the genius of the historian, which attired all ages in the same costume, and refused itself to all actions beyond its own degree of enterprize. — M. DE SISMONDI has modernized a *sirvente* composed by this king in prison after fifteen months of captivity. As the same thoughts were versified in the *langue d'Oil*, and the *langue d'Oc*, (that is, in the southern and northern languages of France,) it is doubtful to which this poem originally belonged.

*Bertrand de Born*, a Troubadour of equal renown for birth, valour, and poesy, was enamoured of Helena, sister of Richard. To this passion succeeded another not less tender for *Maenz de Montagnac*, daughter of the Vicomte *Turenne*, and wife of *Talleyrand Périgord*, ancestor of the diplomatic hero of the present day. To exculpate himself from the charge of infidelity, of which this latter lady accused him, he composed a song of singular originality and character: in which we trace the true knight of the golden day; a man entirely devoted to war and hunting, the games and labours of our sires, and who esteems his every occupation and amusement as inferior to the charm of love. We extract a few passages from this singular apology:

'I cannot conceal from myself the pain which your flatterers have excited by their strictures on my conduct: but, for mercy's sake, permit not the slanderers to estrange your heart from me: — that heart so frank, so loyal, so true, so full of gentleness and goodness. May I, at the first throw, loose my sparrow-hawk, may a falcon tear it from my fist, may I behold it die under my eyes, if your language be not sweeter to me than the accomplishment of all my desires, than all the gifts of love with another female! * * * * May my casque obstruct my sight, may my reins be too short and my stirrups too long, may the roughest trotting horse torment me, may the groom, at my arrival, be intoxicated to fury, if the person who has thus reviled me has not lied! If I approach the gaming-table to play, may I not be able to win a *denier*, may the table be so full that I cannot find a place at it, may all the dice be unfavourable, if I love any other woman, if I regard any but yourself alone, whom I desire and cherish! May I be shut up, in a dungeon, may we not endure each other's sight, or rather may I be the laughing-stock of all the world, masters, servants, guests, and even the porter himself, if I have a heart to love another woman! May I permit another knight to pay his court to my lady before my face, and fail in resolution to avenge the insult; may the wind baffle me at sea; may even the porter of the king's court-yard presume to beat me; may I be the first to fly in a rencontre, if my accuser has not lied!'



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The readers of Dante may call to mind the figure of *Bertrand de Born* as described by that poet of gloom and mystery. He perceives a bust advancing to him without a head, or rather suspending his head by the hair with his right hand; the bust raises up the head, and presents it to the visitor of the shades to exclaim,

' "Thou who, yet breathing, seekest the kingdoms of the dead, see if thou canst find any suffering equal to that which I endure; and, that thou mayest carry some account of me to the land of the living, know that I am *Bertrand de Born*, the same who gave pernicious counsels to the young king (Henry). I excited a son to revolt against his father: I was the Architophel to this new Absalom; and, for having separated those whom God had united, I carry my head thus severed from my shoulders." '

The Troubadours, or inventors, or creators, often (as we have before observed) sang their own compositions: but more frequently they had them sung by their *jongleurs*; a word which we suppose to be abbreviated, as their profession would import, from *joculatores*. The latter, who were of an order quite subaltern to the former, professed to amuse the societies to which they were admitted, by their tales, by the verses which they had learned by heart, and which they accompanied with divers instruments, by slights of hand, grimaces, and buffoonery. In this degraded state, however, they learned to compose verses in imitation of those which they recited from memory. Thus the corruption and mean condition of the *jongleurs*, who in embracing the profession assumed the name of Troubadours, contributed more than any other cause to vilify the order. *Giraud de Calauson*, troubadour or rather *jongleur* of Gascony, in a curious *sirvente*, gives the following advice to a *jongleur*:

' "Know perfectly how to invent well, to rhyme well, to propose with adroitness a subject; know how to play on the drum and cimbals, and to make the symphony sonorous; know how to throw and catch little apples on the point of a knife, to imitate the notes of birds, to play tricks, to direct the attacks of castles, to make monkeys leap through four hoops, to play on the *citole* and *mandore*, to handle the *manicorde* (possibly a sort of spinnet) and the guittar, *garnir la roue à dix-sept cordes* *, play on the harp, *et bien accorder la gigue* (a merry air) *pour égayer l'air du psalterion*. *Jongleur*, thou wilt prepare nine instruments of ten strings; if thou learnest to play on them expertly, they will provide for all thy wants; make the lyres be heard, and the little hills resound." '

After having enumerated the romances and tales which the *jongleur* is required to recite, the poet adds:

* As many of these usages are now unknown, we have preferred the original French in a few instances.

' "Know

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'" Know how love runs and flies, how he goes without attire, how he repels justice with his darts, which he sharpens, and his two arrows, one of which is of pure gold which dazzles, and the other of steel which pierces so rudely that its wounds are incurable. Learn the ordinances of love, his privileges, and his remedies; and well know how to explain his different degrees; how rapidly he flies, on what he lives, what he does when he departs, the deceits which he then practises, and how he destroys his servants. When thou shalt have learned all this, fail not to present yourself to the young king of Arragon, for no person better appreciates the good exercises; if thou knowest well thy trade, if thou art distinguished among thy betters, thou wilt not have to complain of the want of his largesses; if thou risest not above mediocrity, thou wilt merit to be ill received by the best prince in the world." '

While *Giraud de Calauson*, in this *sirvente*, was training the troubadours to the lowest exercises and most subaltern parts of the profession, other poets felt and lamented the decline of the art; which, descending from gentlemen to mountebanks, conjurers, and leaders of dancing monkeys, lost all its grace and sentiment.—The extravagancies of *Pierre Vidal*, a troubadour in the train of King Richard, form an amusing feature in the list of the Provençal bards. Among other oddities, he attached himself to a lady of Carcassonne, whose name was *Loarve de Penautier:* in honour of this lady he assumed the name of *Loup;* and, that he might deserve this name, he dressed himself in a wolf's skin, and caused himself to be hunted by the shepherds and dogs over the mountains. He persevered in supporting this whimsical chace to the last extremity, and was carried before his mistress as if he were dead: but the lady was not much affected by a devotion so singular.—Another troubadour, *des Escas*, signalized himself by *lessons to a youth* on entering the world. His maxims do not much differ from the general tone of instruction in those days: but one piece of advice on the conduct to be adopted with his lady, if not entirely new, will at least be scarcely expected in an elementary treatise. '" Should she give you any real cause for jealousy, and deny what you have witnessed with your own eyes, say to her, Lady! I am assured that you speak truly: but it appeared to me that I saw." ' This resembles an anecdote of a lady in high life, who, on being surprized by her lover in company with his rival, made this answer to his violent reproaches: "I plainly perceive that you love me no more, since you give greater credit to your own eyes than to all that I can say."

Some of the *sirventes* by *Pierre Cardinal* amazed us by the boldness of their strictures on the clergy. The severity of his character, his freedom of speech, and his bitter sarcasm, intitle him to the name of the Juvenal of Provençal poesy. He attained

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attained nearly his hundredth year, of which a large proportion was passed in seclusion from mankind, who shunned the too faithful painter of their own portraits. The titled clergy, the military orders, monks, barons, females, all degrees and ranks in society, were subject to the biting pen of *Pierre Cardinal.* The ensuing allegory describes his isolated state:

" " Once on a time, a storm of rain fell on a city, which struck with madness every person whom it wetted; and all but one individual, who was asleep and did not leave his house, shared this fate. When he waked, the rain had ceased, and he went forth to pay visits to his fellow-citizens, whom he found indulging in every species of extravagance; one was dressed, another naked; one spit up into the air, another was flinging stones; one was tearing his clothes, another was dressed like a king, and believed himself to be a monarch. The one rational being was astonished to find that all had lost their senses, and sought on every side for a sensible person, but sought in vain. The more he was amazed, the more they too were surprized at his orderly deportment; and they did not hesitate to affirm that *he* had lost his reason, because they perceived that his actions bore no semblance to their own. Then arose an emulation between them, each striving to inflict on him the greatest number of blows; they push, tear, shake, and overwhelm him; now they knock him down, now they raise him up; and with difficulty he saves himself by gaining his own lodging, covered with mud, half dead, and most happy in escaping. — This fable is a representation of the world, and of those who compose it. The world is the city filled with frantic people; covetousness is the rain with which it is inundated; and pride and depravity have enveloped all men. If any one has been preserved from them by the assistance of God, he is considered as a fool, tormented, and persecuted, because he thinks not like others.' "

*Giraud Riquier de Narbonne*, an officer in the household of Alphonso X., King of Castille, who has left an extraordinary number of works, flourished at the end of the thirteenth century; a time when poets endeavoured to distinguish themselves from the crowd of their predecessors by innovations in the art. His longest poem is an application addressed to Alphonso, for his interposition to raise the condition of the *jongleur* from the abasement into which it had fallen, since *Charlatans* who amused the people by buffooneries, who led about dancing goats and monkeys, and who sang wanton songs in the public places, had assumed the same name as court-poets. He demands that Alphonso will, by royal authority, separate all men, who are confounded under the name of *jongleurs*, into four distinct classes; viz. the doctors in the art of inventing, (*trouver*,) the simple troubadours, the *jongleurs*, and the buffoons. This work is one of the last sighs of Provençal poetry. The troubadour who wrote it was a witness of the fall of his art; he survived his glory, his literature, and the language itself which he had



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adorned. 'His situation,' says M. DE SISMONDI, 'calls to mind that of Ossian in the last of his poems, when he renounces the harp, whose sounds the new race of mortals know not how to appreciate.'

We have extended our remarks and citations respecting Provençal poesy for many reasons. It has claims on every European nation as the parent of renovated song. Its history, although digested with extraordinary zeal and learning by *St. Palaye* and *Millot*, is yet unknown to the majority of English readers; and its existence was combined with so much of the grand and of the weak in human nature, and recalls to mind ages and a state of society so tinctured by the contrasts of courtesy and ferocity, that it arrested our progress to more modern times. These motives, rather than any admiration of the Provençal school, have led us into detail. We have seen this poesy, born in the eleventh century, form the pleasure of every court, and animate every banquet, within the reach of all orders of the nation; and we find it arrived at the middle of the thirteenth century, without advancing in character, feature, or excellence. The same turn of gallantry and conceit; the same tears and submissions to a mistress, who is ever described with similar features; the same hyperboles and exaggerations on her merit and beauty, without a single relief from pathos or grandeur; the same affected gaiety, shackled and almost saddened by the restraint of the rhymes; attended this school from infancy to age. The buffooneries of the *jongleurs*, who, in its advance, from simply repeating became the composers of verses, had no doubt a perceptible and baneful influence on the art; since he who makes a trade of amusement, and sells laughter and merriment, is little solicitous about the respectability of the means, provided that the end be attained.

The crusade against the Albigenses completed the destruction of the Provençal school. The few remaining troubadours, who in the twelfth and thirteenth centuries deserved rather the name of *jongleurs*, or Merry-Andrews, who *improvisted* verses, and led about monkeys and dancing dogs to different courts, were now compelled to seek distant asylums, and the *gaie science* yielded to the gloom of sanguinary times. Perhaps the Provençal language was at the eve of purity; perhaps it only awaited *the one* great man without whose appearance languages and nations remain obscure. Its prose, of which an able specimen is given by the present author, is more modern and harmonious than its verse; and it was advancing to perfection when this deadly feud, headed by the Pope, crushed its promise.

this time, the Courts of Love, which had done so much to ish the warrior and the man of song, ceased. The depar-

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ture of a Provençal prince for Italy took off a numerous suite of bards: the establishment of the Roman Pontiff at Avignon, with a court of Italians, gave the ascendancy to that younger but more harmonious and perfect language; and Petrarch, in addressing a Provençal lady, writes to her in Italian. Societies of men were now governed by institutions which repressed the wandering and romantic life. Reason and sound sense are the allies of prose and of order: but the most brilliant faculties of the mind are not the most intimately connected with happiness and regularity. An academy, it is true, was formed at Toulouse, for the purpose of reproducing the lost art, in the year 1323, which assumed the name of *La Sobregaya Companhia dels sept Trobadors de Tolosa*;—and to this institution we trace the origin of the Floral games, which are celebrated to this day in the same city. The kingdom of Arragon yet retained the habits and language of the Provençals, and Catalonia and Valencia produced their authors in the *gaie science*.

'It is melancholy,' says the author, 'even to strangers, to contemplate the decline and destruction of a fine language. That of the Troubadours, which had been deemed so harmonious,—that language which had awakened enthusiasm, imagination, and genius in every country of Europe,—which had been heard with admiration not only in France, in Italy, and in Spain, but even in the courts of England and of Germany,—no longer sounded to the ears of men worthy of hearing it. It is to this day the language of the lower orders in the south of France: but so split into diversity of dialects that the Gascon, the Provençal, and the Languedocian perceive not that they speak the same tongue. It is the basis of the Piedmontese; it is spoken in Spain, from Figueras to the kingdom of Murcia; and it is the language of Sardinia and the Balearic isles: but, in these different countries, all who have received any education abandon it for the Castilian, the Italian, or the French; and they blush at sometimes expressing themselves like the poets who shed glory on their country, and to whom we are indebted for modern poesy.'

### School of the Trouvères.

France was divided for some centuries into two languages, which took their name from the word used to imply affirmation. The Provençal was termed the *langue d'Oc*, the Norman the *langue d'Oil* or *d'Oui*, as the Italian was termed the *langue de* of, the German the *langue d'Ya*, and as the English might be termed the *langue d'Yes*. As Provence was the cradle of the *langue d'Oc*, so was Normandy the nucleus of the *langue d'Oil* or *d'Oui*. Of the latter, perhaps the most antient book is the digest of laws imposed on England by William the Conqueror. The metrical compositions of Provence were of the lyric character, while those of Normandy partook more of the epic. The



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history of almost every troubadour has been written; and all those that were published by *Nostradamus* and collected by M. *de Saint Palaye*, and republished by *Millot*, have a romantic air. The *Trouvères* are far more obscure; scarcely a name or a record of them having reached our times; or, if an adventure regarding one of the fraternity has been handed down to us, it is generally of a character remote from the romantic.

The *Trouvères* have left us chivalrous romances and fabliaux; the first of which are the boast and honour of the twelfth and thirteenth centuries. All the chivalry which bursts forth on a sudden in these romances,—that heroism of honour and of love,—that devotion of the stronger to the weaker sex,—that nobleness and purity of character, every where presented as a model, and in almost every instance triumphant over the severest trials;—that new and supernatural generosity, so different from what we trace in antiquity, and in the inventions of any other people;—presuppose a force and brilliancy of imagination which nothing has prepared, and which not any known rule for developing human manners can explain.

Romantic mythology may be divided into three distinct classes; which are the appendages of three different epochs in the first moiety of the middle age; and which represent three armies of fabulous heroes, who have no communication with each other. The successive birth, and peculiar character, of each of these mythologies will perhaps throw the best light on the first invention of the whole species.—The first class of chivalrous romances celebrated the exploits of King Arthur, son of Pendragon, the last British king who defended England against the invasion of the Anglo-Saxons; and the enchanter Merlin, the institution of the Round Table, and all the *preux chevaliers*, Tristan, Lancelot of the Lake, &c. were attached to the court of this king and his wife Ginevra. The origin of this history is found in the romance of Brut. In that fabulous Chronicle, King Arthur, the Round Table, and the Prophet Merlin are already brought forwards; and subsequent romances finished the creation, and converted the court of Arthur into a living world, whose characters were not less known than those of Louis the Fourteenth are at this day. The active and enterprising people who gave birth to these tales knew no other pleasure in their hours of idleness than that of listening to adventures, dangers, and battles; and they had need of recitals that would stir the imagination by amusing it with the grand game of hazard played with the life of man. They loved to see every hero stand alone, combat alone, and attain unassisted the object of his endeavours, as *Guillaume Bras-de-Fer*, or Fierabras, Osmond, Robert, Roger, and Bamond had done; bravery

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bravery was their idol; the other virtues were of the later school; and the nation whose hero took the surname of Crafty, or perfidious, (for such is the signification of *Guiscard*,) certainly did not condemn perfidy so much as cowardice. Love was undoubtedly, as with the Provençals, a necessary ingredient in the tale: but with the Normans love did not attain to that purity and constancy which were ornaments conferred on it by the southern romancers. Supernatural agency confined itself to the interposition of fairies and wizards. Those almost celestial genii, who dispose of all the wonders of art and nature, and who with a word create enchanted palaces, in which all that can dazzle or delight the senses is united by the orders of a magician, were all additions of the south. The early romancers placed their scenes invariably either in Britain or in northern France; and we find neither Italy nor Spain, nor the Moors, once mentioned by these Norman bards. The existence of Fays, a species of beings who influenced the destinies of man, but were not unfrequently in need of human protection, was an article of faith with all the northern nations in their pagan state; and, in those ages, they were the sombre priestesses to wood-demons, their organs and interpreters. Christianity had not yet instructed the Normans to deny their power; adherence to the abandoned religion was considered as magic; and the power of fays was a modification of that of the devil. "In that time," says the author of the Romance of Lancelot, "all who meddled with charms and enchantments were called Fays, and their number was very great, principally in Britain: they knew the force and virtue of woods, of stones, and of herbs, by the which they were kept in youth, in beauty, and in riches," &c. The heroes of chivalry travel incessantly from France and Little Britain (Brittany) to England, Ireland, and Scotland. In proportion to the real obscurity of places appears to have been their *romantic* celebrity; and hence Cornwall, of all other counties, was the most in vogue.

The second family of chivalric romances is that of Amadis, to whose creation other literatures put in their claims in opposition to France. The scenes of their exploits remain, as before, Scotland, England, Brittany, and France. Amadis de Gaul, the first of these romances, and model of the others, is claimed by people to the south of the Pyrenees as the work of *Vasco Lobeira*, a Portuguese who lived between the thirteenth and fourteenth centuries. We cannot, however, reconcile the locality of Amadis with a Portuguese origin. The scene is in France, and precisely in those places which were illustrated by the *Round Table*. Why has not the author conducted his hero into Spain, at that time ravaged by the Moors, and conse-



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quently of immediate interest to a writer among a neighbouring people? No dispute prevails respecting the origin of other romances, the echoes and imitations of Amadis de Gaul; such as Amadis of Greece, and all the others who assumed that name, Florismart of Hyrcania, Galaor, Florestan, and Esplandian: all these romances are evidently of Spanish origin, and bear on them the type and impression of their descent. Oriental bombast in them succeeds to the antient *naiveté* of style; the imagination becomes more extravagant and less male; love is more refined, valour more like rhodomontade, religion more generally diffused, and fanaticism begins to shew her teeth and claws of persecution. These compositions were crowned with the success of the moment; and, when Cervantes published his inimitable Don Quixote, the epidemic was at its height.

The third family of chivalric romances is wholly French, although their greatest celebrity is owing to the grand poet of Italy who took possession of the subject. We mean that of the Court and Paladins of Charlemagne. The history of Charlemagne, the most brilliant of the middle age, necessarily left to successive ages a sentiment of wonder and admiration; his long reign, his prodigious activity, his splendid victories, his wars with the Saracens, Saxons, and Lombards, his influence over Germany, Italy, and Spain, and the renovation of the western empire, had made his name popular over all Europe long after the memory of the events which signalized it was lost. He was indeed a hero peculiar to chivalry, a star shining in the midst of darkness, to which a fantastic creation might be easily attached. The mythology connected with this prince is the subject of the divine Ariosto.

As to the knights of this new and beautiful romance, they no longer wandered like their predecessors in the gloomy forests of a half-barbarous country, almost constantly covered with fog and mist; the whole universe expanded itself to their eyes and to their wanderings; the Holy Land was the great object of their pilgrimage; and by this route they formed a communication with the great and rich countries of the East. Their geography extended over more delightful lands. All the softness and perfumes of countries highly favoured by nature were at their disposal; all the pomp and magnificence of Damascus, Bagdad, and Constantinople contributed to adorn the triumph of their heroes; and the acquisition of a southern imagination, more precious than all the perfumes of the East, shed a charm and a colouring over the gloomy mythology of the North. The fays were no longer sorceresses, hideous in figure and the objects of hatred and fear: but gentle and lovely spirits, born in light, and inhabitants of airy regions, were the beings created

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created by their pens. To the art of prolonging life, they had added that of increasing its delights; they were, in a manner, the priestesses of nature, and of her pomps and spectacles. At their voice, splendid palaces sprang up in deserts; enchanted gardens, and groves of oranges and myrtles, flourished in the midst of sands, or on the shoals and the bosom of the seas; gold, diamonds, and pearls covered the light filaments of their robes, and the roofs of their palaces; and their love, far from being accounted sacrilegious, was frequently the most flattering recompence of the warrior's labours.

'The French,' says M. DE SISMONDI, 'possessed, beyond all other modern nations, an inventive spirit. Complaints, sighs, and the developement of impassioned sentiments, fatigued them sooner than other people; they demanded something more attractive and substantial to captivate their attention. We have seen that the rich and brilliant invention of chivalrous romances arose among them; they were also the inventors of fabliaux, or tales of laughter; and they gave more life to the talent of narration, by placing the recitals under the eye, and by creating the new dramatic art, or mysteries. On the other hand, we perceive among them, at the same epoch, works of great length, and of a different nature; I mean allegories, which were equally imitated by all who wrote romances.'

Of these allegorical poems, the most celebrated and most antient is the *Romance of the Rose*, of which the name is familiar to all the world, but the intention and nature are known to a very few. First, it is necessary to inform the reader that the *Romance of the Rose* is by no means a romance in the sense which we at present attach to the term. At the epoch of its composition, the French was yet called the *Roman language*; and all long works written in that language were denominated romances. That of *the Rose* amounts to twenty thousand verses; and it is the work of two different authors. *Guillaume de Lorris*, who began it, wrote only the first four thousand one hundred and fifty lines; his continuator, *Jean de Meun*, composed the rest, at least fifty years after the conclusion of the former part.

'*Guillaume de Lorris* proposed to himself to treat the same subject which was discussed by Ovid in his *Art of Love*: but the difference between the two works will lead us to appreciate that which existed between the spirit of the two ages. *Guillaume de Lorris* does not address himself to lovers, he speaks not to them according to his own sentiments or experience, but he relates a dream; and his eternal vision, which would more than occupy many successive nights, possesses neither the variety nor the features of a real dream. It is a crowd of allegorical characters who present themselves to his mind; all the events of a long passion rise on their hinder legs, and are transformed, for his service, into beings to whom he assigns names. The lady *Idle*, or *Idleness*, first inspires the lover with the desire of



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searching for the *Rose*, or the prize of Love. *Evil-mouth* and *Danger* prevent his access; *Felony* and *Baseness*, *Hatred* and *Avarice*, thwart him in the pursuit; all the vices and all the virtues of humanity are in turn personified and introduced on the stage; one allegory is linked to another; and the imagination is banded about between these fictitious beings, on which it cannot succeed in conferring a body. All interest is necessarily destroyed by that fatiguing conception,' &c.—' Nevertheless, in the age in which the *Romance of the Rose* appeared, the less it interested as a recital, the more it was admired as an effort of wit, a moral conception, and poetic fiction. The play of wit astonished at every line; the aim of the author was ever kept in view; and, from the moment at which poesy was considered by the French as a source of agreeable instruction, the *Romance of the Rose* appeared to accomplish this object because it seemed to contain it ingeniously wrapped in mystery. Our opinions, however, would be widely different from those of our ancestors: we could not permit the delineation of vice in all its impudence to be the medium of inspiring virtue, as *Guillaume de Lorris* has made it; we could not endure the cynical and insulting strain in which these authors speak of females; and we should be offended at that grossness which is so estranged from the idea that we entertain of chivalrous love and gallantry. Our ancestors were, without doubt, less delicate than ourselves, and no book has met with such prodigious success as the *Romance of the Rose:* it was admired not merely as a master-piece of wit, of invention, and of practical philosophy, but its readers attempted to find in it that which the author had not dreamed of inserting, and, under the first allegory, they sought a second. They pretended that *Lorris* had concealed under the form of allegory the most important mysteries of theology; they wrote learned commentaries, which are found annexed to the edition of Paris, (1531, folio,) in which the key was given to that divine allegory; and they referred the most licentious passages and pictures of terrestrial love to the grace of God. True it is that adoration for a profane, and, in many passages, an immoral book, at length drew down on it the animadversion of certain fathers of the church. *Jean Jerson*, chancellor of the university of Paris, and one of the most accredited among the fathers of the council of Constance, wrote a Latin treatise against this work; and from that moment a number of preachers thundered against it, at the same time that others of the fraternity cited from it passages intermingled and confounded with texts of Scripture.'

M. DE SISMONDI proceeds to notice several works written in imitation of this soporiferous vision, and thence traces the origin of those fabliaux, originally of Norman invention, some of which have been happily translated into our own language by Mr. Way. Of these, without question, the most affecting is that of Aucassin and Nicolette, which, modernized by M. *Le Grand*, assumes the title of *The Loves of the good old Times*. The original is written in alternate prose and verse, with occasionally a few lines of music. The *Lays of Aristotle*, and of *the Little Bird*, are charming tales. The poesy of the *Trouvères*,

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*Trouvères*, however, was not exclusively confined to narration. Some stanzas are extant, by the Vidame *de Chartres*, of the antient house of *Vendôme*, which astonish us by the uniform polish and harmony of the verse:

'*Ecoutez, nobles chevaliers,*
*Je vous tracerai volontiers*
*L'image de ma belle.*
*Son nom jamais ne le saurez,*
*Mais si parfois la rencontrez,*
*Aisément la reconnoîtrez*
*A ce portrait fidèle.*

'*Ses cheveux blonds comme fils d'or*
*Ne sont ni trop longs ni trop cort,*
*Tous repliés en onde;*
*Sous son front blanc comme le lys,*
*Où l'on ne voit tache ni plis,*
*S' élèvent deux sourcils jolis,*
*Arcs triomphant du monde,*' &c.

Besides the two species of literature which have divided our attention in this article, the creation of the theatre was the work of France. At a time when the antient theatre was forgotten, the French first invented the representation of the grand events which accompanied the establishment of Christianity, or the mysteries of which it ordains the belief, or even domestic scenes of gaiety or delight, to amuse the leisure of the great. The pilgrims who returned from the Holy Land first awakened curiosity, by directing it to the representation of the objects which had occurred to them in their pilgrimage. As in early Greece, these dramatic representations were represented in the streets and roads; and, in the fourteenth century, a company of pilgrims, who had solemnized by a brilliant spectacle the marriage of Charles VI. and Isabeau of Bavaria, was established at Paris by a formal charter, and undertook to divert the people with regular representations. They were called the Fraternity of the Passion, from the most celebrated of their spectacles, which exhibited the mystery of the Passion. Four-and-twenty characters successively appeared in this Mystery; among whom were the three persons of the Trinity, six angels or archangels, twelve apostles, six devils, Herod with all his court, and several other characters created by the poet. Without detailing the musical and mechanical inventions, which appear to have been considerable, we will cite a passage as a specimen of the whole. After having baptized a number of persons who had followed him into the desart, St. John is required to baptize Jesus himself. Here the versification is not so remarkable as the notes, which almost carry us back to the times of these Gothic spectacles.

'Here

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'Here Jesus enters naked into the river Jordan; and St. John takes water in his hand, which he sprinkles over the head of Jesus:

'St. John.

'*Sire, vous êtes baptisé.*
*Qui à votre haute noblesse*
*N' appartient ne a ma simplesse*
*Si digne service de faire;*
*Toutefois mon Dieu débonnaire*
*Veuille suppléer le surplus.*'

'Here Jesus comes out of the river, and throws himself on his knees, naked as he is, before Paradise. Then God the Father speaks, and the Holy Ghost descends in the form of a white dove on the head of Jesus, and then returns to Paradise. Here be it remarked that the speech of God the Father must be very audibly pronounced, and well drawn out, in three voices; that is to say, a soprano, a counter-tenor, and thorough base, in good unison; and in this harmony must be pronounced what follows:

'*Hic est filius meus dilectus,*
*In quo mihi benè complacui.*'
'*Celui-ci est mon fils aimé Jésus,*
*Que bien me plaist, ma plaisance est en lui,*' &c. &c.

Besides characters drawn from heaven and from hell, allegories, &c. even the tenses of verbs were compelled to come forwards on the scene; and *Regno, Regnas, Regnavi*, are among the *dramatis personæ* of one of the moralities. The entertainment not unfrequently lasted forty days; and, with all its defects, it passed from France to England, and to other courts in the vicinity of its birth-place. The *Avocat Patelin*, the *Mèdecin malgrè lui*, and a few other farces of the same stamp, remain to us from the merrier school, as proofs of the wit of a semi-barbarous age. At length, *Les Enfans sans souci* formed a company for enacting farces, under the conduct of the *Prince of Fools:* satire and personal invective succeeded to religious dreams; and comedy then began to take its ordinary bent.

With the *trouvères* began the true French literature; and with them originated the schools of romantic mythology, and the hint of those bright creations which were perfected by the poets of Italy. We re-trace them in the novels of *Boccaccio*, which are frequently old fabliaux; we re-trace them in Ariosto; and the majestic allegories of Dante are in part suggested to him by the *Romance of the Rose*. *Lope de Vega* and *Calderon* also in many instances remind us of the Fraternity of the Passion. Thus the schools of Provence and Normandy influenced and suggested the noble and finished specimens of the art which is the pride of Italy and the admiration of mankind.

Our next Appendix will contain the conclusion of our remarks on these ingenious and learned volumes.

[*To be continued.*]

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ART. XIV. *Mémoires présentés*, &c.; *i. e.* Memoirs presented to the Institute of Sciences, Letters, and the Arts, by various learned Men, and read at its Meetings. *Mathematical and Physical Sciences*. Vol. II. 4to. pp. 639. Paris. 1811. Imported by De Boffe.

## MEDICAL and CHEMICAL PAPERS, &c.

*ON the Nature of the Composition of the Muriatic and Acetic Ethers.* *By* P. F. G. BOULLAY, *Apothecary.* — We are told in this paper that the author's opinion respecting the nature of muriatic ether differs essentially from that of M. *Thenard*. It produces none of the effects of muriatic acid on the application of the appropriate tests for this substance; yet, if it be burned, muriatic vapors are immediately formed. Now, does this arise from the *production* of the acid, as M. *Thenard* supposes, or is it then only disengaged? To ascertain this point, the present author subjected muriatic ether to the action of pure potash, ammonia, sulphuric and nitric acid, in succession; and he found that, in all these cases, muriatic vapors were disengaged: yet, as when the alkalies were employed, no oxygen was present; and, as the sulphuric and nitric acids were not decomposed, he concludes that the muriatic acid was only *disengaged* and not *formed*. Analogous experiments were made, with similar results, on the acetic ether; and M. BOULLAY deduces the three following conclusions: '1st, That muriatic ether is a simple combination of acid and alcohol, in proportions that I have not yet precisely determined, but in which the acid predominates. 2d. That acetic ether, and probably nitric ether, result from the same kind of combination. 3d. That two modes exist of forming these very combustible and very volatile productions, to which the name of ether is given; and that, under this relation, they appear to be divided into two classes: the one comprehending the phosphoric and sulphuric ethers, in which the acid determines the *etherification* without becoming an essential part of the compound; and the other containing the ethers, which are simply a combination of acid and alcohol, as, for example, the acetic and muriatic ethers.'

*Memoir on the Hymen; in which it is shewn that the Membrane bearing this Name in the Human Subject exists in many of the Mammiferous Animals.* *By* G. L. DUVERNOY. — It is observed by M. DUVERNOY that this membrane is one of the few circumstances in which the human female has been supposed to differ from every other, according to the opinion of the most celebrated naturalists; and he details the very various opinions which anatomists have advanced respecting its nature and formation.

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formation. He afterward gives an account of the examination that he has made of a number of animals, and asserts that he has found, in several of the mammiferæ, a membrane which must be regarded as analogous.

*On the Action of Vegetable Bodies on Alcohol, with or without the Intervention of Mineral Acids, or a new Method of combining the Bodies with each other.* By M. THENARD. — This celebrated chemist here refers to the experiments of *Scheele*, in which he formed an acetic and an imperfect benzoic ether, and observes that we are not yet in possession of a complete theory of the operation of these bodies in this process. In order to throw some light on the subject, he proposes to direct his attention to two principal objects, the action of pure vegetable acids on alcohol, and the action of a mixture of vegetable and mineral acids on this substance. He remarks that, when the tartarous, citric, malic, and many other vegetable acids, are distilled with alcohol, they are separated without any change: but that acetic acid, on the contrary, forms with it a true ether. A number of experiments are then related, in which some of the vegetable acids were united with alcohol, and formed into imperfect ethers, by the intervention of the sulphuric and muriatic acids. The same process was then practised with acetic acid; when it appeared that ether was formed with great facility, and in a larger quantity than without the intervention of the mineral acid. In using different mineral acids, it was found that their action was in proportion to their power of condensing the alcohol. M. THENARD concludes from his experiments that, except the acetic, no vegetable acid has sufficient strength to act on alcohol unless it be strongly condensed, and that this condensation is effected by the mineral acid.

*On the Formation of Phosphoric Ether by the Help of a peculiar Apparatus.* By P. F. G. BOULLAY, *Apothecary.* — *Scheele* and *Lavoisier* attempted without success to procure phosphoric ether; and, although *Boudet* had accomplished the formation of it, he obtained it only in a small quantity. The present writer conceived that the obstacle to success arose from the difficulty of keeping the particles of the alcohol and phosphoric acid sufficiently in contact; and he therefore invented an apparatus, in which the alcohol is added drop by drop to the phosphoric acid while it is warm and liquid. An ether was formed in this manner in a considerable quantity; which, M. BOULLAY says, is more similar to the sulphuric ether than others of this class of substances.

*On the Plica Polonica.* By ROUSSILLE DE CHAMSERU. — In this long paper, consisting of 50 pages, the object is to prove that many of the wonderful accounts recorded of this disease are

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are either entirely without foundation or very much exaggerated; and, indeed, in medicine, we ought always to regard with a suspicious eye the marvellous tales that originate in remote and ignorant countries, where the information generally proceeds from individuals who are disposed to augment or promote the deception, and where we receive it through an indirect channel. The writer observes, however, that information derived from the spot is much to be preferred to any that can be obtained from medical writings; and we believe that this opinion is in a great measure correct, since most of those who have treated of this disease seem to have entered on the investigation with their minds predisposed to believe something extraordinary concerning it. M. Roussille has derived much of his information from the Count *Stanislaus Leezkzinsky*; who, it may be presumed, had every requisite for furnishing it, and whose testimony is the more to be credited as it militates against the prejudices which he may be suspected to feel in favour of his countrymen.

The opinion which this paper enforces is that the *plica* is not properly a disease, depending on any specific morbid matter, or indicating any thing peculiar in the constitution or climate of Poland, but owing to the extreme neglect of the inhabitants in all that respects neatness and personal cleanliness. The Count expressly adopts this view of the subject, and imputes the supposed Polish epidemic to the filthy habits of the men; who never use combs to their hair, never wash the skin, are ill fed, improperly clothed, 'and live continually in filth and ordure.'—From the same authority, we learn that the *plica* does not bleed when cut, as the reports have hitherto stated; and this account is supposed to have originated from the scorbutic diseases with which some provinces of Poland are affected, but which have no necessary connection with the peculiar condition of the hair.—The author devotes also a considerable portion of his paper to the examination of a work by Prof. *Stark*, published at Jena in 1799, in which most of the old opinions respecting the disease are supported. *Stark* supposed that 'a principle of viscosity and of thickening resides in the humours,' takes possession of the hair, and mixes with it;' that it is contagious, that it must be relieved by internal medicines, and that it is dangerous to remove it. We do not deem it necessary to follow the present author through all his critique on M. *Stark*'s work; nor, while we admit that he appears to reason with acuteness, do we feel altogether competent to give a decisive opinion respecting a question on which we have had so little opportunity of obtaining positive knowlege. (See a subsequent paper on this subject, p. 526.)

*Notice*

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*Notice of a new Principle in Meteoric Stones.* *By* M. LAUGIER. — The principle, which is here announced as forming one of the constituents in meteoric stones, is chrome, a metal discovered a few years ago by M. *Vauquelin*; who accounted for the circumstance of its having escaped the notice of the numerous chemists who had at different times examined these bodies, from their having always commenced the analysis by dissolving them in the muriatic acid; by which means the chrome was confounded with the other metals; while, by the employment of caustic alkali, the peculiar colour of oxyd of chrome is immediately produced. M. LAUGIER deduces the three following propositions from his experiments: '1st, That the five meteoric stones of Veronne, Barbotan, l'Aigle, Ensisheim, and Apt, besides the principles already recognized by chemists, contain the metal named chrome, in the proportion of $\frac{1}{100}$ part. 2d. That it is very probable that all meteoric stones equally include this principle, since they all perfectly resemble each other in their physical and chemical properties. 3d. That, in many cases, it is perhaps indispensable, in order to arrive at the perfection of chemical analysis, to treat two portions of the same substance by means both of acids and of alkalies; because it seems to be demonstrated by experiment that a principle which is invisible in the one case may be discovered in the other.'

*Notice respecting the Chemical Nature of an Animal Substance from the Grotto de l'Arc, in the Island of Capræa.* *By the* Same. — The cave in which this peculiar substance is deposited is formed of a calcareous stone; and the substance itself is described as composed of rounded masses, projecting from the stone, black, polished, and shining, mixed with a quantity of hair, smelling like tan, burning with a fœtid odour, and by distillation exhibiting the usual marks of an animal body. Distilled water dissolves about half of this substance; and, by evaporation, a kind of extract is formed, which appears to partake of both an animal and a vegetable nature, which contains different neutral salts, exhales a peculiar aromatic odour, and rapidly attracts moisture from the air. This latter property is conjectured to depend on a quantity of benzoate of potash which enters into its composition. The part that is not soluble in water is dissolved by alcohol, except a quantity of hair, pieces of straw, and various accidental impurities; that which the alcohol dissolves appears to be of a resinous nature. The author suspects that it is derived from the excrement of some species of herbivorous animal.

*On the Plica.* *By* M. LARREY. — This paper very nearly coincides, in the principles which it maintains, with those of



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a memoir of which we have already given a report (p. 524). The author remarks that a great mixture of ignorance and superstition prevails in the accounts that we have received of this disease, even from sources which might be considered as the most respectable; and that many facts, of which he has himself been an eye-witness, are in direct opposition to the most common opinions on the subject. He conceives that the surface of the head may be affected by a syphilitic or scrofulous eruption, which may lay the foundation for the complaint, but that the peculiar state of the hair depends on the habits of the people, and may be regarded as entirely factitious. After having stated the facts which he had learned respecting the *plica*, he thus continues: 'What is the conclusion to be drawn from these facts? That this particular affection of the hair, supposing it to be induced in some individuals by the nature of the disease, depends on the little attention which the Polish Jews and others of the lower class pay to their hair, on their want of neatness, and on the methods which they employ to mat their hairs together, and to form them into twisted ropes, in consequence of their firm persuasion that this affection will cure all other diseases. They are kept in this error by the physicians, most of whom maintain this opinion.' M. Larrey admits that some caution is necessary in removing from the head a thick mat of hair, in which it has been enveloped, perhaps, for many years, and the whole inclosed by a thick fur cap, if the season be very cold or moist: but he argues that no other mischief is to be apprehended than such as is derived from this source, against which it is easy to guard. He denies the truth of the current opinion that, if the hairs be cut, a bloody fluid issues from them; and, on the contrary, he has found that the part of the hair near the skin has the appearance of being in a perfectly sound and healthy state. — To conclude, we may remark that these two papers must go far to shake our belief in the existence of this wonderful disease, if they do not entirely destroy it.

*On the Scouring of Silk.* *By* M. J. L. Roard. — After some observations on the importance of applying the principles of scientific chemistry to the improvement of the arts, this author proceeds to arrange the materials of his paper into two heads; first, proposing to describe the effects of different re-agents on raw silk, and, 2ndly, to apply the principles to practice. The re-agents which he employs are light, water, alcohol, acids, alkalies, and soap; and, by their means, he detaches from the silk a species of gum, a colouring matter, and wax, the properties of which are all detailed with sufficient minuteness. Having described the different processes which serve to improve

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prove the colour or lustre of silk, he concludes by a series of propositions deduced from his experiments and observations. It appears that raw silk always contains gum, colouring matter, wax, and a volatile odoriferous oil, analogous to the essential oil which is procured from many vegetables. These principles are inherent in both white and yellow silk, and are partially extracted by water, alcohol, acids, and even alkalies, but most completely by soap. If the silks, in the operation of scouring, be retained too long in the warm liquid, whatever be its nature, or if the heat be too great, the texture and the lustre are injured. — To the end of the memoir is attached a report by MM. *Deyeux*, *Vauquelin*, and *Chaptal*, in which the conclusions of M. ROARD are discussed, and a favourable judgment is passed on them.

*Researches Historical, Botanical, and Medical, respecting the Indigenous Narcissuses. By* M. LOISELEUR DESLONGCHAMPS, *M.D.* — This paper is professedly a specimen of a work which the author has projected, to treat on the plants of France; and, if we judge of his talents by the pages before us, we may pronounce that he will not fail from deficiency of knowlege or of assiduity. The memoir occupies above 40 pages, and seems indeed to contain all the information which it was possible to collect on the subject; so that, were the remainder of the plan to be continued on the same scale, the treatise might be swelled out to an unwieldy and incommodious size. Several pages are devoted to an examination of the medical virtues of these plants; and it may be curious to observe what is thought on this point in France, but otherwise we consider the information as of no importance.

*Report on a Memoir, presented by M. Garriga, on Indigo-Vats. By MM.* VAUQUELIN, GAY-LUSSAC, *and* BERTHOLLET. — We have here a short account of a paper which is intended to appear in the next volume of these memoirs, and about which it is therefore unnecessary for us to say much at present. The author is known to have paid great attention to the subject, and the reporters speak favourably of his labours. His essay is divided into three parts, treating successively of the construction of the vats, the manner of working them, and the different processes for dyeing.

## MATHEMATICS, &c.

*Memoir on the Involutoids of plane Curves, and Curves of double Curvature. By* M. A. LANCRET. — Involutoids are a new species of curves, in some measure resembling those which we call involutes, whence the derivation of the word. The French use the term *developpoides*, having the same reference to



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their *developpée* that the above has to our *involute*, which is the same thing. — The present memoir occupies about 80 pages; and it will therefore not be expected that we can enter on the subject at that length which would be necessary for the reader to comprehend completely the nature of the author's investigations. We must, indeed, confine ourselves merely to the definitions, and to one or two of the most obvious properties of those curves, the generation of which *in plano* may be thus conceived.

If, through all the points of any plane curve, and in the plane of the curve, we draw right lines which all cut it under the same angle; these lines, which meet two and two consecutively, will be the tangents of another curve, which M. LANCRET calls the *developpoide* or *involutoid*. — The *radius* of the involutoid is the portion of the tangent comprized between this curve and that which was first proposed; and, as this original curve meets all the tangents of the involutoid under the same angle, the first may be termed the *trajectory of the tangents*, or simply the *trajectory*: but we apprehend that, if M. LANCRET had written his memoir in English, he would have preferred to call it the *evolutoid*, from its resemblance to our evolute: though the French *developpante* is not perhaps so well suited to such a termination.

The trajectories are susceptible of a generation analogous to those of evolutes. In these, we may conceive a thread wound round the involute, any fixed point of which, by unwinding, describes the evolute; the thread itself always making the tangent to the former curve. The trajectory we suppose to be generated in the same manner, by the unwinding of a thread from the involutoid; only that, in this case, the describing point is not fixed, but moves along the tangent according to a certain law, which is very simple and easily determined, depending on the nature of the curve.

As there are two different right lines which may cut a curve in the same point under equal angles, there are necessarily two systems of right lines which may cut a curve under the same angle; and, therefore, an involutoid is always composed of two branches, except only when the trajectory is a circle, in which case the two branches of the involutoid return on each other, and it is itself a circle.

Again, as the angle under which the right lines meet the curve may have an infinite number of different values, there are also, for one and the same curve, an infinite number of different involutoids; and, when the angle under which the right lines cut the curve is a right angle, the involutoid becomes simply the involute, and consequently evolutes and involutes



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form only one particular case of the more general species of curves, evolutoids, and involutoids.

Under this point of view, M. LANCRET has here investigated the properties, equations, &c. of these curves, both as generated from plane-curves and as curves of double curvature; and in many cases he deduces very neat and interesting results, which will amply repay an attentive perusal of the paper.

*Memoir on the Propagation of Sound.* By J. H. HASSENFRATZ.—The velocity of sound through the medium of the air has been differently stated by different authors; some making it only about half that which is given by others: but it is now generally assumed at about 1140 or 1150 feet per second. In nearly all cases, the experiments that have been instituted have been made only with a view to the effect which takes place in the propagation of sound through the air, this having been generally considered as the principal medium by which it is communicated to the ear: but, of late years, other and more extensive experiments have been performed as to the propagation of sound through different substances, both solid and fluid, and in different gases; from which several curious results have been deduced. It has been for example demonstrated that, in an uniform medium, sound is propagated with equal velocities at whatever distance from the phonic centre, and whatever may be its intensity. It has also been theoretically shewn that the velocity of sound, in air, is equal to that which a body would acquire in falling through half the height of the atmosphere, supposing it to be uniform, and equal in density to that of the air through which it is transmitted. The velocity of sound ought, therefore, to be the same under all barometrical pressures, whether on the tops of mountains or on a level with the surface of the sea; the height of the supposed atmosphere above any place being still the same. The density of the air being proportional to the weight compressing it, that is, to the height of the barometer, it follows that this weight, divided by the density which it produces, (which is equal to the height of the uniform atmosphere,) is the same in all places. It has also been ascertained, by experiment, that the velocity is the same in fair and in wet weather; and, therefore, if any difference have place depending on the state of the atmosphere, it can relate only to its several degrees of temperature. This latter is a point on which experiments have also been made, but attended with different results; *Blanconi* maintaining the influence of heat and cold on the velocity of sound; while *Berham* asserts that he has found it to be the same in very different temperatures, in the depth of

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of winter and in the height of summer. — In the present memoir, it appears that M. HASSENFRATZ directed his experiments principally to the determination of the difference in the velocity of sound as transmitted through the air, and through solid bodies; and to ascertain whether grave and acute sounds were propagated with equal velocities: on which subjects he deduces the following conclusions: 1. The velocity of sound is different, as transmitted through different mediums. — 2. The velocity is much greater when propagated through solid and very dense bodies, than when passed through gaseous bodies of small density. — 3. Grave and acute sounds have the same velocities, other things being the same.

*Observation of the Occultation of the Pleiades by the Moon at Geneva, October 21st, 1805. By* M. A. PICTET. — As this memoir can be of no use without the tables containing the results of the observations, we shall pass it merely with the mention of its title.

*A Treatise of Optics. By* M. MALUS. — This paper relates only to that part of optics which depends on what may be called the geometric properties of light, as being founded on the known laws, established by experiment, of the equality of the angles of incidence and reflection, and the determinate ratio which obtains between the sines of the angles of incidence and refraction. M. MALUS divides his memoir into three distinct heads, or chapters; in the first of which he treats of the general properties of pencils of rays diverging from, or converging towards, a certain point: or rather of a system of right lines thus circumstanced, totally independent of any principles of optics, but merely with reference to their geometrical properties.

The rays which emanate from a luminous point, in a medium of uniform density, may be regarded as a system of right lines passing through this point; and, when these rays meet the surface of any body which either reflects or re-fracts them, their mutual directions experience different modifications, from which arise all the phænomena of optics. M. MALUS, therefore, previously to his investigation of these phænomena, examines the general properties of every pencil of rays, reflected or refracted; and generally of all systems of contiguous right lines, which are not parallel, or of contiguous curved lines of variable forms.

The analysis of these systems leads him to several general properties of them; as, *first*, that, when we consider a system of right lines emanating from every point of a curved surface, according to any analytical law whatever, this system of lines may be regarded as the locus of the intersections of two systems of developable surfaces; and, since the series of intersections of



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these two systems comprehends the intersections of their generatrices, we may infer that the locus of the points of meeting of the proposed lines is comprized under two curved surfaces. This and several other general properties, which it is almost impossible to render intelligible in the abstract, and which are expressed by equations alike general, are afterward employed by the author in his second and third chapters, on Catoptrics and Dioptrics; and by means of them he investigates and demonstrates all the most important properties relating to this interesting branch of physico-mathematics. As we have before observed, however, his notation and the particular nature of his formulæ are such that they cannot be conveniently exhibited in our pages. Those who are acquainted with the generality of the modern analysis will not doubt that it is equally applicable to this and to other physical sciences, and will be able to read the paper with pleasure and advantage: but those who do not aleady possess that knowlege, together with the first principles of optics, must not expect to acquire it from the *Traité d'Optique* of M. MALUS.

*Theory of Double Refraction. By the* Same. — This is a subject which has much engaged the attention of philosophers from about the middle of the seventeenth century, when the first observations on this phænomenon were published by *Bertholi* of Copenhagen: but the uncertainty which attached to the subject was such that it was proposed for a prize-essay by the National Institute of France in 1808, "*To give a mathematical theory of the double refraction to which light is subjected in traversing divers crystallized substances, and to verify the same by experiments.*" This prize of a gold medal, valued at 3000 francs, was decreed to M. MALUS for the memoir at present under review. He commences his theory by observing that,

'When light passes out of a rare into a dense medium, it is refracted, approaching towards the perpendicular drawn from the point of incidence in the refracting surface; and, reciprocally, it diverges from that perpendicular in passing from a dense into a rare medium: — but, in both cases, the ratio of the sine of incidence and of refraction is a constant quantity (the mediums remaining the same) which constitutes the law of common or ordinary refraction.

'From this law, of which the expression is so simple, result various phænomena, and a great number of optical combinations; but crystallized bodies offer a much wider field to the modifications of light. Many crystals, instead of refracting simply a luminous ray, divide themselves into two pencils, of which the one follows the law of ordinary refraction, while the other is irreducible to the same principles; the sines of incidence and refraction being variable, depending not only on the inclination of the incident ray, but also on the relative position of the integrant molecules of the refracting body.'

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The determination of this law, which had been variously stated by different philosophers, forms the subject of the present memoir; which the author has divided into four chapters. In the first, he relates the several experiments which he judged it necessary to make, in order to furnish himself with sufficient data: in the second, he treats of the analytical laws of double refraction: in the third, he gives an account of several new properties which light acquires by the influence of the bodies which reflect or refract it; and, in the fourth, he treats of the double refraction of divers substances, (having in the preceding chapters considered only that of Iceland spar,) and of the forces which produce the extraordinary refraction.

It would be in vain, within the narrow limits of this article, to attempt an analysis of this very interesting memoir, since it occupies 200 quarto pages, illustrated throughout by reference to diagrams, which the nature of our work will not permit us to copy.

As we before remarked, the first observations relative to this phænomenon are due to *Bertholi* of Copenhagen, in his "*Experimenta cristalli Islandici*," 1669; and, though his explanation of it is far from satisfactory, he was the first who brought the subject under discussion, and is so far intitled to the honour of a discoverer. A few years afterward, viz. in 1690, *Huygens* undertook, in his "*Traité de la Lumière*," to investigate the theory of double refraction; and it is now incontestably shewn, in the present memoir, that the laws which he deduced from his experiments were perfectly correct, though the manner in which he endeavoured to account for them was hypothetical and erroneous. *Huygens*, in this work, was the first who made the important observation that, when two rhomboids are placed one above the other, and parallel, neither the ordinary nor the extraordinary ray which has traversed the first is any farther liable to division by the refraction of the second. This circumstance, he acknowleged, did not agree with his hypothesis; and he therefore supposed it to depend on some properties of light yet unknown: notwithstanding which, however, M. Malus is disposed to class the laws left by *Huygens* on this point among the finest discoveries of that celebrated philosopher. *De la Hire* afterward undertook the same subject: but without advancing it in any respect. Newton also, in his optics published in 1719, devotes several pages to this question; where, according to M. Malus, one of those few instances occurs in which this illustrious author has adopted too hastily an apparently simple theory, but which does not agree with experiment, as M. *Haüy* has shewn. Such, however, was the deference paid to the opinions of that eminent philosopher, that his ideas


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were adopted in preference to those of *Huygens*; who had in fact involved his system in theories of spherical and elliptical undulations, which were totally hypothetical, and which probably led Newton to reject both them and the laws which seemed to support them, without such a scrupulous examination of the latter as he might otherwise have bestowed on them. However this may be, it appears from the experiments and investigations of M. MALUS, and from a memoir of *La Place*, that *Huygens*'s laws were perfectly correct; that they agree with the true principles of mechanics; and, in short, that they possess all the certainty and characters of the mathematical laws of nature.

*Memoir on the Measure of the refrangible Powers of Opaque Bodies. By the* Same. — When a ray of light passes from a diaphanous medium into another possessing a less power of refrangibility, it is broken (as it were) at its entrance, and approaches nearer towards a parallelism with the surface of the medium than in its original direction; and therefore we ought to conclude that, under certain angles of incidence, the refracted ray will have a direction perfectly parallel to the surface of separation of the two mediums, while experiments have shewn that beyond this limit the ray is actually reflected. The ratio of the sine of incidence to that of refraction depends on the attractive forces of the two mediums, as does also the limit beyond which the ray begins to be reflected; and we may conceive that, in determining this limit by experiment, we should be able to establish an equation between the refracting powers; so that, the power of the first medium being known, the power of the second might be directly determined. This principle has been employed by some philosophers for ascertaining the refractive powers of opaque bodies; and the purport of the present memoir is to correct a few inaccuracies which have occurred in their determinations. M. MALUS observes:

'When a molecule of light passes from one diaphanous medium into a second of less refrangibility, the square of its velocity is diminished by a constant quantity, $v^2$. If the angle of incidence, $\theta$, be such that the velocity $U$ of light parallel to the normal be a little less than $r$, the ray is reflected, but only after having penetrated the second medium to an insensible distance. Between the limits $U \cos. \theta = v$, and $U \cos. \theta = \frac{v}{\sqrt{2}}$, the ray continues to be reflected in penetrating the second body: but, when $U \cos. \theta < \frac{v}{\sqrt{2}}$, the ray is reflected before it has reached the surface of separation of the two mediums. If the last body, by its nature, absorbs the light, the ray cannot be reflected except in the second manner. Thus, in the case of the second body being diaphanous, the

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the reflection begins when $U \cos. \theta = v$; and, in the case in which it is opaque, when $U \cos. \theta = \frac{v}{\sqrt{2}}$. In the first hypothesis, the value of $v^2$, which measures the difference of the refractive forces, is $U^2 \cos.^2 \theta$; in the second, it is $2\,U^2 \cos.^2 \theta$; which establishes the two formulæ that must be employed, according as the body submitted to experiment be diaphanous or non-diaphanous.'

With these data, the author then proceeds to his investigation, and concludes with a table exhibiting the results of his experiments as submitted to the above analysis.

*Memoir on Polygons and Polyhedrons.* *By* L. POINSOT. — It must be acknowledged that this subject, which the author proposes to designate by the term *geometry of situation*, appears to be rather a matter of curiosity than of utility; bearing, as M. POINSOT observes, nearly the same relation to elementary geometry which the indeterminate analysis and the theory of numbers bear to pure algebra. In mechanics, however, we have a few problems, of which he gives one or two examples, relative to the funicular machine, in which its application is attended with some advantages: but he does not profess, in this memoir, to enter farther into the subject than as it is conected with the geometrical construction and properties of his new polygons and polyhedrons; proposing to make their analytical investigation, and their practical application, the subject of future papers.

The author's first ideas may be understood from the following sketch. Let there be any number of points, which, for the greater simplicity, we may suppose to be placed in the circumference of a given circle, and at equal distances. If these points be joined one by one consecutively, the right lines thus drawn will give a regular polygon of the common form, which the author calls his *first species* of polygons. Supposing, now, the number of points to be a prime number; if, instead of joining each two adjacent points, we join only every second, and thus proceed twice round the circumference, we shall have a polygon of a different form, resembling a star, which is called a polygon of the *second species*. If, then, we join every third point, going three times round the circumference, we shall have a polygon of the *third species*, and so on.

If the number of sides be even, then, by joining every other point, we should not arrive at a complete polygon of the second order, because in the first circuit we should come to the point whence we departed; and it will be the same with all polygons *not prime*, when the distance of the points which we connect is in number equal to one of the factors of the denomination of the figure: so that, generally, the number of the



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species or orders of polygons is equal to the number of the prime numbers, under $\frac{1}{2}m$ or $\frac{1}{2}(m-1)$, $m$ representing the number of points. Thus, for five points, we have two orders; for seven points, three orders; for nine points, only two orders: but, for eleven points, we have five, and so on.— Also, the sum of all the inward angles of any polygon is for the first order $= 2(m-2)$ right angles; for the second order $= 2(m-4)$ right angles; for the third order $= 2(m-6)$ right angles, &c. where $m$ is the number of points, or number of sides, in the original polygon.

Having laid down some of these general principles and definitions, the author proceeds to shew the analogy which these figures bear to the common polygons of the same denomination; after which he investigates, in a similar manner, the several orders of polyhedrons; in both cases deducing many very neat and curious results, which our limits will not allow us to exhibit. The analytical investigation of the figures, however, we are informed, is much more interesting than their geometrical properties, which from the nature of the subject we can readily conceive to be the case; and we shall be glad of the opportunity, as M. Poinsot proposes to continue his researches, of giving our readers, in a subsequent number, a sketch of his analytical processes. It may be that the discussion is devoid of any great utility, but it is certainly curious and interesting; and we can see no reason for making mathematicians the only persons who are to be denied the privilege of amusing themselves at times in their own way, with light and easy reading.

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Art. XV. *Mémoires de la Classe des Sciences*, &c.; *i.e.* Memoirs of the National Institute of France, Vols. VII.—X.

[*Article concluded from the last Appendix, p.* 544.]

The Memoirs of the year 1809 are, as usual, preceded by an analysis of the labours of the class, divided into the Mathematical and Physical departments, the former drawn up by M. Delambre, the latter by M. Cuvier.

### Physical Part. Vol. X.

The reporter commences with the discoveries that have taken place in chemistry during the year, and occupies several pages with a sketch of the experiments of Sir H. Davy and MM. *Gay-Lussac* and *Thenard* on the decomposition of the alkalies, and other subjects in which the action of the Galvanic pile is employed to produce chemical decomposition. The account is drawn up with M. Cuvier's usual accuracy and clearness, but,

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in consequence of the additional information that has been received since it may be supposed to have been written, it is in a considerable degree superseded; so that we cannot be certain how far it gives a correct representation of the opinions of the French at the present period. — The writer next refers to M. *Gay-Lussac*'s important experiments on the proportion in which the different gases combine; which is now admitted to be in the simple ratio of their bulk, and without any relation to their weight. The remaining subjects are not individually of great importance, although proper to be noticed in their places.

In the department of Mineralogy, is an account of M. *Guytard*'s observations of a new form of the crystallization of the diamond, with his remarks on the diminution which lead experiences in its specific gravity by the operation of hardening; and we learn that M. *Sage* has discovered that the chrysolite of volcanoes, reduced to powder, may be substituted for emery. — In Geology, our attention is occupied by the detail of the interesting discoveries of M. *Cuvier*, who has completed the mineralogical geography of the environs of Paris, and has examined many parts of the shores of the Mediterranean, in pursuit of his favourite object, the fossil remains which are found in them. A rock, similar to that of Gibraltar, is discerned in other parts, composed of a red cement, which unites together, in a confused manner, numerous fragments of bones and the wreck of calcareous strata. The bones contained in these rocks all belong to herbivorous animals, the greatest part of the kinds of which are known, and still exist in the same places: but the rocks are probably of considerable antiquity, because some of them include bones of animals at present unknown. We have also an account of other kinds of strata and alluvial soils, with the remains found in them, many of which belong to species no longer seen.

Among the notices of the progress of Botanical science, we find that M. *Jussieu*, who is said to be 'the legislator of botanical methods,' has established a new order of plants under the name of *Monimeæ*, which is placed immediately before the family of the *Urticeæ*. M. *Palisot-Beauvois* is said to have studied the organs of fructification in the *Gramineæ* more accurately than they had been before examined. M. *Labillardiere* has described a new Palm, under the name of *Ptychosperma*, a native of New Ireland. M. *Lamoureux* has paid particular attention to marine plants, and describes their texture and parts of fructification: but it does not appear that he has advanced any new opinion on these points. M. *Mirbel* is said to be still continuing his researches on vegetable physiology; and he brings forwards some experiments in order to prove more decisively than others had done

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done before, that the albumen of the seed nourishes the young plant after germination: as also some new researches on the germination of the *nelumbo*. Lastly, M. *Poiteau* has been occupied with examining to what part of the seed of the *graminea* the name of cotyledon is applicable. — In Zoology, we have an account of some memoirs by MM. *Cuvier* and *Geoffroy*, on particular classes of animals, which are principally important as tending to establish their distinguishing characters with increased precision. — Under the section of Physiology, we have a sketch of a set of experiments by MM. *Humboldt* and *Provençal*, on the respiration of fish; and also of another set by the latter on the respiration of the *mammiferæ* after the division of the eighth pair of nerves, and on the air-vessel of fishes, a subject which has likewise attracted the attention of M. *Cuvier*. — MM. *Magendie* and *Delisle* have performed a number of experiments on the poison with which the natives of Java and Borneo infect their weapons, extracted from the Upas tree; and the juice or extract from this tree is found to act as a very subtile poison, although it is generally understood that the stories respecting its vapor or exhalation are entirely fabulous. The report concludes with a few notices on Medicine and Surgery, and on Agriculture.

MEMOIRS. —— *On the Tenacity of ductile Metals, and Observations on the Changes of Density in Lead by the Processes in which it is hardened, and on its alteration in Water.* By M. GUYTON-MORVEAU. — The principal objects of attention in this paper are two facts respecting lead, both of which appear to be anomalous; 1st, that lead becomes of less specific gravity, when it is hardened by hammering or by being drawn into wires; 2dly, that distilled water acts more readily on this metal than common river-water. The increase of density in lead, by the process of hardening, seems to have been originally noticed by *Musschenbroeck*, but was simply stated as a fact, without any attempt at explanation. The first object of the present author was to verify it, and to examine it under all its different relations. Having obtained specimens of very pure lead, he subjected them to blows of the hammer, and examined the effect which was produced; he then passed the lead through a rolling press, and afterward had it drawn into wire, and also strongly compressed by a stamp, while inclosed in a die. When the lead was submitted to strong pressure, but so confined that its bulk was not increased, the specific gravity was augmented, as is the case with the other metals. It was in the course of these experiments that the author was induced to notice the action of distilled water on lead: which action, he observed, was not exercised when common spring or river-



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water was employed; and it was found to depend on small portions of some of the neutral salts that exist in this latter fluid. The substance formed appears to be a hydrate of lead.

*Sketch of the present State of vegetable Anatomy and Physiology.* By M. MIRBEL. — This gentleman, who is justly celebrated for the acumen which he has exercised on the subject of the present paper, traces in a few words the history of the science, from Theophrastus, through *Grew* and *Malpighi*, to our own times. He then describes the essential difference between the monocotyledonous and the dicotyledonous plants, with respect to their mode of germination and the structure of the future stem; remarks on the vegetable tissue, as consisting of a system of membranous cells; and speaks of the tubes with which plants are furnished, and the manner in which the fluids are carried through them. He then inquires by what force the fluids are attracted by the vessels from the earth and the air. He supposes that a vital power is inherent in the vegetable tissue, which operates to produce this attraction: but respecting its mode of acting we are left without any certain information. This incomprehensible power, as he terms it, resides in the soft and delicate *liber*, or inner bark, of which the buds, leaves, young roots, &c. are said to be the expansion. The essential difference between annual and perennial plants, the causes of the decay and death of vegetables, and the progressive changes which operate for their reproduction, as well as for the gradual developement of the different organs of the embryo, are then traced, according to the opinions which were adopted on the continent when this paper was written. Many alterations, however, have taken place in this country during the last six years, in consequence of the ingenious hypotheses of Mr. A. Knight; which, together with the interesting microscopical discoveries of Mrs. Ibbetson, have produced a considerable revolution in our theories of vegetable physiology, especially on some of those points to which M. MIRBEL had more particularly directed his researches.

## MATHEMATICS and ASTRONOMY, &c.

The History in this division is neither very long nor very important. It relates principally to the Memoirs in this and the preceding volume, which we either have noticed or shall have occasion to notice in the present article. Much of it, also, is occupied in discussing the great generality and utility of *Lagrange's* papers on the variation of arbitrary constant quantities; and of a memoir by *Poisson*, published in the "*Journal de l'Ecole Polytechnique*," on the new problem which *Lagrange* had

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had announced in his last paper, relative to the uniformity of rotation in the earth and other planets; and respecting which we have not room now to enter into particulars. From the memoir, which is not given in the volume, the author has drawn the following remarkable conclusion, viz. "That the perturbations of the motion of rotation of solid bodies of any figure, and arising from any attractive forces, depend on the same equations with the perturbations in the motion of a point attracted towards any fixed centre;" so that the precession of the equinoxes, and the nutation of the terrestrial axis, will be expressed by the same formulæ which give the variations in the elliptic elements of the planets.

## Memoirs.

*Researches on the extraordinary Refractions which are observed very near the horizon. By M.* Biot.—In this very long and interesting memoir, the author commences by an historical sketch of the labours of different philosophers relative to this singular phænomenon; detailing many of their observations, and examining several of their theories, particularly those of Professor Vince, Dr. Wollaston, and M. *Monge*. M. Biot's object is to establish a mathematical theory of the extraordinary refractions observed very near the horizon. He had previously turned his attention to this interesting subject, when he was sent to Dunkirk with M. *Mathieu* to ascertain the latitude of that northern extremity of the French arc; which situation offered a fine opportunity for making experiments on this terrestrial refraction. In company with his colleague, he observed the depression of the horizon from different known heights, and under various barometrical pressures and degrees of temperature; and he has here detailed, and represented by plates, all the varieties and singularities that were noticed; which these gentlemen followed with the greatest care and perseverance, and measured with the utmost accuracy by means of a repeating circle. They have also detailed with precision the different degrees of temperature, the depression of the apparent horizon and of the objects, their distances, their configurations, and the relation of their real form to that of their reflected images. Finally, they have determined the nature of the trajectories, and those of the caustics which limit them, from direct experiment; and they have ultimately reduced, to one general and comprehensive mathematical theory, phænomena which, from their variety and transitory nature, seemed to bid defiance to the powers even of the modern analysis.

*Memoir on the Motion of Light in diaphanous Mediums. By M.* La Place.—We have here a remarkable application of the principle of *least action* to the phænomena of ordinary and extraordinary



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traordinary refraction; from which the author deduces the relations that necessarily have place between the direction and the velocity of light. On this principle, it follows that light passes from a point *without* to a point *within* a crystal; in such a manner that, if we add the product of the right line which it describes without the crystal by its primitive velocity, to the product of the right line that it describes in the interior by its corresponding velocity, the sum will be a minimum. This principle gives, therefore, the velocity of light in a diaphanous medium, when the law of refraction is known, and, reciprocally, it gives this law when we know the velocity: — but, in the case of extraordinary refraction, another condition must be fulfilled, viz. that the velocity of the luminous ray in the crystal may be independent of the manner in which it enters, depending only on its position with regard to the axis of the crystal; that is, with the angle which the ray forms with a line parallel to the axis, and which therefore is as some function of that angle.

The author pursues these ideas with his usual acuteness, and deduces from them two differential equations which give the principle of least action; concluding his memoir by shewing the perfect identity of the laws of *Huygens* with this principle, which leaves no doubt of its being due to attractive and repulsive forces that are effective only at insensible distances. Thus, as M. *Malus* has observed on this subject, after a century of research and discussion relative to this phænomenon, we must admit as incontestible the remarkable law of *Huygens*, which the authority of Newton had rendered doubtful, and must replace one of the finest discoveries of the former celebrated philosopher in the rank which it is intitled to hold in the system of scientific truths.

*Second Memoir on the Theory of the Variation of the arbitrary constant Quantities in all Problems of Mechanics.* By J. L. LAGRANGE. — In our account of the Memoirs of the Institute, vol. ix., we entered at some length on the new calculus with which this learned author has enriched the theory of mechanics; and we saw in what manner, from a partial problem, he was led to a general calculus, and afterward simplified it, by drawing his principal formulæ from his primitive equations. Still, however, he had not yet fully completed his purpose; because the application of these general formulæ to particular problems required a tedious calculation, on account of the eliminations which were necessary to obtain separately the expression of the variation of each of the constant quantities when they were become variable. This the author proposes to make the subject of the present memoir; and a very happy idea,

which

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which had before escaped him, is now introduced, to simplify this part of the operation, which (as the author himself affirms) 'leaves nothing more to be desired in the analytical theory of the variation of constant quantities, as connected with the theory of mechanics.'

*Memoir on the Approximations of these Formulæ which are the Functions of very great Numbers, and their Application to the Doctrine of Probabilities. By M.* La Place. — *With a Supplement.* — In a variety of analytical investigations, and particularly in those relating to the doctrine of Probabilities, we are frequently led to formulæ in which, from the nature of the problem under consideration, we have to substitute very large numbers; the computation of which, therefore, in those cases, becomes nearly or entirely impracticable. Suppose, for example, we had found the probability of an event to be

$$\frac{t^n - n\,t^{n-1} - \frac{n\,(n-1)}{1\,.\,2}\,t^{n-2} +, \text{ \&c.}}{t^n + n\,t^{n-1} - \frac{n\,(n-1)}{1\,.\,2}\,t^{n-2} -, \text{ \&c.}}$$

the change of signs taking place by pairs: it is obvious that, if $t$ and $n$ are very great numbers, though the probability may be still expressible either absolutely or approximatively in small numbers, yet it would be impossible to arrive at it unless we could convert the above formula into one of another sort. The first transformation of this kind we owe to Stirling; who reduced the mean term of a very high power of a binomial into a rapidly converging series; a transformation which, M. La Place says, 'may be considered as one of the finest inventions in analysis.' The means, however, employed by Stirling were indirect, and in some measure limited in their application; which made it desirable that we should possess a more general and direct method in those cases in which such transformations become necessary. This is the problem which the present author has now proposed to himself; and he here displays that depth of thought and profound analytical knowlege for which he is so justly celebrated. The idea is simple and the transformation easy: but the length of the investigation prevents us from attempting any abstract of it.

*Investigations relating to various definitive Integrals. By M.* Legendre. — *Euler*, in many parts of his works, has bestowed considerable attention on the subject of definitive integrals; a species of investigation to which he seems to have been peculiarly attached, but which has scarcely attracted the attention of any other mathematician since his time. Little, therefore, has been added to what he has left us on this subject; and M. Legendre appears to have been the first who made any advances

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vances relative to it, in his memoir published in 1794 on "Elliptic Transcendentals;" of which, we believe, a translation has been given in Leybourn's "Mathematical Repository." As these theorems, however, were not the principal objects which the author had then in view, they were very slightly treated in that memoir: but, having since found that the methods there indicated might be connected with others of the same kind, from the union of which some new theorems and easy approximations would be the result, he has been induced to reconsider the subject, and to bring the whole into one connected memoir. This is divided into four parts. The first treats of integrals of the form

$$\int \frac{x^{p-1}\,dx}{\sqrt[n]{(1-x^n)^{n-q}}}$$

for all values of $x$ between $0$ and $1$.

In the second, the author proves that the ratio of the definite integrals

$$\int \frac{x^{p-1}\,dx\,\log.\frac{1}{x}}{\sqrt[n]{(1-x^n)^{n-q}}} \text{ to } \int \frac{x^{p-1}\,dx}{\sqrt[n]{(1-x)^{n-q}}}$$

is always expressible by a function which contains no other transcendentals than circular arcs and logarithms; and he thus completely generalizes the theorem of *Euler* relative to these forms of integrals.

The third part treats of the successive integrals,

$$\int \frac{x^{p-1}\,dx\,\log.^2\frac{1}{x}}{\sqrt[n]{(1-x^n)^{n-q}}}; \quad \int \frac{x^{p-1}\,dx\,\log.^3\frac{1}{x}}{\sqrt[n]{(1-x^n)^{n-q}}}; \text{ &c.}$$

from which are drawn several curious and interesting results.

The fourth treats of the integral $\int dx\left(\log.\frac{1}{x}\right)^{m-1}$ taken between the same limits, viz. $x=0$ and $x=1$, at the conclusion of which is given a table for the several values between $x=1$ and $x=\frac{1}{2}$, which very considerably abridges the calculation in many integrals, both of this form and those belonging to the form given in the first part of this paper.

*Fourth Memoir on the Measurements of Altitudes by means of the Barometer. By M.* RAMOND.—This memoir, which occupies nearly 100 pages, exhibits the details of a great variety of barometrical observations. M. RAMOND had deduced from his previous computation a certain modification of the coefficients of *La Place*'s barometrical formula, which *Prony* thought were defective for small heights, and that in such cases the original formula of *La Place* was more correct; and this doubt, which is still

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still not completely removed, induced the author to undertake another extensive series of observations, which are here detailed, but of which it is impossible to give the reader any intelligible abstract within our limits.

*Examination of the different Methods employed for determining the Azimuths of the Sides of Triangles in geodetic Operations.* By F. C. BURCKHARD.—It is obvious that this problem requires nothing more than the determination of the angular distance of an object from the meridian; and to persons who are unacquainted with the great degree of accuracy which is requisite in geodetic operations, nothing can appear more easy. Those, however, who are or have been engaged in similar undertakings know well the defects of all the methods commonly employed on such occasions. In operations which have in view the measurement of an arc of the meridian, the azimuths of the sides of the triangles are not of the highest importance: but, in measuring a perpendicular to a meridian, the utmost accuracy is required; and, as M. BURCKHARD had projected a great undertaking of this kind, it became interesting to him to ascertain the best method of what the French call *orienting a chain of triangles*, which is immediately reduced to that of finding the azimuth of given terrestrial objects.

The method commonly adopted for this determination is to place, by the aid of a transit instrument, an object at a sufficient distance in the plane of the meridian, by means of the superior and inferior passages of the circumpolar stars:—but, as this requires an excellent clock, and considerable time, it can only be advantageously adopted in fixed observatories. We may likewise observe the passage of two stars, the one of which is very high and the other very low, and of which the difference in right ascension is known. This method was introduced by a missionary some years ago: but it was attended with so little success that it was abandoned, in consequence of those errors, which were attributable only to the inaccuracy of observation, being improperly referred to the principles employed. DELAMBRE again introduced it in his operations in 1780; and, though other methods have been since proposed, this appears to be best adapted to those cases in which the observer is constantly moving from place to place. Accordingly, after having examined all others, M. BURCKHARD has preferred this mode, and has entered at some length into a consideration of the amount of the probable errors to which it is subject, with the means of obviating some of them, and of appreciating the amount of those which are by their nature unavoidable. The memoir is concluded with several useful remarks on the best method of taking observations with *Borda's* repeating circle.

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